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Inside this issue:

- **Comanche war bonnet back home**
- **Choctaw Nation swears in judges**
- **Trimble "out-Indians" a wannabee**

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NATIVE AMERICAN TIMES

VOLUME 16 • ISSUE 1 • PUBLISHED WEEKLY • JANUARY 1, 2010

Man pleads guilty to shooting bald eagle

The question of whether he should be prosecuted has prompted a protracted legal fight and attracted national attention in Native American religious circles.

By BEN NEARY

CHEYENNE, Wyo. (AP) – A Northern Arapaho man pleaded guilty Tuesday in tribal court to killing a bald eagle in 2005 for use in his tribe's Sun Dance.

Winslow Friday, who is in his mid-20s, entered the plea on the Wind River Indian Reservation in central Wyoming. He was fined $2,500 and had his hunting privileges suspended on the reservation for a year, said Kathy Dresser, a public defender for the Shoshone and Arapaho Tribal Court who represented him.

Calls to Friday through tribal offices and his family were not immediately returned Tuesday.

Friday has acknowledged that he shot the eagle without a permit. But the question of whether he should be prosecuted has prompted a protracted legal fight and attracted national attention in Native American religious circles.

In a 2006 interview with The Associated Press, he said he had no regrets about killing the bird, which plays a central role in his tribe's annual Sun Dance.

"I'm going to say no, because of what I did with the bird," Friday had said. "I participated in our Sun Dance. No, because that made me feel good in my heart."

U.S. District Judge William Downes in late 2006 dismissed the federal government's case against Friday, ruling that the government's case showed "cal-

See **EAGLE** *Continued on Page 2*

Chickasaws get racing license for Remington

By MURRAY EVANS

OKLAHOMA CITY (AP) – The Oklahoma Horse Racing Commission granted a racing and gaming license to a Chickasaw Nation subsidiary Tuesday, the final hurdle as ownership of Remington Park prepares to change hands.

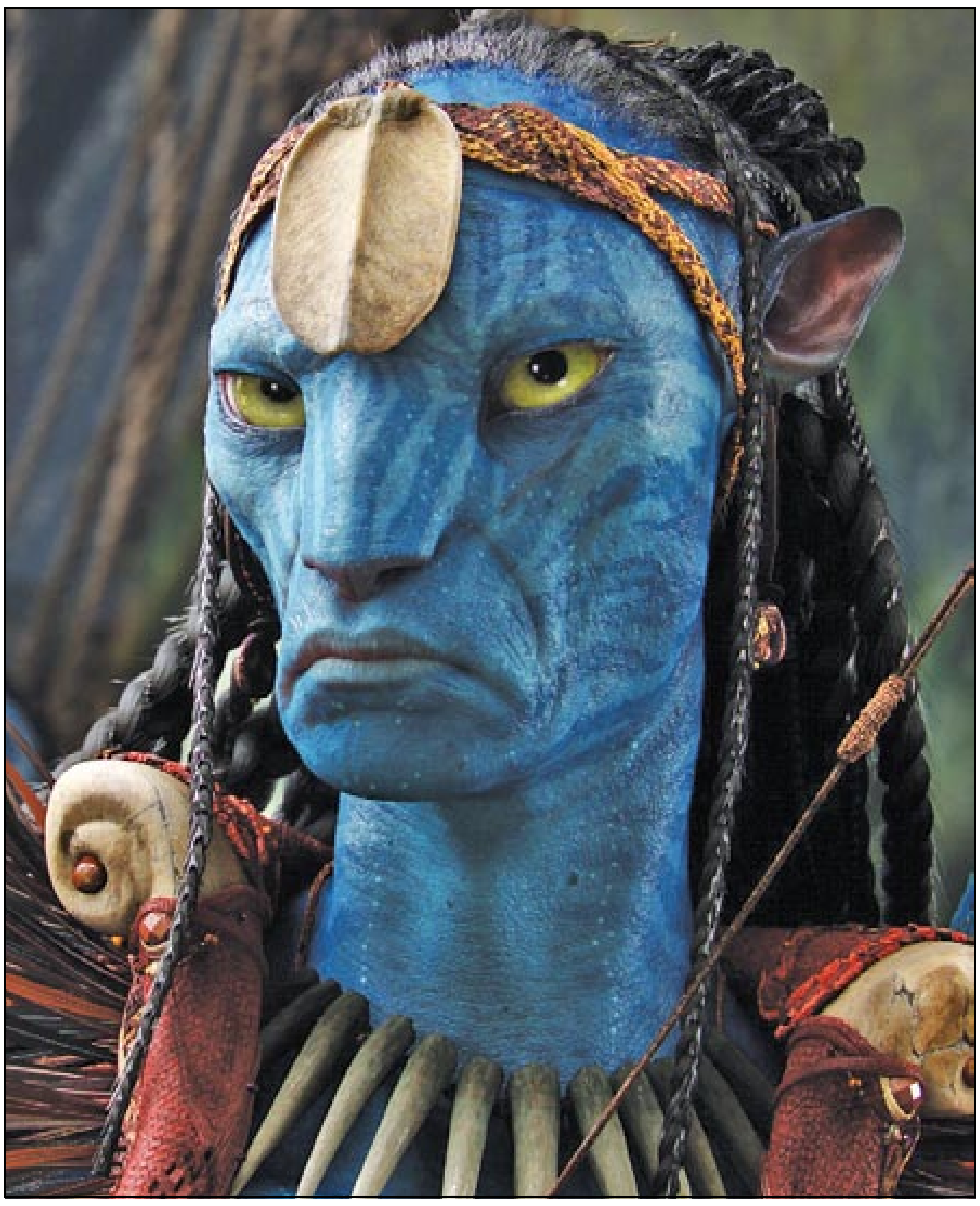
By a 6-0 vote, the commission granted the license to Global Gaming RP LLC, which is buying the track from bankrupt Magna Entertainment Corp. for $80.25 million. Global Gaming CEO John Elliott said the sale is set to become final at midnight Dec. 31.

Elliott promised that patrons of the state's largest horse-racing track will begin to see immediate improvements at the 21-year-old facility, which was considered a crown jewel of racing when it opened but needs what he called "significant" improvements.

The first changes will come at the track's casino, where 50 new machines will operate starting Jan. 1, raising the casino's total to 750, the maximum allowed by state law. During the first quarter of 2010, Elliott said 100 other machines will be swapped out or upgraded.

See **LICENSE** *Continued on Page 4*

Big and blue



'Avatar' with Wes Studi comes to a cinema near you

By KARA BRIGGS
American Indian News Service

Cherokee movie star Wes Studi is no stranger to standing up against an invasion on the big screen.

In James Cameron's new 3-D, sci-fi blockbuster "Avatar," Studi lends his voice and face to a computer-generated character whose planet is being invaded by a private army bent on exploiting its resources. As one of the human characters says early in the film, "We have an indigenous population called the Na'vi….They are very hard to kill."

Leader of the resistance is a familiar role for Studi, 62. Whether in "Geronimo: An American Legend," "Last of the Mohicans," or "Dances with Wolves," Studi has played the indigenous man who fights against incursion.

He recently spoke at the Smithsonian's National Museum of the American Indian about tapping into the warrior

See **'AVATAR'** *Continued on Page 8*

Casey Camp-Horinek holds her Best Actress Award. COURTESY PHOTO

Okla. actress always puts family first

Casey Camp-Horinek embraces multiple roles in life's work

By CHRISTINA GOOD VOICE
Native Times Correspondent

TAHLEQUAH, Okla. – Casey Camp-Horinek can sum herself up in five words: wise, mother, grandmother, traditionalist and environmentalist. The 61-year-old Ponca woman credits these attributes for the woman she is today, who is a long-time Native rights activist.

Camp-Horinek is also a Native American actress, and although she has embraced the opportunity to share her talents, she also utilizes the trade to set the record straight about Indians.

"Among all of those components, part of being a traditionalist is my spiritual self," Camp-Horinek said. "I feel like a lot of times when you pray for guidance you receive it in the most odd ways."

The guidance she received led her into acting.

"I was able to work from my own home and not be away from my family very much while also being able to contribute to the changing image of Native America," Camp-Horinek said. "Many people still see us very one-dimensionally."

Camp-Horinek gets her traditionalist roots from her parents and grandparents. She has lived in and around Ponca City, Okla., as well as other areas around the country, but has lived in Ponca country for the last 40 years with her husband, Michael Horinek, who is from Newkirk, Okla.

Camp-Horinek is a proud mother, grandmother and great-grandmother all in one, and she credits all of them for contributing to molding her into the strong Native woman she sees in the mirror each day.

Camp-Horinek and her husband have four adult children: Julie, Mekasi, Suzaatah and Jeff.

"My first mission was being a good companion and to raise capable children," Camp-Horinek said. "They were raised in a traditional way of life and are wonderful parenting children.

"They all raised their children in a good manner, they all lead lives of sobriety…that means a lot to me. It means I've done my job."

Camp-Horinek said the traditional red woman puts her family first and Nation next.

"Because we're raising children and grandchildren to be part of that Nation," she said. "We have to be leaders in our own family before we can expand out into helping in the general society."

Another form of leadership Camp-Horinek's tackled is as a Native actress.

Camp-Horinek's acting roots began in Tulsa when she was a member of the

See **ACTRESS** *Continued on Page 8*

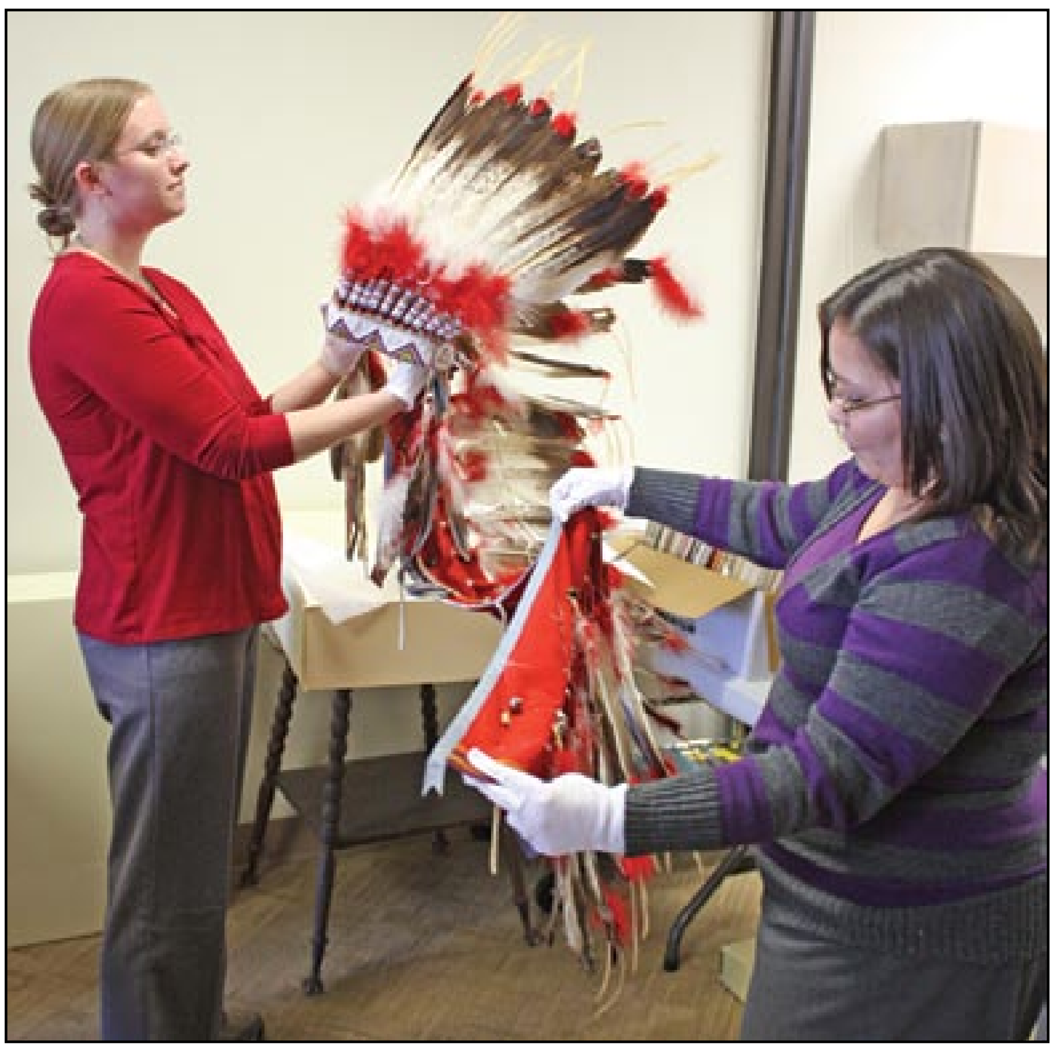
Ceremonial war bonnet returns to Comanche Nation

LAWTON, Okla. – An early 20th century ceremonial war bonnet once belonging to former Comanche Tribal Leader, William Karty, will soon be on display at the Comanche National Museum and Cultural Center thanks to a generous loan from his family. The headdress was originally loaned to Lawton's Museum of the Great Plains for display. Karty's family opted to move the piece to the Comanche Museum after their loan agreement with another museum expired.

According to his family, Karty received the headdress as a gift in the 1930's when he was active in the Comanche tribal government. The war bonnet is adorned with rare Golden Eagle feathers which are attached to a 4 ½ foot long broad cloth trailer. It is embellished with horse hair accents, hand-sewn ribbons, and beadwork that includes two side medallions made from cut beads. "The headdress is in good condition considering the age of it," said museum Cultural Specialist, Bambi Allen. "The broad cloth is old style. It's a different grade than the synthetic blend that is used today. It's the real deal."

Karty was born on West Cache Creek in 1909 during a time when the local Indians did not have surnames. Karty was given his last name by Buffalo Bill Cody whom he met while Cody was filming a movie on Fort Sill. Typos and clerical mistakes were common practice in the government offices at that time and his name was changed from "Cody" to "Karty" as his paperwork made its way through the Indian agencies. In addition to his work with the tribe, Karty was also active with the Kiowa, Comanche, and Apache Inter-Tribal Council and the American Indian Exposition. In the 1940's, he recruited seventeen Comanche men to take part in a top secret military operation for the U. S. Army. Those men used their native language to communicate critical messages during World War II. They would later be known as the Comanche Code Talkers. Following a stint in the military, Karty used his G.I. Bill to study Soil Conservation. He spent the next 30 years working for the Department of the Interior on various Indian Reservations. He died in 1998. He was 89 years old. "We are so grateful to the Karty Family for trusting us with their father's headdress," said Phyllis Wahahrockah-Tasi, Executive Director. "We are humbled by the fact that they would loan us something so meaningful. We know our material culture exists but some of our Comanche families are hesitant about loaning out their family items. This family understands that the only way to preserve our tribal history is to tell the stories of our ancestors. This war bonnet is a great asset to our growing collection," Wahahrockah-Tasi said.

The museum accepts Comanche items for loan from the public. A legal agreement is signed for each item and kept on file at the museum. The owner has complete say on the length of the loan. Each heirloom is fully insured and properly stored. "Our doors are always open to anyone who would like to loan us their Comanche items," Wahahrockah-Tasi said. "Displaying our material culture allows us the opportunity to put aside what we learned in school or read in books. We welcome the input of our people. We want this museum to be a showplace for the Comanches, a place to tell our story," Wahahrockah-Tasi said.



Comanche National Museum Collections Manager Lauren Fuka (left) and Cultural Specialist Bambi Allen inspect an early 20th century Comanche headdress recently loaned to the museum by the family of former tribal leader William Karty. Anyone interested in loaning or donating items to the museum may call the museum at (580) 353-0404 to make arrangements.
PHOTO COURTESY COMANCHE NATIONAL MUSEUM

Boarding school legacy: broken families

By VICTORIA BARBER
The Tundra Drums

ANCHORAGE, Alaska (AP) – Some Alaska Natives who died at the boarding school or hospital in Tacoma, Wash., were buried in unmarked graves.

They were called Eskimos or Alaska Indians when they left their homes to go to the Indian school or hospital on Puyallup lands in the early 20th century.

Of the sick, many died before they arrived at the Washington reservation. If they were children, they often didn't know why they were being taken from their families.

Those that survived are now growing old and dying, and the Puyallup tribe is trying to record their stories before it's too late.

"All we have are death certificates or official correspondences, not personal views," said Amber Santiago, who works with the tribe's historic preservation department. "We just have the white people's perspective."

Starting in the 1860s, Natives from Washington, Oregon, California, Idaho, Montana and Alaska came to the Puyallup Indian Reservation to attend Cushman Indian School. In the 1920s, the school was converted to a regional hospital that treated Natives up until the 1960s.

While students and patients came from throughout the Northwest, there is only one living member of the Puyallup tribe who went to the school or hospital. That's why Santiago is searching for anyone who can tell her more about what happened there.

"We're trying to reclaim our own history," said Santiago, whose mother was taken from Montana's Flathead Reservation at age 10 to be treated at the hospital.

All Santiago has to go on so far are some death certificates and interviews with about 20 eyewitnesses. There are many missing pieces to the story of what went on there, but none of them is bigger than what happened to the Alaskans.

"Everyone we talked about said 'the Alaskans, the Alaskans' . . . It's the only group that people mention over and over again, it's the common thread through all the interviews," Santiago said. "I really wonder about the Alaskans, since there were so many of them, what their stories are."

But so far, Santiago has yet to find a single Alaska Native to interview.

"It's the last state – the missing link," she said.

Santiago said that so far she's heard stories both good and bad about what it was like at Cushman. But for many it was a place of homesickness, confusion or illness, especially for the children that were there. One man came to the hospital to get his tonsils out as a child and ended up staying for years.

"When his parents came to pick him up he didn't know who they were," Santiago said.

Perhaps because it was a scary or lonely experience, "the majority of people haven't talked about it since they left there," Santiago said. Now that they're in their 70s, 80s or 90s, "they don't mind talking now."

The people Santiago interviewed all remembered the Alaskans to be very quiet and shy and "everyone said they were really nice,"

One nurse remembered collecting personal items from incoming patients. An Alaska Native man came to the hospital wearing traditional clothes, and she remembered how the seal oil on his mukluks began to smell after they'd been wrapped in plastic and stored in the heat.

In the five-story hospital, the first two floors were for tuberculosis patients. A nurse that worked there remembered about 200 to 300 patients in that ward at a time, the majority from Alaska.

Many Alaskans died on Puyallup lands. Most of the other tribal members were sent back to their families when they died, but Alaska Natives were usually buried near the hospital, unattended by friends or relatives, without a headstone to name them.

One man Santiago spoke to stayed in a hospital room overlooking the cemetery. Every week, he said, he would see "a grave-digger and a man in black (a priest), just burying, burying."

"He said it was known they were Alaskan Indians," Santiago said.

Today, the cemetery has only Puyallup tribal members and what Santiago assumes are the graves of the Alaskans who died at the hospital. About five years ago the tribe purchased a ground-penetrating radar to find the unmarked graves. Since the buildings were demolished in 2003, the cemetery is all that is left of Cushman Indian School and Hospital.

The tribe is hoping to compile an oral record of the school in a memoir, and eventually build a museum about the history of the area.

"It's just a part of history that not a lot of people know about," Santiago said.

Santiago said that the Puyallup Tribe would like to hear from anyone who has a story about Cushman Indian School or Cushman Indian Hospital, or St. George's Indian Boarding School in the Fife/Milton area from the 1880s to 1930s. That may not be someone who attended but even their grandchild or friend.

"We want to piece together the story," Santiago said.

EAGLE

Continued from Page 1

lous indifference" to Native American religious practices.

Downes said it would have been pointless for Friday to apply for a permit because he wouldn't have received one anyway.

Downes wrote that the U.S. Fish and Wildlife Service didn't advise Native Americans that they could apply for permits to kill eagles. He wrote that the agency preferred instead to let them wait for years to receive eagle carcasses from a federal repository that kept birds that died from hitting power lines or other causes.

A three-judge panel of the U.S. Court of Appeals in Denver later reversed Downes' ruling but didn't dispute his factual findings about the federal eagle program.

The U.S. Justice Department's case against Friday wound up back in federal court in Wyoming after the U.S. Supreme Court refused to review the appeals court's decision.

Friday had faced up to a year in jail and a possible $100,000 fine in federal court before the U.S. Attorney's Office in Cheyenne agreed this year to transfer his case to the Shoshone and Arapaho Tribal Court.

Jim Barrett, assistant federal public defender in Cheyenne, worked out the agreement with federal prosecutors to transfer Friday's case to tribal court.

"It's more appropriately taken care of in tribal court since it's a Native American issue, and I think that's the proper court for it," Barrett said Tuesday. He said dismissing the federal charges against Friday remains a formality now that his case is finished in tribal court.

Attempts to reach officials at the U.S. Attorney's Office in Cheyenne and wildlife service spokesmen in Wyoming and Denver were unsuccessful Tuesday.

Steve Moore, lawyer with the Native American Rights Fund, in Boulder, Colo., said Tuesday that moving Friday's case to tribal court was the correct result.

"In this modern era of tribal sovereignty, more and more authority for regulating these kinds of activities needs to be turned away from the United States and to tribes," Moore said.

Dresser, Friday's public defender in tribal court, said she believes his sentence reflects recognition that he used the eagle in the Sun Dance.

"I just think that because he was doing it for the Sun Dance, that they should be able to do that," Dresser said. "Because I know there's nowhere else to get eagles. They can't get them anywhere else."

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Senators urged to approve settling of Cobell case

By KEVIN FREKING
Associated Press

WASHINGTON (AP) – Payments of at least $1,500 each will go to the vast majority of American Indians participating in a long-running lawsuit against the federal government, and many will receive considerably more. It may not sound like much in the nation's capital, but for many recipients the payment will feed a family for a few months.

With that admonition, Elouise Cobell of Browning, Mont., urged senators Thursday to quickly sign off on a $3.4 billion settlement that would bring a partial remedy to hundreds of thousands for the government's mismanagement of Indian trust funds.

"We are compelled to settle now by the sobering reality that our class grows smaller each year, each month and every day," said Cobell, the lead plaintiff in a lawsuit filed in June 1996. "We also face the uncomfortable but unavoidable fact that a large number of individual Indian trust beneficiaries are among the most vulnerable people in this country, existing in sheer poverty."

The Interior Department manages about 56 million acres of land. It leases the land for mining, grazing and oil and gas production. It also collects money from those leases and distributes it to more than 384,000 individual Indian accounts and about 2,700 tribal accounts.

In the lawsuit, the plaintiffs said the government had breached its responsibility to manage assets belonging to American Indians and that it refused to fix a flawed accounting system that led to billions of dollars being lost without explanation.

Sen. Byron Dorgan, D-N.D., used harsher language, saying the government "bilked" many trust account holders. He expects lawmakers overwhelmingly to sign off on the settlement, but wasn't sure it could be done before the end of the year, as the term's settlement dictates. He said Congress may need an extension.

"I support the decision. I think it was a wise choice," he told Cobell. "It will bring substantial benefit to those who have been injured."

Dorgan is chairman of the Senate Indian Affairs Committee, which held the first hearing on the settlement since it was announced last week. Under terms of the settlement, a fund totaling $1.4 billion will compensate participants for past accounting problems and resolve potential claims that assets were mismanaged. Legal fees also will be paid out through the $1.4 billion fund.

Another $2 billion will be used to buy back fractional land interests from voluntary sellers. Often, hundreds of people, even thousands, own a single parcel of land, which makes it difficult for the U.S. to administer the program. The consolidation effort is designed to give individual Indians money for their fractional land interests and help the U.S. cut down on future administration expenses and accounting woes.

Interior Secretary Ken Salazar said the lawsuit was a blight on the government. A settlement was necessary to help establish the kind of trust and cooperation that will be needed to deal with such issues as improving education and law enforcement on reservations, he said.

Senators asked how much will be paid out in attorneys fees. The amount, ranging from $50 million to $99.9 million will be left to a judge, officials said.

Committee passes Native Hawaiian legislation

By KEVIN FREKING
Associated Press

WASHINGTON (AP) – A House committee approved legislation Wednesday that would let Native Hawaiians establish their own government, but supporters acknowledge that some behind-the-scenes negotiations are still in order before the bill progresses to the full House.

The legislation would provide a road map to gradually establish a Native Hawaiian government that would operate in much the same way that hundreds of Native American tribal governments operate. Nearly 240,000 people in the state identify themselves as Native Hawaiians.

The bill has passed the House during previous Congresses but faltered in the Senate. Supporters sense the time for passage has finally arrived with President Barack Obama's backing.

Sponsors attempted some refinements to the measure to deal with legal concerns. When state officials objected to the changes, Rep. Neil Abercrombie, D-Hawaii, decided to continue with his original measure.

The committee approved the bill by a vote of 26-13. Abercrombie promised that he would work with state officials to address concerns that the measure doesn't protect the state's rights and interests as the new government is formed. A Senate committee will take up the legislation on Thursday and is expected to pass it as well.

Supporters said the legislation is about righting an injustice to Native Hawaiians that occurred when Hawaii's monarchy was overthrown in 1893. They should be recognized as an indigenous people and given the chance to govern their own affairs, supporters said.

"It is time that Native Hawaiians be treated in the same manner as American Indians and Alaska natives," said Rep. Nick Rahall, the Democratic chairman of the House Natural Resources Committee.

Opponents criticized the measure as attempting to set up a separate government for people based on race – an effort they predicted would be deemed unconstitutional.

"There is no more effective way to destroy a nation than divide its people by race." said Rep. Tom McClintock, R-Calif.

Abercrombie said an effort to establish a native Hawaiian government has widespread support in Hawaii.

"This is to bring us together," he said to McClintock. "It's precisely why we are doing this."

Once established, the native Hawaiian government would negotiate with the state and the federal government over which assets it would own. Currently, the state administers 1.2 million acres of land that once belonged to the Hawaiian monarchy. Some of that land could eventually revert to the new government.

Abercrombie was quite emotional after the vote as colleagues saluted him for his work on the committee over the years. The mark-up of the bill was his last as a member of the Natural Resources Committee. He recently announced his resignation to run for governor.

"To have (the final vote) revolve around native Hawaiian issues is something I couldn't have calculated and must have been fated," Abercrombie told colleagues.

NATIVE AMERICAN TIMES

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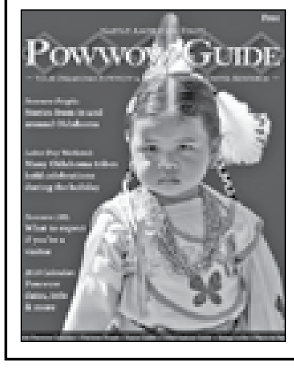

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LICENSE

Continued from Page 1

“The technology (for gaming machines) is almost like video games,” Elliott said. “It moves quickly and you have to be upgrading it all the time. I suspect (the casino) hasn’t had major upgrades in two to three years.”

Work on updating corporate suites also is a priority, he said.

During the next two to three years, he said “customers will see continual improvements” including flat-screen televisions throughout the facility, new carpet in high-traffic areas and updated building facades and signs.

He said he expects the improvements will cost between $10 million and $12 million.

Horsemen are pleased that the Ada-based tribe has bought the track, said Constantin Rieger, the racing commission’s executive director.

The new owners “have pledged capital expenses to fix things that are well overdue,” he said. “At least the commitment will be there. I think that fuels the excitement. I think the previous owners might not have had that level of excitement.”

Remington Park, which cost $94 million to build, opened in 1988. Magna Entertainment bought it from the Edward J. DeBartolo Corp. for $10 million in 1999 and sunk $35 million into renovations after November 2004, when voters approved a ballot measure allowing the casino to be established at the track.

Proceeds from the casino, which opened in November 2005, have fueled higher purses for horsemen, which has resulted in higher-quality racing.

Remington Park general manager Scott Wells said that with the change in ownership, it’s “truly a new era” for the track.

“Now we’re going to do some things that will be apparent to the guests,” he said. “It’s all about the customer experience when you get right down to it. When you can provide (quality) racing and give a facelift to what is essentially a luxury plant, then I think our future is the brightest it’s ever been.”

Remington Park’s annual thoroughbred meet ended Dec. 14. For the first time since 2003, attendance for the meet declined. Track officials said 403,411 fans attended 67 race days, an average of 6,021 and a 6.7 percent drop from 2008.

The track’s pari-mutuel wagering numbers also dropped, recording $45,730,096 in total handle for the meet, a drop of 10.8 percent. Wells attributed the drop in part to the track’s Friday-through-Monday race schedule. It will change to a Wednesday-Saturday schedule for next year.

The track had a healthy average field size of 9.5 horses per race and a daily average purse distribution of $200,805, down 4.1 percent from 2008.

“We’ve always thought (Remington Park) had a lot of potential,” Elliott said. “We’ll see if we can demonstrate some of that in the next year.”

With the sale of Remington Park all but finalized, another Chickasaw subsidiary will turn its attention to finishing its purchase of Lone Star Park. Global Gaming LSP LLC is buying the Grand Prairie, Texas, track from Magna Entertainment for $47.8 million but still needs to obtain a Texas racing license.

Standing from left, Appellate Judge Marion Fry, Chief Appellate Judge Pat Phelps, District Judge Steven Parker and Appellatee Judge Mitch Leonard are sworn into office in Tushka Homma, Okla. CHOCTAW NATION PHOTO

Choctaw Nation judges sworn in

By LARISSA COPELAND
The Bishinik

TUSHKA HOMMA, Okla. – Choctaw history was made at the December monthly Tribal Council meeting with the swearing in of four new judges to form a Court of General Jurisdiction for the Choctaw Nation of Oklahoma. The Native American court system became defunct when the Dawes commission eradicated tribal courts.

Sworn into office were Pat Phelps as Chief Appellate Judge, Mitch Leonard and Marion Fry as Appellate Judges, and Steven Parker as District Judge. The four judges will have staggered four-year terms, but their immediate terms will start at two, three or four years. The four men, two tribal members and two non-tribal members, were appointed by Chief Gregory E. Pyle and approved by the Choctaw Nation Tribal Council.

“These men are vitally interested in the success and well-being of the Choctaw Nation and its people and will be a valuable addition to the tribal court,” said Chief Pyle.

The appellate judges have been asked to create a new code system for the Choctaw Nation court. Currently, the court is using the Court of Federal Regulations (CFR) Court Rules until a new code system has been created and approved.

The new court has jurisdiction in the 10-½ counties within Choctaw Nation’s boundaries. The United States Supreme Court is the only court with jurisdiction over the Choctaw Nation Court of General Jurisdiction.

Judges David Burrage, Fredrick Bobb and Mitch Mullen preside over the current tribal court, which handles disputes for Chief Pyle and the Tribal Council, election disputes, guardianship, and divorces. With the new court, trust issues, civil disputes, probate and misdemeanor criminal cases will be able to be heard in the Court of General Jurisdiction. The appellate judges will handle disputes against the Tribal judges rulings and will also make decision on sentencing or restitution.

Creek council inauguration Jan. 2

By THOMPSON GOUGE
Muscogee (Creek) Nation

OKMULGEE, Okla. – The Muscogee (Creek) Nation, one of the largest Indian tribes in the United States with the original boundaries covering eight counties in the northeastern Oklahoma and a tribal enrollment of 69,045, will have Inauguration activities beginning at 10:00 a.m. on Saturday, January 2, 2010, at the Tribal Mound Building.

The Legislative Branch of the Tribal Government will take the Oath of Office for the Palen-Epohkaken (16th) Session of the Muscogee (Creek) National Council. The Oath of Office will be administered by the Supreme Court Justice.

The Inauguration is being held during a Special Session that was called by the current Speaker of the National Council, Thomas Yahola. According to Yahola, “the Constitution of the Muscogee (Creek) Nation states, the term of office shall begin at the first meeting of the National Council following the first day of January and the oath of office shall be taken at the first meeting. Also, the National Council will elect from their number a Speaker, who shall preside over the Muscogee (Creek) National Council and they shall choose a Second Speaker.”

The following Representatives have been certified by the records of the Muscogee (Creek) Nation Election Board to take office in Palen-Epohkaken (16th) Session (2010-2011) of the Muscogee (Creek) National Council. Presently, Seat A, Tulsa District is vacant, but will be occupied following upcoming scheduled election:

Creek District
Seat A - David Hill
Seat B - George Tiger
Seat C - Roger Barnett

McIntosh District
Seat A - Darrell Proctor
Seat B - Adam Jones III
Seat C - Selina Jane-Dornan

Muskogee District
Seat A - Pete Beaver
Seat B - Robert E. LaGrone

Okfuskee District
Seat A - Travis Scott
Seat B - Lena Wind
Seat C - Bill S. Fife

Okmulgee District
Seat A - David Nichols
Seat B - Keeper Johnson
Seat C - Terrie Anderson
Seat D - Pearl Thomas
Seat E - James Jennings

Tukvpvtce District
Seat A - Shirlene Ade
Seat B - Thomas Yahola

Tulsa District
Seat A -
Seat B - Cherrah Ridge
Seat C - Steve Bruner
Seat D - Samuel Alexander
Seat E - Paula Willits
Seat F - Kara Medina
Seat G- Robert Hufft

Wagoner/Roger/Mayes District
Seat A - Johnnie Greene

Ore. tribe blockades logging on ceremonial site

By JEFF BARNARD
AP Environmental Writer

GRANTS PASS, Ore. (AP) – Members of the Karuk Tribe blockaded a logging crew along the Klamath River in Northern California on Wednesday after learning the U.S. Forest Service had not imposed safeguards to protect a tribal religious site.

Tribal spokesman Craig Tucker said the tribe spent three years working with the Forest Service to be sure the thinning project near Orleans, Calif., did not cut big trees or run heavy equipment where world renewal ceremonies are performed, only to see it ignore the agreement.

“We’re not saying don’t cut any trees,” said Tucker. “We are saying just do what you agreed to that we spent three years working out, and stressed every step of the way how important this place is from the tribe’s religious perspective.’

Six Rivers National Forest Supervisor Tyrone Kelley said it was an oversight by the Forest Service that the restrictions were not written into the contract telling the logging crew what to do.

“This was just an oversight,” Kelley said, adding no one would be disciplined. “When the tribe brought it to our attention the first week of logging, we started working with the tribe to mitigate impacts.”

Kelley said the Forest Service had agreed to require a smaller kind of equipment to rig cables that haul logs up the hill to the loading area, which did not require anchoring to large trees that would be scarred and later cut down. But that was not specified in the contract.

Work in the ceremonial area has finished, and the logging crew will be resuming work in other areas, Kelley said.

Tucker said it was unacceptable to characterize the problem as an oversight.

“That is like saying, ‘Oops, we’re sorry, we didn’t mean to bomb the wedding, it was collateral damage,’” he said.

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Charles Trimble: Out-Indianing a wannabee

There were few in Indian Country more outstanding than the late Ruben Snake of the Nebraska Winnebagos – a man to whom the word "sage" could truly be applied. And like most such people of the tribes, Ruben had a wonderful sense of humor. I don't know if he had written much besides his autobiographical work, "Ruben Snake: Your Humble Serpent," edited by Jay C. Fikes; but one of the treasures he did leave us was the small brochure, "Being Indian Is…," in which he listed indignities and ironies we Indians endure as our lot.

Some day, when someone comes up with such a list especially for us mixed-bloods, at the top of the list has got to be this: "Being mixed-blood is getting out-Indianed by a Wannabee."

"Wannabee" is a term used to describe a non-Indian who, for various reasons, takes on the identity or practice of Indianness. For some, it is pursuit of an idealized picture of Native American cultures. To others, so-called new agers, it is the search for some cosmic mysticism.

For most, I suppose, it is just a search for an identity in a convoluted world.

Most Wannabees are dead serious in their quest and they work diligently at it. They research virtual forests of family trees in hopes of finding that one great-to-the-nth-degree grandmother who was an Indian princess.

I must digress here to ask the question: Why does a Wannabee never search for or claim a prince in his or her Indian lineage? Why always a princess? To remedy that, a Chippewa friend of mine several years ago had thought of taking on the name Prince Male Poon – an obvious take off on Princess Pale Moon, the darling of the Washington Redskin bunch; but too much could be read into the Poon part, and he wisely decided against it.

Wannabees study the history, culture and traditions of their newly discovered or adopted tribal heritage, and much more beyond. They generally know more about Indians than the Indians they invariably attach themselves to, and they are always eager to flaunt their knowledge, often to the chagrin of the mixed-bloods in the group. Mixed-bloods, especially those reared on reservations, tend to take their heritage for granted, and don't bother learning much beyond osmosis about their tribal cultures.

And Wannabees tend to adulate full bloods and the more traditional types, and always show them great deference. Whereas full bloods and traditionals are generally secure in their identity, mixed-bloods very often aren't, and this makes them fair game for Wannabees, who get a sense of empowerment by out-Indianing them.

But, as in all things, there is sometimes justice for the mixed-blood.

Back in the 1950s, just out of high school, I hired on as a counselor at a Boy Scout camp in the Pennsylvania Pokonos. Being a Sioux lad, I was expected to know everything about Indians, including lore, archery, dancing and crafts. But I figured I could fake it – after all, who would know? As for dancing, I did have some regalia I borrowed before I left the reservation, but I had expected to just saunter around camp in the getup ("Chiefing it out," as we used to say back home), and not have to show my total ineptness at dancing. However, having quickly disappointed my employers in the crafts workshops, and having proved to be a menace on the archery range, I figured I best give dancing aΩtry, or risk being sent packing.

Wednesday evening was show time, and the camp gathered around a blazing campfire to see the first one, which was to be a pow-wow. And, although I was billed as the star of the show, there were a couple boy scouts and another counselor who would also take part in the dancing. The counselor was a Polish fellow, an Eagle Scout, body-builder and health nut who taught canoeing and all sorts of woodsy lore. He had a complete Indian outfit that would be the envy of any powwow – well, in Oklahoma, anyway. He had made it from goods he got from Grey Owl's in New York, and his craftsmanship was meticulous. And the guy could dance – all kinds of dances: fancy dance, war dance, and some he had created himself. And he worked hard to out-Indian me.

For instance, while I snored away every second I could get in after reveille, he would go out early into nature and in ceremony bring up the sun.

But come show time, I was determined not to be out-Indianed, and I had it all planned. As the show was set to begin, I raised my arms like a chieftain in one of those kitsch 1920s paintings, and in my best Tonto voice, I told the audience that back home on the reservation, it was not the fancy steps or the ballet grace of a dancer that counted, but the spirit put into the dance. I would show them how it is done by a real Indian. Then I proceeded to dance up a storm, stomping dust high into the night sky, whooping, and swinging my warclub wildly. At Pine Ridge or Crow Fair,

I might have been tolerated for a little while by the arena bosses, thinking perhaps I was playing a Heyoka or a clown. More likely, though, I would have been removed – forcibly and forthwith.

But there at Camp Goose Pond, the kids reasoned that since I was the only real Indian among the performers in the clearing, I must be doing it right. The Wannabee was politely appreciated, but I was the star of the show.

I out-Indianed him.

I sometimes think back on that evening and feel a pang of guilt, having given the young lads at the camp the wrong impression of the war dance in its beauty, grace and meaning; and having ruined the budding career of a Wannabee warrior. But then I think again and grin, "Hot dog, it felt good!"

Charles E. Trimble is an Oglala Lakota from the Pine Ridge Indian Reservation. He was a principal founder of the American Indian Press Association in 1970, and served as Executive Director of the National Congress of American Indians from 1972-78. He is President of Red Willow Institute in Omaha, Nebraska. More of his columns may be read at www.iktomisweb.com

Chavers: The myth of the 'Savage Indian'

Around the Campfire

By DR. DEAN CHAVERS

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It has bugged me for 50 years that non-Indians wrongly call Indians savages, heathens, murderers, rapists, and animals. The opposite is true. Indians are some of the most peaceful people in the world. The Europeans who conquered us are some of the most brutal, savage, uncivilized, and murderous people in the world.

The mislabeling started even before there were any English colonists. The fisherman who came to the rich grounds off New England and North Carolina had taken Indian captives back as slaves before 1600. The English regarded all non-Christians as heathens. This included Muslims, Chinese, Africans, and naturally Indians, once they knew about them. They brought Indians back to England on their first voyages looking for the Northwest Passage to the Orient, which did not exist. Their captives included Manteo and Wanchese from North Carolina and Squanto from Plymouth Colony.

These three later kept the English from starving to death, taught them how to farm, and negotiated with the local Indians to let them settle. All three had been to England and could speak English with the colonists when they landed.

The Puritans settled New England with the express purpose of "civilizing" the Indians. They regarded Indians as the children of the devil. The Virginia Colony stated in its charter from the king of England that its first purpose was to educate and civilize the Indians. The charter of the Massachusetts Bay Colony expressed the same things. Indians who resisted could be captured, killed, tortured, dismembered, enslaved, and exported without punishment. Those Indians who resisted by force of arms could be killed with impunity. It was a mark of honor for a colonist to kill an Indian. And it did not matter if the Indian was a man, a woman, an old person, or a child.

Despite centuries of bad press for Indians allegedly scalping settlers, the historical record shows that the English and the French actually introduced scalping to Indians. The governors of the colonies instituted scalping as a way for one Indian tribe to help them eliminate another tribe, and to have colonists to eliminate as many Indians as possible.

Colonists who killed Indians and turned in their scalps were paid bounties for each scalp. Scalping in England preceded the settlement of North America by at least four centuries. The Earl of Wessex, Harold Godwine, scalped his enemies as early as the eleventh century, bringing the scalps back from battle to prove they were dead.

Scalping was over 2,000 years old in Europe. Herodotus wrote in 440 BC that "The Scythian soldier scrapes the scalp clean of flesh and softening it by rubbing between the hands, uses it thenceforth as a napkin. The Scyth is proud of these scalps and hangs them from his bridle rein; the greater the number of such napkins that a man can show, the more highly is he esteemed among them. Many make themselves cloaks by sewing a quantity of these scalps together." The Scythians lived in the area north of the Black Sea. Many of their cultural traits found their way into eastern and northern Europe.

Hannah Dustin, who has a statue in her honor in Boscawen, New Hampshire, was the first woman in the U. S. honored with a statue. She was honored for scalping Indians. In the statue, in her left hand she is holding Indian scalps. She was captured by Abenaki Indians in 1697, slew ten Indian men, women, and children as they slept that night, and took their scalps for the bounty the colonial government paid.

The Dutch governor of Manhattan, Willem Kieft, offered the first bounty for Indian scalps in 1641, only 21 years after the Puritans landed at Plymouth Rock. The governor of the Puritans in Massachusetts first offered a bounty for Indian scalps in 1644. The Massachusetts Bay Colony first offered $60 per Indian scalp in 1703. During the conflict called "Kieft's War" or the "Wappinger War," the Dutch killed over 1,600 Indians of the Delaware, Wappani, and the Weckquaesgeek tribes. The war lasted from 1643 to 1645, and essentially wiped out opposition by Indians to Dutch settlement of the area.

The colonists soon developed a philosophy that called for the complete annihilation of all Indians in the U. S. Many governors, senators, military men, and presidents thought the white people would never be able to coexist with Indians.

Some of the leading political and religious leaders in early U. S. history saw one solution for the "Indian problem": kill all the Indians. They called for the total extermination of the Indian race. The Reverend Cotton Mather, perhaps the best-known preacher in the colonies, wrote:

Once you have got the Track of these Ravenous howling Wolves, then pursue them vigorously; Turn not back till they are consumed. … Beat them as Small as Dust before the Wind.

Reverend Solomon Stoddard in 1703 called for the colonists to buy and train large packs of dogs "to hunt Indians as they do Bears." He said the Indians "act like wolves and are to be dealt with as wolves."

Amherst wrote to Colonel Bouquet on June 29, 1763, during the French and Indian War (1756-1763), urging him to spread blankets infected with smallpox to the Indians of the northwest. "Could it not be contrived," he wrote, "to send the Small pox among these disaffected tribes of Indians? We must on this occasion use every stratagem in our power to reduce them." Amherst dated this message [Parkman].

Bouquet wrote back on July 13, 1763:

I will try to inoculate the Indians by Means of Blankets that may fall into their hands, taking care, however, not to get the disease myself. As it is a pity to oppose good men against them, I wish we could make use of the Spaniard's method, and hunt them with English dogs. Supported by Rangers, and some Light Horse, who would I think effectively extirpate or remove that Vermine.

Gen. Phillip Sheridan said right after the Civil War, "The only good Indians I ever saw were dead." Sheridan and his ilk, including George Custer, were determined to kill every last Indian they could find.

Governor Harvey of Virginia stated the colonial view of the divine right of Europeans to take and possess all Indian lands:

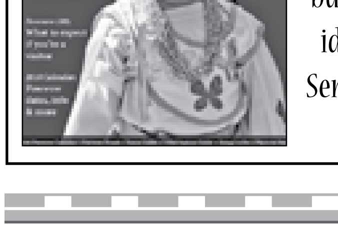
Some affirm, and it is likely to be true, that these savages have no particular propriety in any part or parcel of that country, but only a general residency there, as wild beasts in the forest; for they range and wander up and down the country without any law or government, being led only by their own lusts and sensuality. There is not meum and tuum [mine and thine] amongst them. So that if the whole land should be taken from them, there is not a man that can complain of any particular wrong done unto him.

Diseases actually killed more Indians than anything else. Massacres were second leading cause of Indian deaths in colonial America. The Pequots were the largest tribe in southern New England when the settlers arrived at Plymouth Rock. But in a sustained campaign in 1637, only 17 years after the Puritans arrived, they almost wiped out the Pequots and burned down their village.

Captain John Mason led a campaign that burned down the Pequot villages at night when the Indians were asleep. The surviving Pequots who were over the age of 14 were sold into slavery in the West Indies, the Azores, and England. Soon boats holding as many as 500 Indian slaves were leaving the docks of Connecticut. Some of the descendants of these Indian slaves still survive in the islands.

I will report more on this next month.

Dr. Dean Chavers is Director of Catching the Dream, a Native scholarship organization. His latest books are "Modern American Indian Leaders" published by Mellen Press and "Racism in Indian Country" published by Peter Lang Publishers. Contact him at CTD-4DeanChavers@aol.com. This column is from his next book, "Broken Promises: Termination of Indian Treaties and the Aftermath."



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Gaming Commissioner

The Seneca-Cayuga Tribe of Oklahoma is accepting applications for Gaming Commissioner. The Gaming Commissioner is responsible for compliance and implementation of the Tribal Gaming Ordinance, the Indian Gaming Regulatory Act and our Class III Gaming Compact with the State of Oklahoma. The Commissioner is charged with the regulation, licensing and investigation of all gaming activities on the Seneca-Cayuga lands. The Gaming Commissioner implements Tribal policies to ensure that all gaming activities are conducted fairly and honestly for both players and operators, and in accordance with the ordinances, the Compact, and all applicable federal laws. The Commissioner will ensure coordination between operations and the development of internal controls. A minimum of a Bachelors of Arts/Science Degree required; Masters Degree in a related discipline is preferred. A minimum of one year managerial experience in Native American Programs and a minimum of two years in a managerial/regulation role in a Gaming Enterprise in a Tribal Government setting is required. A combination of education and experience will be considered. Must have knowledge of Federal, State and Tribal law pertaining to Tribal Gaming; and knowledge of the judicial process, due process and how to conduct hearings. Must have experience in internal audits, investigations, technical report writing and ability to maintain deadlines and make decisions in a timely manner. Must demonstrate ability to communicate and work cooperatively and effectively with people at diverse levels. Applications are available at: 23701 South 655 Road, Hwy 10, Grove, Oklahoma 74344 and online at www.sctribe.com. Resumes and applications may be submitted to Human Resources or online at cbrown@sctribe.com. Indian/ Tribal preference will be observed. Position Closing 01/29/10.

Substance Abuse Program

Coordinator

The Pawnee Nation of Oklahoma is accepting applications for the position of Coordinator, Substance Abuse Program. For the full job description, application deadline, and employment application form, please visit our website at http://www.pawneenation.org

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A book By Dean Chavers, Ph. D.

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Through January 31
Art exhibit and sale showcasing work by Cherokee Living Treasure artists at the Jane Osti Studio. Items for sale will include baskets, bows, buffalo grass dolls, ceramics, clay beads, gigs, gourds, masks, pottery and sculptures. The exhibit will remain open throughout December and January. The studio is located across the road from the Cherokee Nation council house, south of Tahlequah on HWY 62. The Cherokee Native Art and Plant Society is sponsoring the exhibit. For more information, call (918) 453-0449.

Through January 31
KAW Women's Health (Breast and Cervical Early Detection Program) is scheduled at the Kanza Clinic in Newkirk, OK., White Eagle Clinic, Pawnee I.H.S., Pawhuska I.H.S. (Osage Clinic), and Perkins Family Clinic. Eligibility Requirements: Native Woman of Federally recognized tribe (CDIB), 18-64+, No health insurance coverage or Medicaid, Medicare A only, High Deductible, and Low Income (ie: 1/$25,525, etc.). Pays for Screening Mammograms (50+), Diagnostic Mammograms, Ultrasounds, Breast Biopsy (18-64+); Pap test, Diagnostic exams/procedures such as: Colposcopy, LEEP/CONE, and Follow up Pap test. Please call your clinic (see list above) to schedule a Well Woman Exam (Clinical Breast Exam, Pap/Pelvic, and/or follow up exam). A gift/incentive is presented to each eligible woman upon completion of the well woman exam (clinical breast exam and pap & pelvic exam). Our health care provider, Mary Tinsley, ARNP (Nurse Practitioner) is a CDC Screener for the Breast and Cervical Cancer Treatment Act. Sister programs: Cherokee Nation and Take Charge – State of Oklahoma Breast and Cervical Early Detection Programs.

December 31
Peoria Housing Authority Annual New Years Eve Stomp Dance
December 31, 2009 Time: 6:30-????
Place: Ottawa/Peoria Building
114 Eight Tribes Trail
Miami, Ok 74354
Contact: Dawn Kelly @ 918-542-1873 or 918-961-0606 or email me at dawnkelly@cableone.net for more information.

December 31
Sobriety Powwow Sponsored By Circle of Friends & S.K.I.N.S. (Spirit Keeping Individuals –N- Sobriety) at Tulsa Convention Center, 100 Civic Center (Downtown). Contest powwow. ALL DRUMS WELCOME. Info call John Long 918-809-9946 or Niles Bosin 918-639-1816

January 1
Comanche Little Ponies Annual New Years Day Pow-Wow at Grady County Fairgrounds, 500 E. Choctaw, Chickasha, OK (Exit #83 on I-44). Info call Lowell Nibbs at (580) 583-5279 or Email: lowellnibbs@yahoo.com

January 1
14th Annual New Years Day Dance in Memory of Orval Lee Kirk at Kickapoo Tribal Gymnasium, Mcloud, Okla. Call Diana Plumley at (405) 598-0636 or Email: designmaker2003@yahoo.com

January 2
Oklahoma City Pow-Wow Club Annual New Years Dance at Centennial Building Oklahoma State Fairgrounds, 333 Gordon Cooper St.,Oklahoma City. Raffles • Cake Walk • Arts & Crafts • Concession Fundraiser for annual Indian Hills Pow-Wow. Call Yonavea Hawkins at (405) 919-1572 or Email: yonavea.hawkins@sbcglobal.net

January 7
Interior Department tribal consultation meeting to develop a Department-wide tribal consultation policy. 9:00 a.m. – 12:00 noon/1:00 p.m. – 4:00 p.m. Embassy Suites Hotel, Oklahoma City at Will Rogers World Airport, 1815 South Meridian, Oklahoma City, Okla. 405-682-6000. For more information, contact the Office of the Assistant Secretary-Indian Affairs at 202-208-7163 or visit the "Current Tribal Consultations" page on the Indian Affairs website at:
http://www.indianaffairs.gov/WhoWeAre/AS-IA/Consultation/index.htm.

January 8
UKB Education Higher Education Scholarship Apps Deadline. United Keetoowah Band of Cherokee Indians in Oklahoma college or vocational students need to turn in their Higher Education Scholarship applications by Friday, January 8th at 5 p.m. Students enrolled during the fall semester must bring in an official transcript and their spring schedule. Students just beginning Higher Education Classes:

- Must complete a UKB Education Application each academic year.

- Shall make application for admittance to an accredited university or college.
- Must apply for Federal Student Aid (FAFSA application) through the university or college's financial aid office. Student must provide documentation.

- Shall submit a copy of their UKB tribal membership card; and their Social Security Card.

- Shall submit an official transcript AND, a copy of their new class schedule.

Students attending college full-time will be awarded $1,500 for each semester, $750 at the beginning of the semester, and the remaining $750 upon completion of the semester. Those attending part time will be awarded $750, half the first of the semester and the remainder upon completion of the semester. For more information, call the UKB Education Department at (918) 456-8698.

January 9
Mid-States Bit, Spur and Ranch Cowboy Gear Show. 9:30am - 4:00pm J. M. Davis Arms & Historical Museum - Claremore, Oklahoma. Come to exhibit, buy, sell, trade, collect bits, spurs and all manner of working ranch cowboy gear. General admission is free. Exhibitor set up is free. Donations are welcome! See map, photos and more details at www.bitsandspurs.com. Call 918-343-0149 Email spurswap@bitsandspurs.com

January 16
Kiowa Tia-Piah Society Benefit Pow-Wow Comanche Nation Community Center Julia Mahseet Rd. & Hwy. 281, Apache, OK For info call Wallace "Hokeah" Bointy at (405) 933-3862 or Email: hokeah79@yahoo.com

January 16
Honor Dance and Sweet 16th Birthday for Shayla Scott Miller, Southwest Vietnam Veteran's Princess 09-11 at the Chena Building, Iowa Nation Powwow Grounds, 4 1/2 miles south of Perkins, Okla. Regular Winter Dance Program begins with Gourd Dance at 2pm. Honored Elders Mary Bassett Howry and Francis Sweetwater. All veterans, organizations, princesses, family and friends welcome. For info call Joyce Miller-Bigsoldier at 405-269-1561.

February 6
Dream Catcher's Pow-Wow - Sponsored by Ardmore High School Native American Club at the Hardy Murphy Coliseum, 600 Lake Murray Dr., Ardmore, OK
Info call Deana Craighead: (580) 226-7680

Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free. Please ask about special ad rates if you'd like to include more information.

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Play brings Christmas in Indian Country to life

By WILL CHAVEZ
Native Times Correspondent

TULSA, Okla. – Ebenezer Screech Owl is a mean and cranky character but those who have seen Charles Dickens' "A Christmas Carol" know there is goodness in him–somewhere.

Screech Owl was part of the American Indian Theatre Company performance of "A Song of Winter," written by Will Hill, a Muscogee Creek actor, storyteller and playwright. For inspiration he used the Dickens classic.

Hill also brought Screech Owl to life in the play, which enjoyed its fourth year on stage. Humor was found throughout the play, and Hill used the Creek language to emphasize it was a play set in Indian Country during Christmas. Along with the Muscogee Creek language, Hill wove the tribe's music and traditions into the play, which was held in the Liddy Doenges Theater in the Tulsa Performing Arts Center Dec.18 and 19.

Hill said he had the idea of bringing a production based on "A Christmas Carol" to the stage in Tulsa for "a long, long time."

"I'm a big fan of Mark Twain and Charles Dickens. The way they weave words is so beautiful and elegant," he said. "It's more of an adaptation or a homage to Dickens, but it's also something to celebrate Native America. We have our own celebrations whether it's an old country church or a ceremonial ground or pow-wow…everybody has their Christmas get together where they give out gifts. I said, why can't you do that with this one, but incorporate this beautiful storyline."

He added he saw distinct parallels between Dickens' popular story and some of the things Native people have endured.

Hill's play is set in the early 1900s in Indian Territory while Dickens' story is set in the late 1800s. Dickens' descriptions of British orphanages and the poor of Victorian England are similar to the experiences of Hill's grandparents who endured boarding schools and forced assimilation early in the 20th century.

Screech Owl is a boarding school product. Like many children of his time, he was left at a boarding school during the holidays because his father would not send for him.

The play also takes place during the season of "Thluhfoh Yuh Hay Gee Dah," the season of the popping trees. Hill said he used the parallels he saw in the "A Christmas Carol" and the folklore shared by Native people, especially when it came to basing Eb Screech Owl on Ebenezer Scrooge.

"I named him Screech Owl because it sounded scary. Among our Native people the name owl is scary. I chose that name Screech Owl specifically because it sounded like Scrooge," he said.

A distinctly Native highlight of "A Song of Winter" was an "Ode to Commodity Cheese," as well as the song of the same name written by Hill's longtime performance partner, Jehnean Washington, who played Screech Owl's niece Roberta Coachman.

Screech Owl is a "mean and cantankerous" store/smoke shop owner, Hill said, who torments his employee Bobcat Hatchit played by Mike McEver, Cherokee.

Other cast members included actor Michael Buckendorf, Jr., Winona Henderson, Cherokee, and Butch McIntosh, traditional elder and dancer.

Roberta is Screech Owl's beloved and deceased sister's daughter. He allows her to question his meanness and bitterness toward other people, and she understands his personality originated in the boarding school.

Hill said the Screech Owl character has elements of his uncle, his grandmother's brother. His "cantankerous" personality was a product of the time he and his sister spent in a government boarding school.

"They had a very hard life and that kind of shaped him," he explained. "A lot of time when people are not nice, you look at them as being unadulterated evil, but if you look at their past and listen to their stories you may find out there may be some more history that has caused them to be that way."

He said he wants people to come away from the play understanding they can sympathize with an unkind character and they can change their future for the better.

"My grandmother was totally the opposite," Hill said. "She was loving, kind and generous and helping people all of the time."

Hill shares his grandmother's generous spirit. Before the play began he invited a member of the Muscogee Creek Nation diabetes staff to speak to the audience about diabetes information available outside the theater.

The diabetes message is incorporated into all of Hill's plays since he lost his right leg to complications caused by the disease last year. He still walks using an artificial leg.

"I've decided it's a good way to get that message out, to take care of yourself and watching your levels if you have it. This is a beatable disease, but you really have to take care of yourself."

He is coping with the disease with the help of his stage family and his blood family.

"As Native people we are very family oriented–a very close-knit people and society. Even your own family has extended family members. They may not be blood relations, but they would give their blood if they had to," he said. "Our Indian people, we love to laugh. We can poke fun at just about anything or any situation. One of the weapons we have is laughter. I think that's one thing that has helped our Indian people cope with the situations we've had to deal with as a nation, as a people."

Michael Buckendorf Jr., Winona Henderson, Butch McIntosh, Will Hill and Jehnean Washington perform the final scene of "A Song of Winter." PHOTOS BY WILL CHAVEZ / NATIVE AMERICAN TIMES

Mahenwahdose

American Indian Production Company

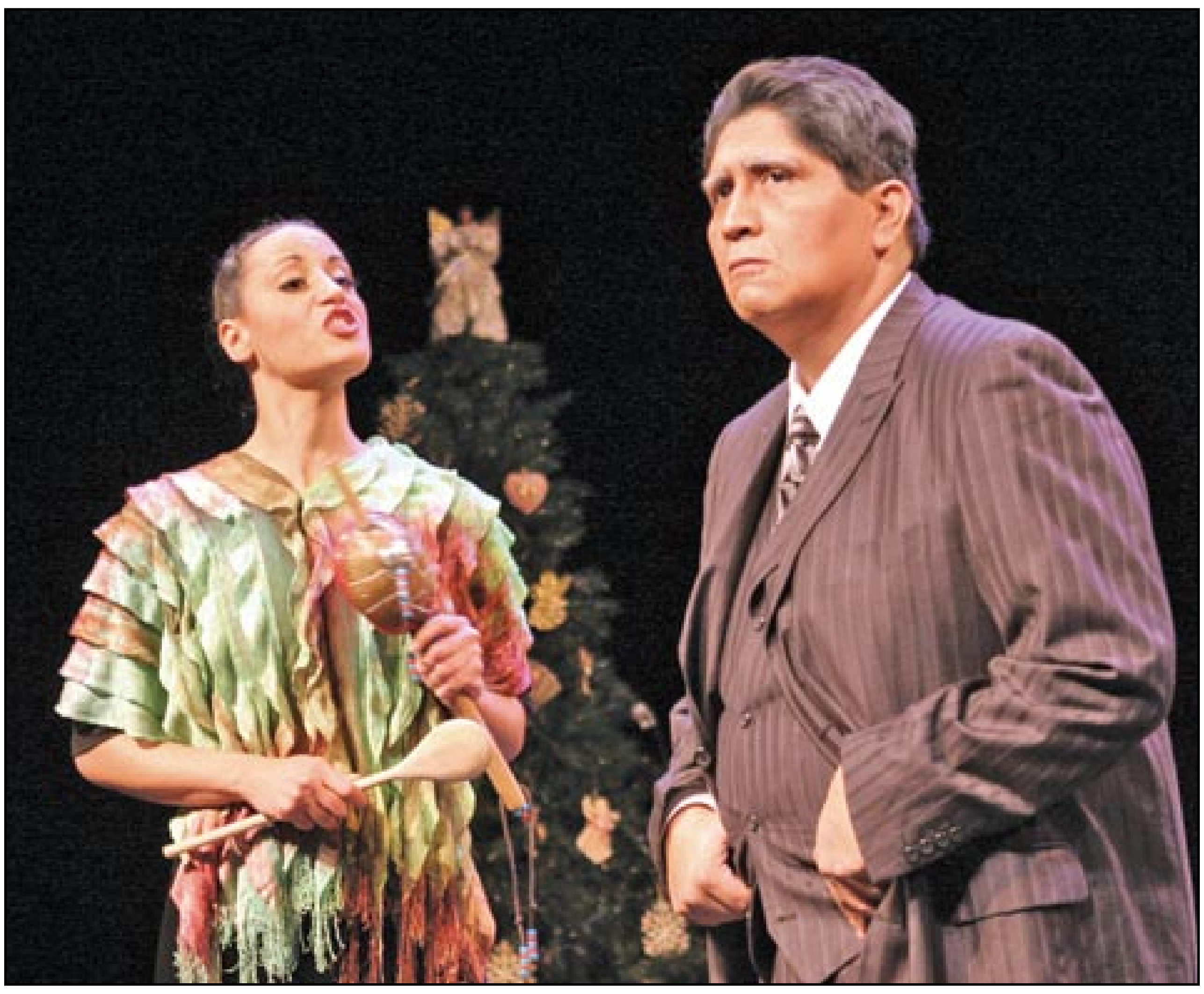
Winona Henderson, executive director and Will Hill, artistic director, founded Mahenwahdose in 1991. The company is dedicated to the presentation of American Indian themes. The company presents an accurate and entertaining portrayal of American Indians.

Mahenwahdose features the talents of Will Hill and Jehnean Washington. The performers are widely acclaimed and were the first actors to perform at the National Museum of the American Indian in 2004.

Currently, Hill is writing a present-day romantic comedy set in Indian Country to premiere on Valentine's Day 2011.

Mahenwahdose Booking Information:
Will Hill/Winona Henderson
P.O. Box 921, Tulsa, OK 74101.

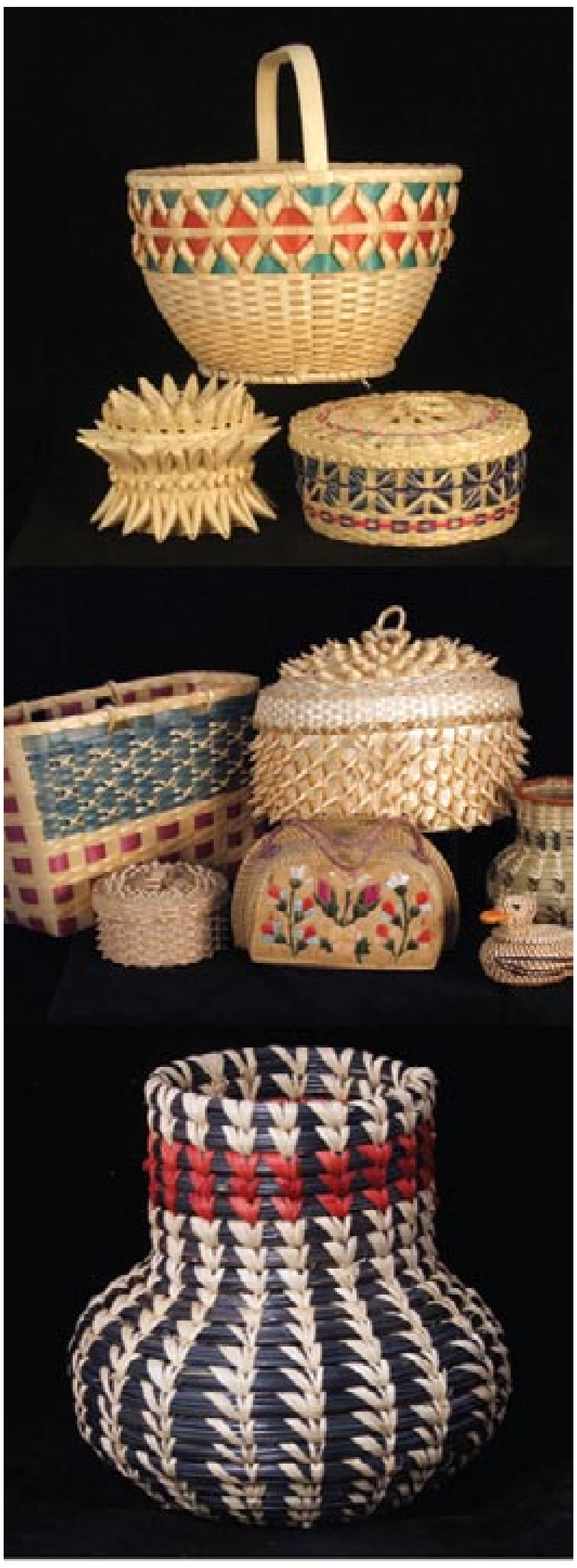
Or call (918) 747-1044 or (918) 712-7543, evening.
Email: mhndose@sbcglobal.net



Ed Screech Owl, played by Will Hill, right, is visited by the Ghost of Christmas Present, played by Jehnean Washington, who gives him a sound thwack with a wooden spoon to get his attention. Screech Owl was also visited by the Ghost of Christmas Past who showed him a scene from his bording school days and the Ghost of Christmas Future, who shows him that his last Christmas is bleak.

ENTERTAINMENT ▼ ▼ ▼ ▼ ▼

Exhibit exposes the ideas ‘Between Warp and Weft’



Top to bottom: Lavina Day (Ojibway), Katie Sickles, (Oneida) and Elaine Porter (Ottawa). Katie Sickles (Oneida), Adele Williams (Coushatta), Tina Santiago (Coushatta Nation of Louisiana), Mary Corneilus

SANTA FE, N.M. – The Museum of Contemporary Native Arts Store and Lloyd Kiva New Gallery (108 Cathedral Place) will showcase the art of contemporary Native American basketry in a new exhibit Somewhere Between Warp and Weft. The show opens January 9, 2010 with a reception from 12:00 noon to 2:00 p.m. and remains on display until February 21, 2010.

As the first exhibit of its kind at the Lloyd Kiva New Gallery, the show will include baskets from across North America, highlighting different styles as they relate to both geographic regions and tribal traditions. All baskets will be available for purchase, and all purchases go back to the artists and Museum programs.

For more information, please call Maggie Ohnesorgen, 505.983.1666. To request images of artwork, please email sgolar@iaia.edu or call 505.424.2351. For more information about the Museum of Contemporary Native Arts, please visit www.iaia-museum.org

About the Museum

Located in downtown Santa Fe, the Museum of Contemporary Native Arts is a center of the Institute of American Indian Arts. The Museum is dedicated to advancing the discourse, knowledge and understanding of contemporary Native arts. Founded in 1971, the Museum's exhibitions, publications and educational programs challenge pre-conceived notions of contemporary art. The Museum of Contemporary Native Arts is home to the largest collection of contemporary Native art in the world. A premier shopping destination, the Museum's store offers the finest selection of contemporary Native arts and gifts from both emerging and established artists.

Museum hours are Monday – Saturday: 10 a.m. to 5 p.m. and Sunday: noon to 5 p.m. Closed on Tuesdays from November through May as well as major holidays.

Editors seeking Pawnee artists, writers for anthology

PAWNEE, Okla. – The editors of “Out of the Sky, a collection of Pawnee writing, stories, and art” are seeking additional submissions by tribal members and others who are interested in having their work considered for publication in what will be a Pawnee National anthology.

Another call for submissions is being released because several university presses have expressed an interest in publishing the anthology, but the editors need more submissions in order to meet length requirements.

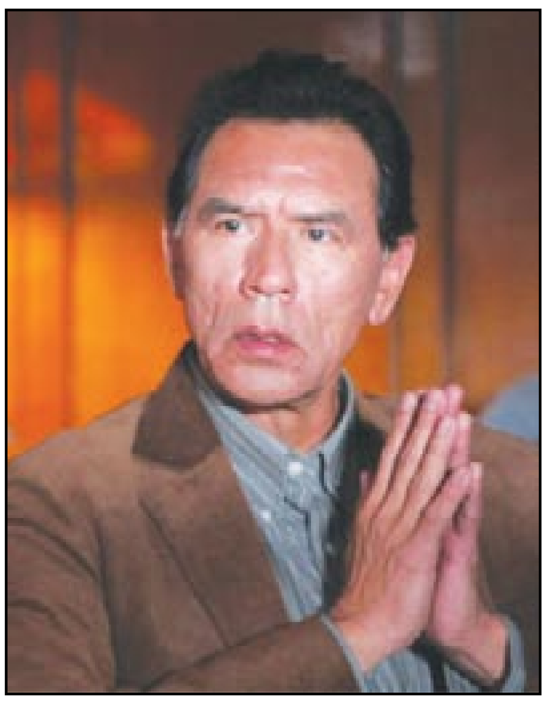
The editors are seeking submissions in all genres, including poetry, fiction, non-fiction, essay, autobiography, drama, screenwriting, artwork, and so on. We welcome original and previously published pieces (so long as previous publishers are given credit).

All interested writers and artists can submit their work by email to: Todd Fuller at tfuller@pawneenationcollege.org, or to James Riding In at pawnee1@asu.edu. Submissions can also be sent to the following address: Pawnee Nation Anthology, Pawnee Nation College, 861 Little Dee Drive, Pawnee, OK 74058. (Do not send originals; send only photocopies.) The deadline for submissions is February 26, 2010.

AVATAR

Continued from Page 1

In Studi's projects outside Hollywood, he has been called a Cherokee traditionalist and honored for his work in Native language preservation, particularly the Cherokee language.



Wes Studi

role. It's “almost therapeutic how easy it is to get into that mindset of warrior-ism,” Studi said. “You kind of think of the injustice Indian people lived through. It's pretty easy to draw from the kind of feeling. You have a completely different aggression than the white folks.”

Studi's “Avatar” character, Eytukan, is native to a lush planet called Pandora. The mercenary army of humans regards the Na'vi as “savages.” As in many a Western in Studi's portfolio, the army soon learns otherwise. This time, it's via a paralyzed ex-Marine, played by Sam Worthington, who becomes an Avatar, a hybrid human mind linked with a Na'vi-cloned body. As an Avatar, he falls in love with Eytukan's daughter, played by Zoe Saldana, and finds himself drawn into the battle to save her world.

In Studi's projects outside Hollywood, he has been called a Cherokee traditionalist and honored for his work in Native language preservation, particularly the Cherokee language. In “Avatar,” the language of the Na'vi is one of the creations of a computer-generated world in the $300 million production. Studi, who has learned acting roles in Native languages besides his own, considered it just part of the fun of being a blue-skinned alien.

“Because I do speak another tongue besides English,” Studi said, “my tongue is more willing to take chances.”

Avatar stars: Sam Worthington, Sigourney Weaver, Zoe Saldana, Giovanni Ribisi and Wes Studi

In the Tulsa area Avatar is showing at the following theaters: IMAX at Cinemark in 3-D; also in 3-D at AMC Southroads 20, Cinemark Tulsa, Starworld 20 and RiverWalk; in 2-D at Owasso, Eton Square, Broken Arrow and Sand Springs

Running time: 2 hours, 42 minutes

Rated: PG-13 (intense epic battle sequences and warfare, sensuality, language, some smoking)

ACTRESS

Continued from Page 1

Casey Camp-Horinek, foreground, plays Irene in “Barking Water,” directed by Seminole and Muscogee (Creek) director Sterlin Harjo. “Barking Water” was filmed and produced in Oklahoma. It premiered Jan. 17 at the 2009 Sundance Film Festival in Park City, Utah and went on to win Best Film at the American Indian Movie Awards on Nov. 14. “Barking Water” is about Frankie and Irene, two people in their 50s who used to be a couple and take a redemptive road trip across Oklahoma. Frankie and Irene have a difficult past, but Frankie needs Irene to help him with one task. He needs to get out of the hospital and go home to his daughter and new grandbaby to make amends. As they take to the open road in Irene's Indian car for Frankie's last ride, the journey becomes one of shared memory, love and forgiveness.

American Indian Theater Company, and she even got her sons involved by urging them to audition for parts in the company's production of “Black Elk Speaks.”

While she and her two sons landed small roles in the production, non-Indian actor David Carradine played the role of Black Elk. It was then that Camp-Horinek had an epiphany. She realized how underrepresented Native Americans were in the theater and movies, even in productions about their own people. And further more, she realized that avenue could be a medium for activism.

“It was a light bulb moment,” she said. “There were hundreds of people seeing “Black Elk Speaks” at the PAC (Performing Arts Center,)” she said. “I was seeing these people impacted by entertainment and getting it – our holocaust. I thought, ‘Oh my goodness, this was a remarkable tool for educating the public.”

Now, Native actors still only make up a sliver of a racial statistic pie graph compared to Caucasians, Hispanics, blacks and Asians, but they're out there, she said.

“The struggles that people have gone through over the past 20 years to teach non-Natives that we are multidimensional, that's paying off,” Camp-Horinek said. “We're getting lead roles, but believe me, it isn't enough if you look at the entire movie, TV and video industry. They show you the slices of the pie…Native Americans are a hairline.”

Now, years later after the veterans of theater and the movie industry like Will Sampson, Graham Greene, Wes Studi and Camp-Horinek paved the way, young Native actors are landing key roles in large productions such as the wildly popular Twilight Saga and primetime TV dramas.

Camp-Horinek's been an actress for more than 25 years, with titles including “Lakota Moon,” “Geronimo,” “Lakota Woman: Siege at Wounded Knee” and “DreamKeeper” under her belt. She also appeared in “Goodnight Irene” and “Share the Wealth” and was one of the leads in the 2009 movie “Barking Water.” Her performance in “Barking Water” earned her the Best Actress award at the 2009 American Indian Film Festival in San Francisco.

Camp-Horinek insists that her acting career just tells a small story of who she is.

“It's only a fraction of me,” she said. “I definitely consider myself an actress, and it's something I feel is important to change the portrayal of Native Americans.

“I've worked hard to portray Native women in their true life. I'm proud of the ability to do that. I do understand that acting is hard work and an art. Technically I'm not the first, and I thank God I'm not the last.”

A FREE PUBLICATION

Inside this issue:

- Tribes buy back thousands of acres
- Tribes honored with tech awards
- Choir releases new CD

Cherokee Youth

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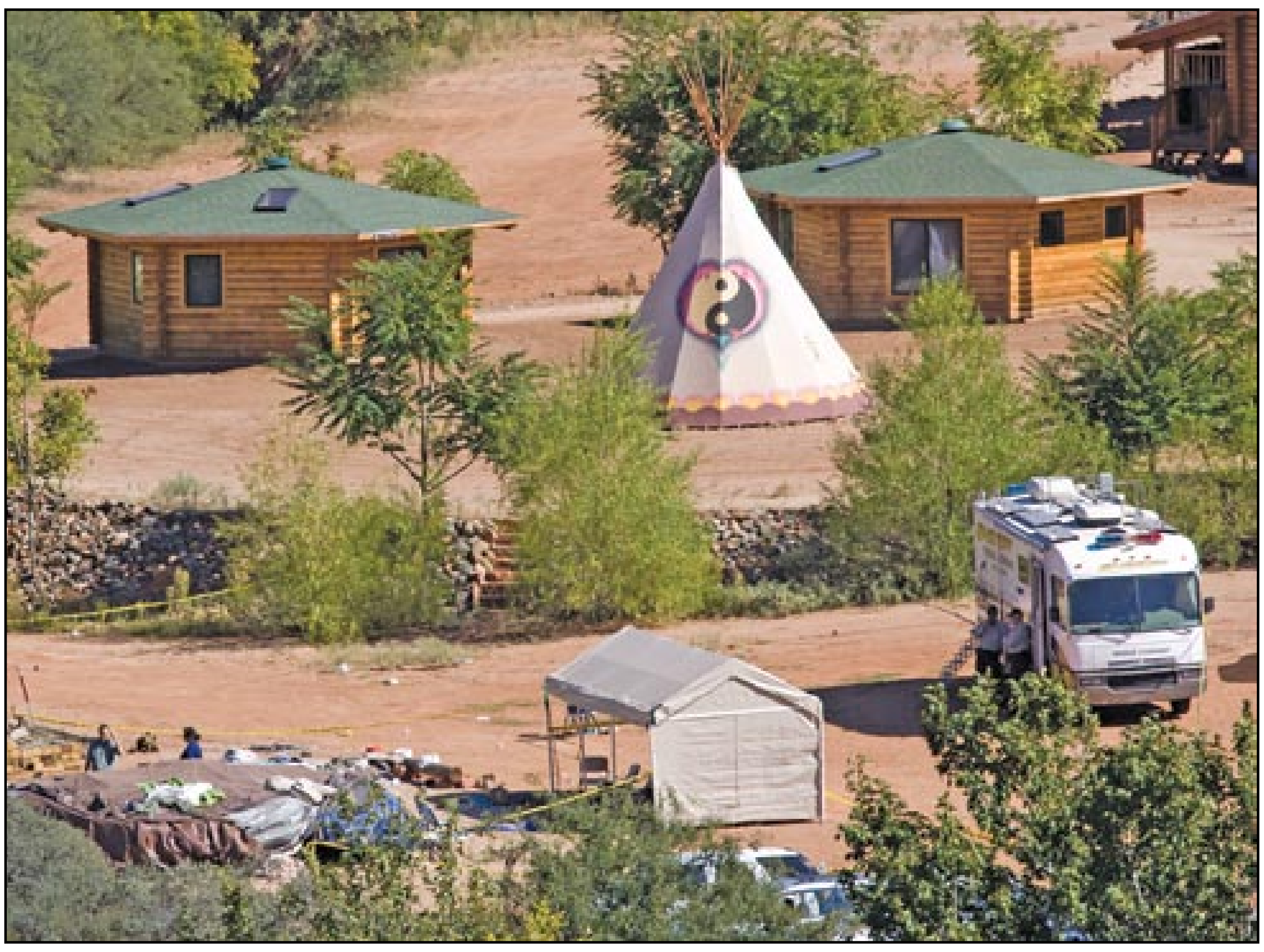
NATIVE AMERICAN TIMES

VOLUME 16 • ISSUE 2 • PUBLISHED WEEKLY • JANUARY 8, 2010



Investigators look over a "sweat lodge" on the grounds of Angel Valley Retreat Center near Sedona, Ariz. On Oct. 9, two people died and an estimated 19 others were taken to hospitals after being overcome while sitting in the sauna-like sweat lodge during a Sedona spiritual retreat, authorities said. AP PHOTO/THE ARIZONA REPUBLIC, TOM TINGLE

Docs in fatal sweat lodge case show past problems

PRESCOTT, Ariz. (AP) – Documents released in the investigation of a fatal sweat lodge ceremony show that people lost consciousness and others suffered broken bones at past events led by self-help guru James Arthur Ray, but Ray largely ignored the medical problems that arose. Three people died after an Oct. 8 sweat lodge ceremony that was the highlight of Ray's five-day "Spiritual Warrior" event at a retreat he rented near Sedona. The Yavapai County sheriff's office has focused a homicide investigation on Ray, who has made millions of dollars by convincing people his words will lead them to spiritual and financial wealth.

In documents released Monday, a man Ray hired to build the sweat lodge told investigators that he was hesitant to assist with the ceremony for a third year because participants previously had emerged in medical distress, and emergency help wasn't summoned. Theodore Mercer said the latest ceremony was hotter than in years past, but Ray repeatedly told participants, "You are not going to die. You might think you are, but you're not going to die."

Mercer's wife, Debra, told investigators that one man emerged from the sweat lodge halfway through the October ceremony believing he was having a heart attack and would die. She said that instead of summoning medical aid, Ray said "It's a good day to die," according to a search warrant affidavit.

When Ray was advised that two participants were unconscious near the end of the two-hour ceremony, Debra Mercer said Ray did not appear overly concerned and said they would be OK until the end.

A message left Monday at a phone listing for the Mercers was not immediately returned.

See **LODGE** *Continued on Page 4*

Creek council rejects proposed tobacco compact with state

By CLIFTON ADCOCK
Tulsa World

OKMULGEE, Okla. (AP) – The Muscogee (Creek) National Council struck down a measure Dec. 29 that would have allowed the tribe's principal chief to sign a tobacco compact with the state.

Principal Chief A.D. Ellis had expressed doubts about the measure's passage before the evening meeting, although he said he had hoped that the measure would pass to put an end to five years of struggle between the state and tribe over the issue.

Ellis had said before the meeting that the measure should be passed even though it would require that the tribe give up its tobacco wholesale company, a provision that he didn't like.

"We've got to bring this to an end," Ellis said. "My office is ready for a compact."

The tribe previously struck down several compact deals offered by the state and is one of only two tribes in the state that does not have a tobacco compact.

The other tribe, the Cheyenne and Arapaho Tribe, is undergoing a change in government but is likely to sign on once the change is complete, said state Treasurer Scott Meacham.

In the past, the Creek and other tribes' smoke-shops funneled very low-tax cigarettes reserved for the state's border areas into stores outside those border areas.

However, an arbitration panel that decided the matter between the state and the Cherokee Nation, which had a compact and was the source of many of the low-tax cigarettes, ruled that moving the cigarettes out of those border areas was a violation of the agreement.

After the supply of cheaper name-brand cigarettes dried up, the Creek Nation set up its own wholesale company that received and distributed cigarettes sold through tribes in other parts of the country.

Those cigarettes do not have state tax stamps on them and are illegal for nontribal retailers in the state to sell.

Creek Nation Chief A.D. Ellis says his office is ready for a compact.

Earlier this year, two shipments of unstamped tobacco were seized by the Oklahoma Tax Commission while being transported from the Creek Nation's wholesale company to tribal smoke shops.

The state also has filed a federal lawsuit against some members of the tribe who operate the wholesale company and some of the smoke shops. A judgment on the case has not

See **COMPACT** *Continued on Page 4*

Former tribal director sentenced to prison

MUSKOGEE, Okla. (AP) – The former director of the United Keetoowah Band Housing Authority has been sentenced to a year in federal prison for embezzling money from the tribal program.

Federal prosecutors say 44-year-old Earb Kimble was sentenced Tuesday in federal court in Muskogee. He also was sentenced to two years of supervision following his release from prison.

Kimble pleaded guilty in June to one count of theft from a program receiving federal funds.

Prosecutors allege he embezzled money from the tribal program from 2002 until 2004.

Kimble's attorney argued at sentencing that Kimble had repaid more than $67,000 in restitution, had accepted responsibility for the crime and deserved a sentence of probation.

Kimble was ordered to report to the federal Bureau of Prisons on Jan. 21.

Navajo man contests election to cut Tribal Council

By FELICIA FONSECA

FLAGSTAFF, Ariz. (AP) – A Navajo tribal member is pushing to have an election that drastically reduced the size of the Tribal Council redone, this time with more support required from voters.

The election marked the first time Navajos on the vast reservation voted on ballot initiatives. They overwhelmingly favored cutting the council from 88 members to 24 and giving the president a line-item veto.

But Tim Nelson of Leupp contends the Dec. 15 election violated law in that the initiatives passed without a majority vote in each of the tribe's 110 precincts. A super majority vote is required for Tribal Council-driven referendums, but not everyone agrees on the requirement for citizen-led initiatives. The initiatives would not have passed had a super majority been required.

Nelson said the super majority requirement is difficult but not impossible and prevents "whimsical attempts at changing the law when somebody thinks it's going to benefit them."

Nelson filed a grievance against Navajo President Joe Shirley Jr.'s office and the petitioners in the latest attempt to quash the hotly contested initiatives that have been central to legal challenges and furthered a rift between some council delegates and Shirley.

The grievance is scheduled to be heard Jan. 21 in the tribal capital of Window Rock, days before lawmakers meet for their winter session. One lawmaker has said he would present reapportionment plans for the smaller council during the week-long session.

Shirley launched the effort to reduce the council and secure a line-item veto in April 2008.

Shortly after, the attorney general issued an opinion stating a simple majority vote would suffice for the initiatives to pass. The chief legislative counsel countered with a memo saying a super majority was needed.

Shirley spokesman George Hardeen said the attorney general's opinion should stand and disputed Nelson's claims. He also said the grievance should be directed at the elections office, not Shirley.

See **COUNCIL** *Continued on Page 3*

21st Navajo Nation Council
2007
2011
Lawrence T. Morgan, Speaker
Iyanbito/Pinedale

This poster shows the current number of Navajo Nation Council members.

State eyes Indian residential school

Curriculum would focus on science, technology, engineering and math to address the nation's need for scientists and engineers.

By DIRK LAMMERS
Associated Press Writer

SIOUX FALLS, S.D. (AP) – South Dakota is applying for a federal grant to help it build a residential school designed to improve academic achievement among American Indian students.

A limited number of states will receive money for Race to the Top, a U.S. Department of Education program aimed at encouraging and rewarding states that help improve student success.

Under South Dakota's proposal, partners would establish a year-round, residential school – likely in the Black Hills – for grades 9-12 and two years of postsecondary education.

The Obama administration is looking for innovative, outside-the-box ideas that have proven to meet the needs of a state's most underperforming students, said state Department of Education Secretary Tom Oster.

"We think that our application meets all of those," Oster said.

Preliminary parameters for South Dakota put the grant proposal at between $20 million and $75 million, Oster said.

Curriculum would focus on science, technology, engineering and math to address the nation's need for scientists and engineers.

The initiative also infuses Indian family culture by establishing partnerships with tribal communities. Students would receive additional support through mentoring, internships, research experiences and cultural guidance.

The new venture would be an outgrowth of a successful summer initiative that has evolved into South Dakota's Gaining Early Awareness and Readiness for Undergraduate Programs, or "GEAR UP," honors program. The effort, which is funded by a different federal grant, targets mainly American Indian students and prepares them for postsecondary education.

All of the "GEAR UP" participants have graduated from high school, and 87 percent have pursued postsecondary education while 9 percent have joined the military, said Stacy Phelps, who has directed the program since its inception in 1992.

Sixty-five percent have graduated from college or are still enrolled, she said.

Oster said Race to the Top grant winners would have four or five years to spend the money.

The school would begin with a freshman class and add a grade level at a time. Postsecondary courses would likely be offered in partnership with the state's universities.

The South Dakota Board of Education is scheduled to review the proposal at its Jan. 5 meeting, and the U.S. Department of Education expects to announce its first-round winners in spring.

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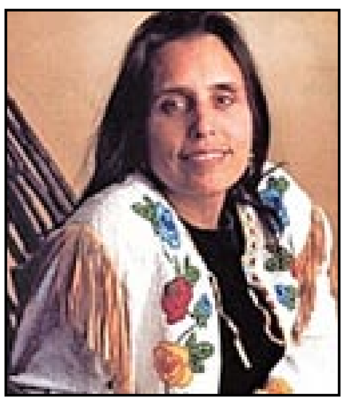
Tribes buy back thousands of acres of ancestors' land

OMAHA, Neb. (AP) – Native American tribes tired of waiting for the U.S. government to honor centuries-old treaties are buying back land where their ancestors lived and putting it in federal trust.

Native Americans say the purchases will help protect their culture and way of life by preserving burial grounds and areas where sacred rituals are held. They also provide land for farming, timber and other efforts to make the tribes self-sustaining.

Tribes put more than 840,000 acres (340,000 hectares) – or roughly the equivalent of the state of Rhode Island – into trust from 1998 to 2007, according to information The Associated Press obtained from the federal Bureau of Indian Affairs under the Freedom of Information Act.



Winona LaDuke, White Earth Land Recovery Project founder

Those buying back land include the Winnebago, who have put more than 700 acres (280 hectares) in eastern Nebraska in federal trust in the past five years, and the Pawnee, who have 1,600 acres (650 hectares) of trust land in Oklahoma. Land held in federal trust is exempt from local and state laws and taxes, but subject to most federal laws.

Three tribes have bought land around Bear Butte in South Dakota's Black Hills to keep it from developers eager to cater to the bikers who roar into Sturgis every year for a raucous road rally. About 17 tribes from the Dakotas, Nebraska, Wyoming, Montana and Oklahoma still use the mountain for religious ceremonies.

Emily White Hat, a member of South Dakota's Rosebud Sioux, said the struggle to protect the land is about "preservation of our culture, our way of life and our traditions."

"All of it is connected," White Hat said. "With your land, you have that relationship to the culture."

Other members of the Rosebud Sioux, such as president Rodney Bordeaux, believe the tribes shouldn't have to buy the land back because it was illegally taken. But they also recognize that without such purchases, the land won't be protected.

No one knows how much land the federal government promised Native American tribes in treaties dating to the late 1700s, said Gary Garrison, a spokesman for the federal Bureau of Indian Affairs. The government changed the terms of the treaties over the centuries to make property available to settlers and give rights-of-way to railroads and telegraph companies.

President Barack Obama's administration has proposed spending $2 billion to buy back and consolidate tribal land broken up in previous generations. The program would pay individual members for land interests divided among their relatives and return the land to tribal control. But it would not buy land from people outside the tribes.

The White Earth tribe uses bought back land to harvest rice, farm Native foods and produce maple syrup.

Today, 562 federally recognized tribes have more than 55 million acres (22.3 million hectares) held in trust, according to the bureau. Several states and local governments are fighting efforts to add to that number, saying the federal government doesn't have the authority to take land – and tax revenue – from states.

In New York, for example, the state and two counties filed a federal lawsuit in 2008 to block the U.S. Department of Interior from putting about 13,000 acres (5,260 hectares) into trust for the Oneida Tribe. In September, a judge threw out their claims.

Putting land in trust creates a burden for local governments because they must still provide services such as sewer and water even though they can't collect taxes on the property, said Elaine Willman, a member of the Citizens Equal Rights Alliance and administrator for Hobart, a suburb of Green Bay, Wisconsin. Hobart relies mostly on property taxes to pay for police, water and other services, but the village of about 5,900 lost about a third of its land to a trust set up for the state's Oneida Tribe, Willman said.

So far, Hobart has been able to control spending and avoid cuts in services or raising taxes, Willman said. Village leaders hope taxes on a planned 603-acre (244-hectare) commercial development will eventually help make up for the lost money.

The nonprofit White Earth Land Recovery Project has bought back or been gifted hundreds of acres (hectares) in northwestern Minnesota since it was created in the late 1980s. The White Earth tribe uses the land to harvest rice, farm and produce maple syrup. Members have hope of one day being self-sustaining again.

Winona LaDuke, who started the White Earth project, said buying property is expensive, but it's the quickest and easiest way for tribes to regain control of their land.

Tribal membership has been growing thanks to higher birth rates, longer life spans and more relaxed qualifications for membership, and that has created a greater need for land for housing, community services and economic development.

"If the tribes were to pursue return of the land in the courts it would be years before any action could result in more tribal land ... and the people simply cannot wait," said Cris Stainbrook, of the Little Canada, Minnesota-based Indian Land Tenure Foundation.

Thirty to 40 tribes are making enough money from casinos to buy back land, but they also have to put money into social programs, education and health care for their members, said Robert J. Miller, a professor at the Lewis & Clark Law School in Portland, Oregon, who specializes in tribal issues.

"Tribes just have so many things on their plate," he said.

Some tribes, such as the Pawnee, have benefited from gifts of land. Gaylord and Judy Mickelsen donated a storefront in Dannebrog, Nebraska, that had been in Judy Mickelsen's family for a century. The couple was retiring to Mesquite, Nevada, in 2007, and Judy Mickelsen wanted to see the building preserved even though the town had seen better days.

The tribe has since set up a shop selling members' artwork in the building on Main Street.

"We were hoping the Pawnee could get a toehold here and get a new venture for the village of Dannebrog," Gaylord Mickelsen said.

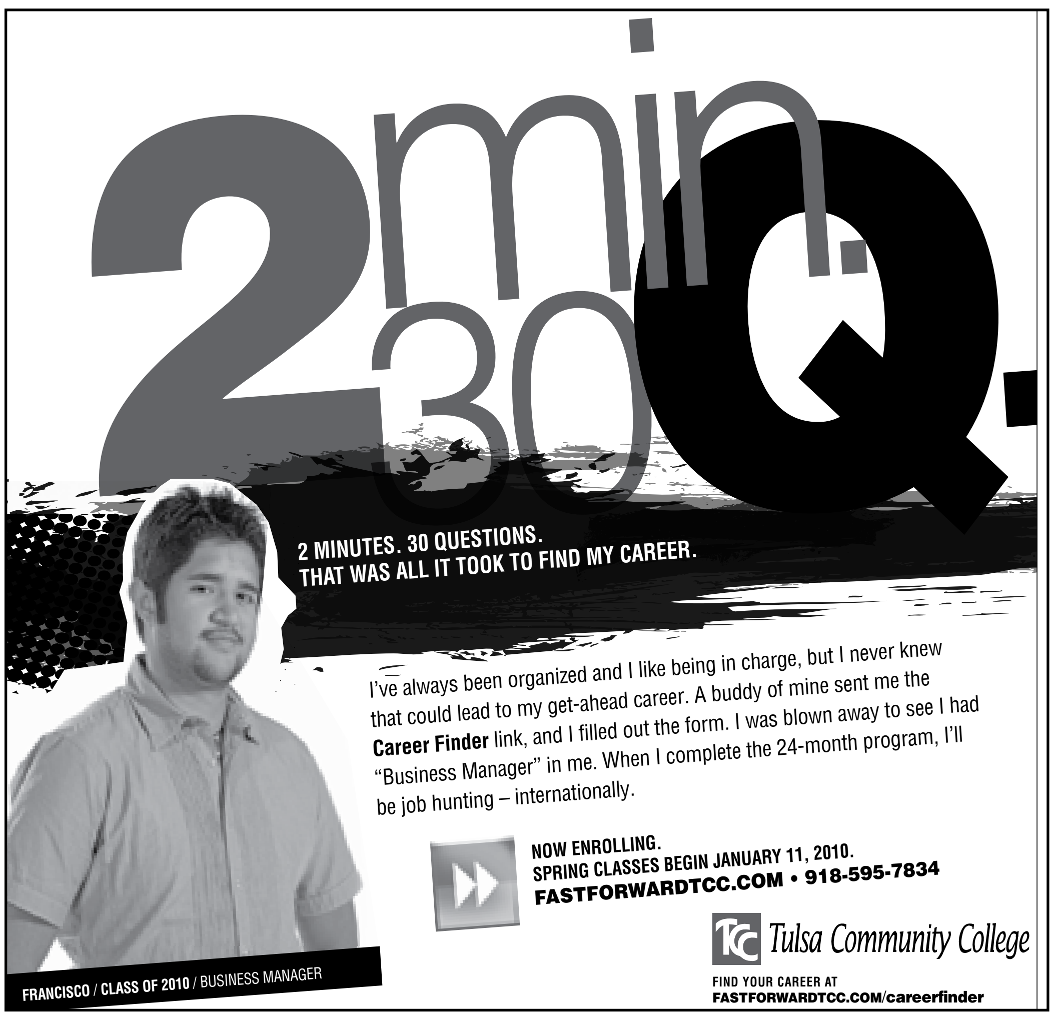
On the Net –

Federal Bureau of Indian Affairs: http://www.bia.gov

White Earth Land Recovery Project: http://nativeharvest.com/

Indian Land Tenure Foundation: http://www.indianlandtenure.org/

Citizens Equal Rights Alliance: http://www.citizensalliance.org/



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Solar panels illuminate veteran's Nageezi home

By ALYSA LANDRY
The Daily Times

NAGEEZI, N.M. (AP) – A kerosene lantern dangles from a hook on Herman Augustine's living room ceiling.

For more than 15 years, the lantern has provided modest light in the two-bedroom home located on a snow-frosted dirt road on the Navajo Nation in northwestern New Mexico.

The 85-year-old World War II veteran stopped using the lantern last week.

His was one of two homes the Nageezi Chapter selected for installation of a solar panel.

Augustine turned on the lights in his house for the first time last Tuesday.

"I had a few visitors come over that night," he said through an interpreter. "People got curious when the lights went on."

Augustine formerly lived in a tiny shack on his family's allotted land near Chaco Culture National Historical Park. The tribe built a home on the land in 1994, but Augustine had to rely on generators or his vehicles' engines for power.

Although power lines crisscross the area, extending a line costs as much as $150,000 per mile, Nageezi Chapter President Ervin Chavez said. Augustine lives about a mile and a half from the nearest accessible power line.

"Even if he waited, he would never get power because of the cost," Chavez said of Augustine. "It's just not feasible."

The chapter worked with Albuquerque-based Sacred Power to install a 10-foot-by-8-foot solar panel outside Augustine's house. The panel can be turned with the seasons to capture the maximum amount of sunlight.

The panels cost about $18,000 each, Chavez said. The chapter budgeted the money at the first of the year to be able to outfit two homes with solar power.

Augustine was selected for the panel because of his military service and his disability, Chavez said. A car accident decades ago led to the amputation of the veteran's right leg.

He sits in a wheel chair, his right pant leg pinned up.

"He's one who never asks for anything," Chavez said of Augustine. "He's gone through a lot of trouble in his life."

Troubles aren't over for Augustine, however. He only recently got running water in his home, but even the solar panel can't fuel the water heater. For that, he needs a propane water heater.

Augustine still relies on wood and coal for heat during the winter months and bathes by boiling his own water.

The solar panel came with restrictions. It provides energy for overhead lights, the television, stove and an energy-efficient refrigerator.

The difficult living conditions don't slow Augustine down. He digs his own outhouse holes and clears the sagebrush from around his house every year.

When he's not maintaining his home and yard, Augustine enjoys watching cowboy movies, which was one of the first things he did after the solar panel was hooked up.

"I'm very thankful for this system, very happy to have modern conveniences," Augustine said through the interpreter. "I'm thankful that people worry about me and think about me when I'm way out here, and I'm looking forward to getting the bathroom completed."

The struggle is something with which Augustine is well acquainted, he said. While serving in the military, he earned $4.88 per month, or about 3 cents per hour. Despite his travels overseas and the harsh conditions on the Navajo Nation, the man chooses to live at home.

Augustine was drafted into the Army in 1941. He served in Normandy and was discharged in 1945.

Chavez said the chapter likely will budget money next year to install solar panels at two more residences, with special consideration given to veterans or families with young children.

COUNCIL

Continued from Page 1

"It's stall tactic, one of many," he said. "But the fight is not with the president, it's with the Navajo people. If Mr. Nelson and the council delegates don't like the result of the election, they need to take it to the people."

Nelson also is contesting the wording of the initiatives and questioned whether Shirley unduly influenced the election by allowing tribal government employees time off to vote, which Hardeen said is a routine practice.

The line-item veto was expected to go into effect immediately, but it could be a year or more before Navajos see a reduced council. Navajos have mixed feelings about the impacts. Some say it will stretch lawmakers even thinner and tip the balance of power toward the president, while others believe it will result in more dedicated lawmakers who have to appeal to a more broad population.

"Hopefully everything turns out the way they say it's going to turn out," Jay Begay of Hard Rock said with a sense of skepticism.

Veda Francisco, coordinator for the Crystal Chapter in New Mexico, said she believes the president should have more power because that is what is implied by his title. But she disagreed with a smaller council and would advocate for 110 lawmakers – one for each Navajo precinct.

"I'm hoping the council delegate that is going to be picked to oversee all of these chapters will do his job and not (favor) one community," she said.

Meanwhile, Shirley, who has a year left in his second term said he has plans for further government reform. Those could include changing the attorney general's job from an appointed one to an elected one and creating positions for a tribal treasurer and secretary, he said.

Dale Mason, a tribal government instructor at the University of New Mexico's Gallup branch, urged caution on Shirley's part. He said Shirley may want to expand his legacy but needs to focus on reapportionment and be mindful that he is still targeted as part of an investigation of the tribe's relationship with two businesses that held tribal contracts.

"I'm a great believer in the power of hubris, challenging the gods once too often can wind you up in some sticky messes," Mason said. "I think he has enough to deal with right now."

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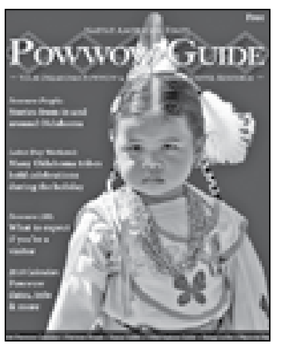

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LODGE

Continued from Page 1

No charges have been filed. The investigation, including hundreds of interviews, is expected to be turned over to prosecutors next month. Sheriff's officials said they would have no further comment until then.

Ray has hired his own investigative team to determine what went wrong. Brad Brian, an attorney for Ray, said in a statement Monday that Ray's representatives have been working with Arizona authorities to determine the facts, and he urged people not to jump to conclusions.

Brian said he believes the investigation will show "that the Sedona tragedy was a terrible accident that no one, including James Ray, could have seen coming."

Authorities and participants have said no one was forced to remain in the sweat lodge, but they were highly encouraged to stay inside.

Sheriff's officials said they found nothing to explain how the three people - Kirby Brown, 38, of Westtown, N.Y.; James Shore, 40, of Milwaukee; and Liz Neuman, 49, of Prior Lake, Minn. - died other than the extreme heat inside the pitch-black sweat lodge - a 415-square-foot makeshift sauna covered with tarps and blankets and heated with hot rocks.

Authorities have interviewed most of the more than 50 people who attended the event and detailed about a dozen of the interviews in documents released Monday after a judge ruled last week that they be made public.

Some of the people told investigators that Ray responded to cries for help from a man who was burned and warned other participants not to leave the sweat lodge during eight 15-minute rounds so they wouldn't also be scorched by the hot rocks in the center.

Others who were interviewed by investigators described suffering broken bones at other Ray-led events after being instructed to break bricks with their hands. Others said they vomited and slipped into altered states of consciousness.

Mickey Reynolds, who attended Ray's 2005 "Spiritual Warrior" event said it was implied the sweat lodge was safe since Ray had done the ceremonies before. Reynolds told investigators there was no discussion of safety procedures or a plan if something went wrong.

The owner of the Sedona retreat, Amayra Hamilton, said she told Ray in 2005 that he would have to change his ceremonies after a man became severely ill and she saw improvements the following year.

Richard Wright said he took part in the latest sweat lodge as a test of courage, enduring seven of eight 15-minute rounds. The Fort Lauderdale, Fla., resident told The Associated Press participants never were asked to provide emergency contacts or answer questions about their health, and they never were given a clear picture of the effects of a sweat lodge.

Instead, they took Ray's word that vomiting and passing out were normal, he said.

"We all chose what we did," Wright said. "But again, if you make a choice with only having half the story, have you really made a choice?"

COMPACT

Continued from Page 1

yet been reached.

The state does not have jurisdiction on the tribal land on which the smoke shops and wholesale warehouse in Okmulgee sit because it is Indian trust land.

The name-brand cigarettes sold at the tribe's smoke shops now mostly bear uncompacted stamps, which have a higher tax rate than compacted stamps, with no money rebated to the Creek Nation.

4 Love of the Game announces Native American football scouting combine

The event, featuring the "Day of Champions" staff, is for graduating high school seniors only

Submitted by LUCAS TAYLOR

HENRYETTA, Okla. – Every year all across Indian Country there are hundreds of talented Native American high school football players overlooked by college and university coaches and recruiters. Why? It's not because Native American athletes are smaller, slower, weaker or less talented then other athletes. The reason we have found Native American athletes are not recruited is lack of exposure and little to no voice representing Native American athletes in the network of coaches and recruiters throughout the United States. Playing in a small community, on a team with a losing record or simply lack of reputable recruiting services in their respected areas continues to plague the hopes and dreams of Native American student-athletes.

In response to this problem, 4 Love of the Game has developed the Native American Scouting Combine for graduating high school seniors, featuring the Day of Champions. The Day of Champions is headed by Ken Heupel, a coach with more than 20 years experience at the collegiate level and staffed by junior college, NAIA, Division II and III College coaches from around the country.

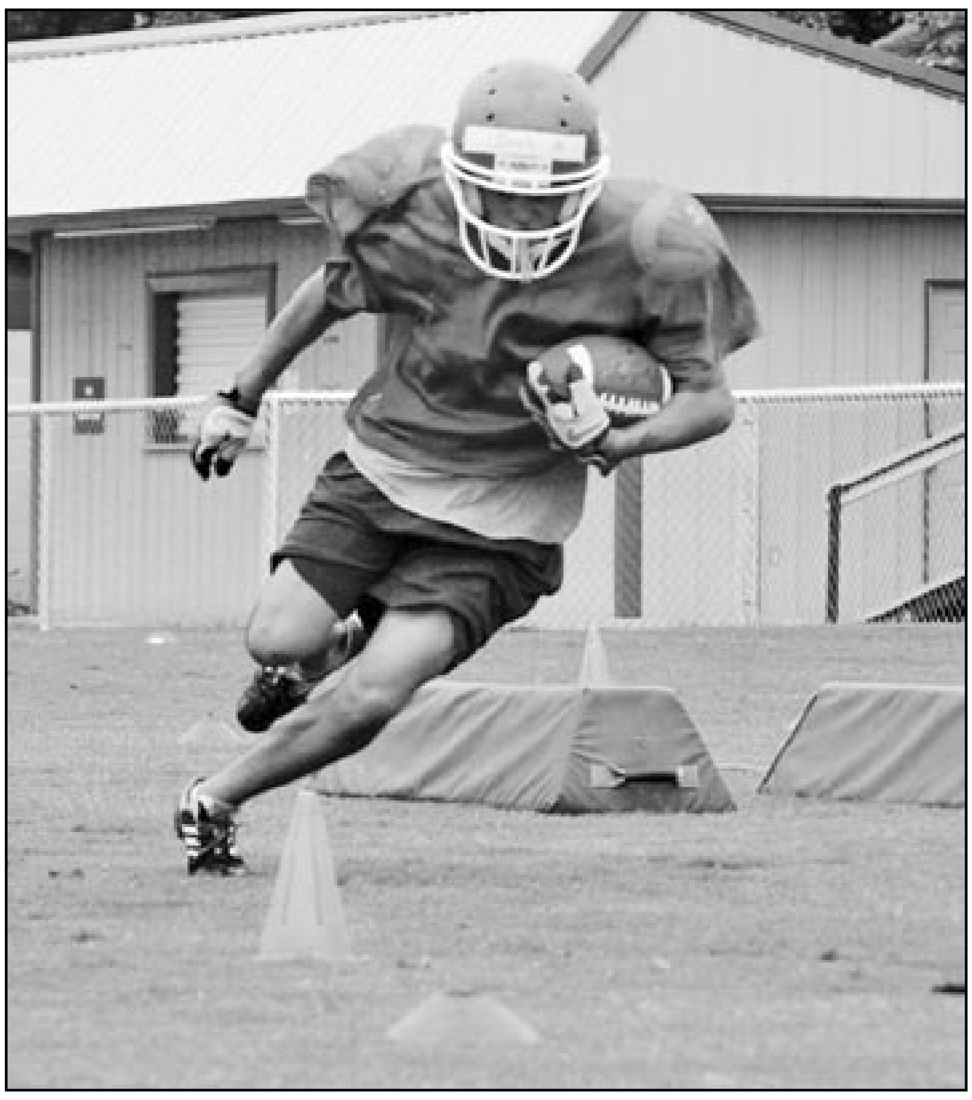
The one-day combine schedule to include: testing, position workouts, film evaluation and analysis, interviews and scouting services. Student-athletes are tested in the events of: 40-yard dash, vertical jump, pro agility shuttle and bench press – similar testing as performed at the NFL combine each year. Athletes will also perform in position-specific workouts designed to highlight their skills. One-on-one attention is given to each student-athlete in analyzing their game and practice film, conducting personal, educational and football interviews and educating athletes and their parents about the recruiting process.

The experience and network of contacts of the Day of Champions staff ensures the relevancy of the tests performed is what college coaches and recruiters want. Testing is administered and recorded by professional trainers, instructors and speed-strength coaches and each member of the Day of Champions staff has extensive experience in testing athletes in a 'combine' setting. Because testing is performed by an outside service, there is no internal influence involved – accurate results are the rule, not the exception.

Present at the combine will be college coaches/recruiters from various levels of college football. Each coach/recruiter in attendance will have scholarships available to those that meet their educational and physical criteria. Following the combine, videos of potential recruits will be sent to interested colleges or universities who were not in attendance. Finally, test results, player profiles, individual photos and comments made by the Day of Champions staff will be placed on 4LOTG official website.

Those interested in attending must be 2009-2010 graduating seniors with proof of Native American descent and must provide: (1) video of game footage (one game only in its entirety – no highlight videos!), (2) completed official registration form with $125 nonrefundable fee and (3) have not signed a letter of intent or committed to a college scholarship.

The combine will be held February 27, 2010 at a site to be announced. The combine is limited to the first 150 student-athletes that meet the above criteria. The deadline to register is February 12, 2010 by 5p.m. For more information, contact Lucas Taylor at 918.650.3920 or visit www.4loveofthegame.org for more information.



Athletes will perform in position-specific workouts designed to highlight their skills during the combine event, scheduled for Feb. 12, 2010.

Mavs, Stars team up with Choctaw Casino Resort

DURANT, Okla. – The Choctaw Casino Resort, located in Durant, Oklahoma, has partnered with the Dallas Mavericks and the Dallas Stars as the exclusive casino sponsor for both team's 2009-2010 seasons.

"Choctaw Casino Resort is thrilled to be associated with the Mavs and the Stars," said Janie Dillard, Executive Director of Gaming for the Choctaw Nation. "These teams are a great source of entertainment for the Metroplex, and we are very excited to support them."

The Choctaw Casino Resort, located in Durant, Oklahoma, approximately 95 miles northeast of Dallas, is undergoing a major expansion. Projected to open in February 2010, the new casino will be 110,000 square feet and house approximately 3,000 slot machines, 30 poker tables and 38 table games. Overnight guests can look forward to the new 204,000 square-foot hotel that will offer 330 rooms ranging from double queens to executive suites.

"The Choctaw Casino Resort's sponsorship for the Mavs is huge," said Price Johnson, Director of Corporate Sponsorships for the Dallas Mavericks. "It is a great opportunity to showcase the casino and resort expansion that is currently taking place."

"We are grateful to everyone with the Choctaw Nation involved in this sponsorship and we sincerely look forward to other possible opportunities," said Ben Cahalane, Vice President of Corporate Partnerships for the Dallas Stars.

For more information on the Choctaw Casino Resort in Durant, visit www.choctawcasinos.com or call (580) 920-0160.

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Choctaw Nation IT Director Dustin Stark and Administrative Manager DeAnna Moore accept the Laserfische Visionary Award from Charles Suzara, Laserfiche Regional manager and Steve Wilcox, VP Intertribal Software Consultants.

Left to right: Travis Chibitty, IT director Comanche Nation; Charles Suzara, Laserfiche Regional manager; and Steve Wilcox, VP Intertribal Software Consultants. PHOTOS COURTESY INTERTRIBAL SOFTWARE

Choctaw, Comanche Nations honored for technology use

LAS VEGAS – In October, Laserfiche presented the Choctaw Nation of Oklahoma with its Visionary Award and the Comanche Nation of Oklahoma with its Pioneer Award. Both awards were presented at the TribalNet 2009 conference in Las Vegas, NV.

Choctaw Nation Administrative Manager Dee Ann Moore and Information Technology Director Dustin Stark accepted the Visionary Award on behalf of Chief Gregory Pyle and the Choctaw Nation of Oklahoma, which is the third largest tribe in the U.S., with 175,000 members and 12 districts. The Choctaw Nation has used Laserfiche since 2001.

The Choctaw Nation continually strives to find ways in which to better serve our tribal members and we have found that leveraging technology has helped the Choctaw people," Stark said.

The Choctaw Nation uses Laserfiche to manage documents and maximize productivity through increased data organization, accessibility and availability. With Laserfiche Rio enterprise content management, the Choctaw Nation automates business processes in the Tribal Council, Head Start, Housing Authority, Career Development and Low Income Home Energy Assistance Programs.

IT Manager Travis Chibitty accepted the Pioneer Award for the Comanche Nation, which has 14,732 members. The Comanche Nation has used Laserfiche since 2008 to manage information in the Finance, Land and Surveying, and Legislative Departments.

Laserfiche reseller Inter-Tribal Software Consultants (ISC) has worked with the Choctaw Nation for the last 12 years and the Comanche Nation for the last 4 years. ISC has also developed Tribal Assistance Manager (TAM), a Tribal member tracking software, and integrated Laserfiche in order to help tribes manage member assistance programs, automate workflow and track different funding sources. ISC is headquartered in Durant, Okla. and is a certified Woman Owned Minority Business. ISC's President is Ida Curley Wilcox, a full blood Navajo from the Window Rock area of Arizona.

ISC'S Tribal Clients include the Absentee Shawnee Housing Authority, Choctaw Nation Housing Authority, the Housing Authority of the Seminole Nation, the Cheyenne-Arapaho Tribe of Oklahoma, the Comanche Nation, The Comanche Nation Housing Authority, the Leech Lake Band of the Ojibwe, the Muckleshoot Indian Tribe, the Rosebud Sioux, the Pine Ridge Oglala Sioux, the Seneca-Cayuga Tribe of Oklahoma and the Susanville Rancheria Tribe in California.

Treasury Dept. selects Native-owned investment firm to help manage assets

J.D. Colbert, Avondale Senior Advisor

OKLAHOMA CITY – The U.S. Department of the Treasury recently announced that Oklahoma-based Avondale Investments, LLC, is one of the selected six firms from more than 200 submissions nationwide to help manage its portfolio of assets in the wind-down phase of the Capital Purchase Program (CPP) and other programs under the Emergency Economic Stabilization Act (EESA) commonly known as the "bank bailout bill." CPP, which is currently only open to small banks, will effectively close at the end of the year. These assets include preferred shares, senior debt, equity warrants, and other equity and debt obligations.

Avondale Investments was founded by Don Dillingham (Muscogee-Creek), who serves as President, and earlier this year, J.D. Colbert (Muscogee-Creek/Chickasaw) joined Avondale as a Senior Advisor. Avondale Investments, LLC is a Native American-owned asset management firm with a special expertise in working with community banks. The firm has specific geographic expertise of financial institutions in the Mountain West and South West regions of the country.

"This is a big honor for Avondale and we will execute our duties to the highest degree of fiduciary standards and with the highest standards of performance excellence," said Dillingham.

Dillingham founded Avondale Investments in 2001. With more than 25 years in investment experience, Dillingham's financial background includes managing portfolios that contain growth and domestic large cap equities. He has also served as an MBA Program Adjunct Professor in Finance at OU. He is a Certified Public Accountant, Chartered Financial Analyst and Certified Financial Planner. He serves on the Native American Education and Cultural Authority Board, and also on the Board of Directors for Gulfport Exploration, Inc, The Beard Companies, Geohedral LLC, and Adair's Inc. He is an enrolled member of the Muscogee-Creek Nation.

Prior to joining Avondale, Colbert served as President and CEO of Native American Bank, N.A., in Denver where he engineered the bank's turnaround that led to profitability and more than doubled the bank's total assets. In 2006, Colbert was appointed by The White House to the Community Development Advisory Board of the Community Development Financial Institutions Fund, a division of the U.S. Treasury. He serves on the Board of Directors of First Nations Oweesta Corporation; the National Advisory Board of Native American Capital, LP; and the American Indian Science and Engineering Society Foundation. He is an enrolled member of the Chickasaw Nation.

"This is an exciting opportunity for Oklahomans to play a major role to help stabilize our nation's economy," said Colbert. "Don and I are proud to be representing Native Americans as the only two who were selected. This is a huge honor for Oklahoma and Native Americans as a whole."

Avondale Investments will begin work immediately by providing ongoing valuations of the equity and debt securities issued by public and private financial institutions in the Capital Purchase Program and other programs, including many of Treasury's investments in small and community banks. In addition, Avondale will provide Treasury with analysis of the financial condition, capital structure, and risks of financial institutions, and will assist in executing transactions consistent with the Treasury's investment policy for the management and disposition of its assets.

Native-owned Flintco wrapping up Memphis airport project

MEMPHIS, Tenn. (AP) – The businesses typically associated with the Memphis International Airport are FedEx and Delta Airlines, but another company is leaving an indelible imprint on the major airport.

Flintco Cos. Inc. is wrapping up completion on the airport's $55 million air traffic control tower and last week the contractor was awarded a $89.5 million contract for a seven-story ground transportation center.

The facility will house long-term parking and rental car operations.

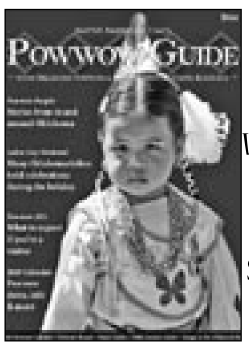
Kevin Moyes, Flintco's Memphis division president, told The Memphis Daily News that the company "feels fortunate" to associated with a major economic engine like the airport. The airport provides an impact of $28.6 billion annually and accounts for one in three local jobs.

Flintco is a Native American-owned business, based out of Tulsa, Okla., and it's contract meets the airport authority's disadvantaged business enterprise requirements – meaning the inclusion of minority- and women-owned businesses for subcontracts.

Moyes said construction of the ground transportation center will create more than 300 jobs in the short term.

"Certainly for Flintco, it's a great project to have," Moyes said. "It's going to be a high-visibility project, and a project that will literally impact our community in multiple ways."

Construction on the tower is expected to be completed next summer and then the facility will be handed over to the Federal Aviation Administration, which will install the tower's radar equipment and systems. Once the new tower is operational, about a year later, Flintco will demolish the old tower.



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A book By Dean Chavers, Ph. D.

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EVENTS

Through January 31

Art exhibit and sale showcasing work by Cherokee Living Treasure artists at the Jane Osti Studio. Items for sale will include baskets, bows, buffalo grass dolls, ceramics, clay beads, gigs, gourds, masks, pottery and sculptures. The exhibit will remain open throughout December and January. The studio is located across the road from the Cherokee Nation council house, south of Tahlequah on HWY 62. The Cherokee Native Art and Plant Society is sponsoring the exhibit. For more information, call (918) 453-0449.

Through January 31

KAW Women's Health (Breast and Cervical Early Detection Program) is scheduled at the Kanza Clinic in Newkirk, OK., White Eagle Clinic, Pawnee I.H.S., Pawhuska I.H.S. (Osage Clinic), and Perkins Family Clinic. Eligibility Requirements: Native Woman of Federally recognized tribe (CDIB), 18-64+, No health insurance coverage or Medicaid, Medicare A only, High Deductible, and Low Income (ie: 1/$25,525, etc.). Pays for Screening Mammograms (50+), Diagnostic Mammograms, Ultrasounds, Breast Biopsy (18-64+); Pap test, Diagnostic exams/procedures such as: Colposcopy, LEEP/CONE, and Follow up Pap test. Please call your clinic (see list above) to schedule a Well Woman Exam (Clinical Breast Exam, Pap/Pelvic, and/or follow up exam). A gift/incentive is presented to each eligible woman upon completion of the well woman exam (clinical breast exam and pap & pelvic exam). Our health care provider, Mary Tinsley, ARNP (Nurse Practitioner) is a CDC Screener for the Breast and Cervical Cancer Treatment Act. Sister programs: Cherokee Nation and Take Charge – State of Oklahoma Breast and Cervical Early Detection Programs.

January 7

Interior Department tribal consultation meeting to develop a Department-wide tribal consultation policy. 9:00 a.m. – 12:00 noon/1:00 p.m. – 4:00 p.m. Embassy Suites Hotel, Oklahoma City at Will Rogers World Airport, 1815 South Meridian, Oklahoma City, Okla. 405-682-6000. For more information, contact the Office of the Assistant Secretary-Indian Affairs at 202-208-7163 or visit the "Current Tribal Consultations" page on the Indian Affairs website at:
http://www.indianaffairs.gov/WhoWeAre/AS-IA/Consultation/index.htm.

January 8

UKB Education Higher Education Scholarship Apps Deadline. United Keetoowah Band of Cherokee Indians in Oklahoma college or vocational students need to turn in their Higher Education Scholarship applications by Friday, January 8th at 5 p.m. Students enrolled during the fall semester must bring in an official transcript and their spring schedule. Students just beginning Higher Education Classes:

- Must complete a UKB Education Application each academic year.

- Shall make application for admittance to an accredited university or college.
- Must apply for Federal Student Aid (FAFSA application) through the university or college's financial aid office. Student must provide documentation.

- Shall submit a copy of their UKB tribal membership card; and their Social Security Card.

- Shall submit an official transcript AND, a copy of their new class schedule.

Students attending college full-time will be awarded $1,500 for each semester, $750 at the beginning of the semester, and the remaining $750 upon completion of the semester. Those attending part time will be awarded $750, half the first of the semester and the remainder upon completion of the semester. For more information, call the UKB Education Department at (918) 456-8698.

January 9

Gospel Singing and Dinner, 2nd Saturday of every month at 6:00 p.m.. United Community Baptist Church, 1 block north of storage buildings on HWY 28, Pensacola, Okla.. Pastor Mike Earp 918-253-3277. Everyone welcome.

January 9

Mid-States Bit, Spur and Ranch Cowboy Gear Show. 9:30am - 4:00pm J. M. Davis Arms & Historical Museum - Claremore, Oklahoma. Come to exhibit, buy, sell, trade, collect bits, spurs and all manner of working ranch cowboy gear. General admission is free. Exhibitor set up is free. Donations are welcome! See map, photos and more details at www.bitsandspurs.com. Call 918-343-0149 Email spurswap@bitsandspurs.com

January 16

Kiowa Tia-Piah Society Benefit Pow-Wow Comanche Nation Community Center Julia Mahseet Rd. & Hwy. 281, Apache, OK For info call Wallace "Hokeah" Bointy at (405) 933-3862 or Email: hokeah79@yahoo.com

January 16

Honor Dance and Sweet 16th Birthday for Shayla Scott Miller, Southwest Vietnam Veteran's Princess 09-11 at the Chena Building, Iowa Nation Powwow Grounds, 4 1/2 miles south of Perkins, Okla. Regular Winter Dance Program begins with Gourd Dance at 2pm. Honored Elders Mary Bassett Howry and Francis Sweetwater. All veterans, organizations, princesses, family and friends welcome. For info call Joyce Miller-Bigsoldier at 405-269-1561.

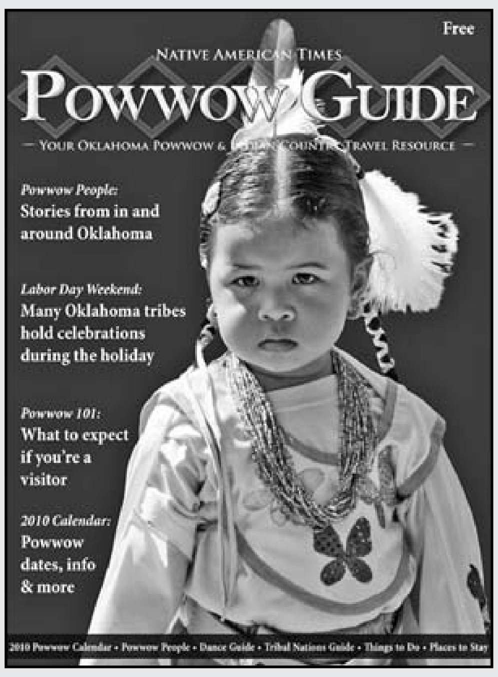
January 26 – 27

Essentials of Healthy Housing course 8:30am – 4:30pm at the Osiyo Training Room, behind the Restaurant of the Cherokees, south of Tahlequah. Organizers of the event encourage home health care workers, social workers, housing code inspectors, family advocates and workers who provide elder care to attend the training, which will focus on the connection between housing and health. To register for the course, contact Wayne Isaacs, Cherokee Nation Environmental Programs, at (918) 453-5359 or register online at www.healthyhomestraining.org/upcoming.htm Deadline for registration is Jan. 8.

February 6

Dream Catcher's Pow-Wow - Sponsored by Ardmore High School Native American Club at the Hardy Murphy Coliseum, 600 Lake Murray Dr., Ardmore, OK
Info call Deana Craighead: (580) 226-7680

Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.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Powwow 101: What to expect if you're a visitor
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2010 Powwow Calendar • Powwow People • Dance Guide • Tribal Nations Guide • Things to Do • Places to Stay

We're gathering information for the 2010 Powwow Guide. Please send your 2010 dates for the calendar and any story ideas or suggestions to lisa@nativetimes.com

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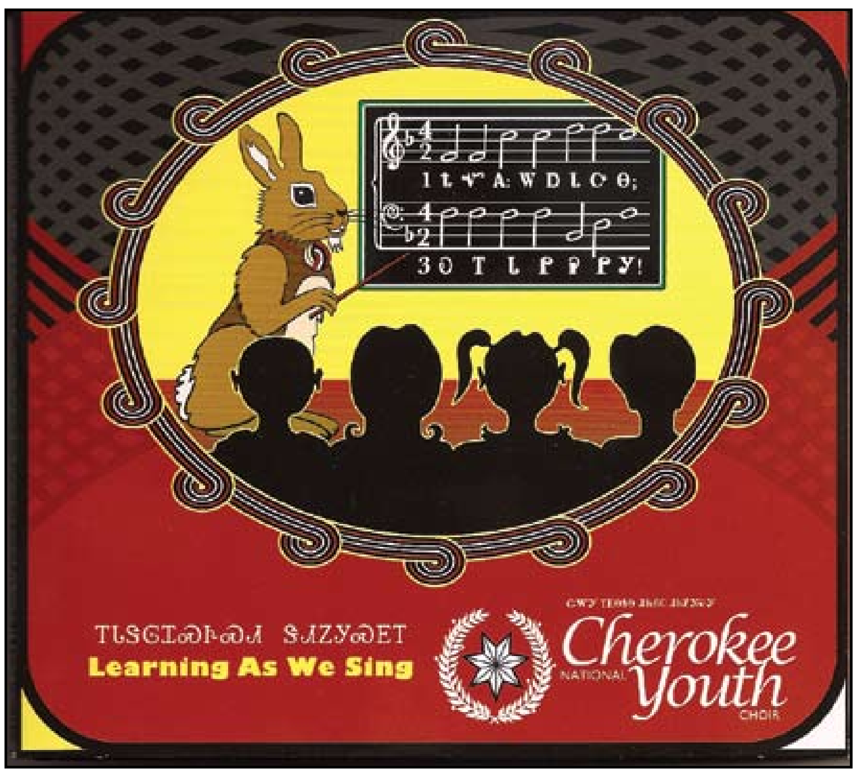
ENTERTAINMENT

Cherokee National Youth Choir release entertaining, educational



TAHLEQUAH, Okla. —The award-winning Cherokee National Youth Choir announces the release of its latest music CD, "Learning as We Sing," a project intended to both entertain and teach language skills. The new CD contains a variety of well-known traditional music intended for singing along, including patriotic American songs, Cherokee cultural songs, and even some Christmas songs.

"We're extremely excited about this new album," said Mary Kay Henderson, CNYC's director.

Henderson said that the CD was designed to make learning Cherokee a little bit easier by using translations of familiar songs.

Listeners can sing along with the choir and learn old favorites such as "The Star Spangled Banner," "This Land is Your Land," "Twinkle, Twinkle Little Star," "Jingle Bells" and "Frosty the Snowman," all in the Cherokee language.

"We believe it will be a learning tool for young and old alike," said Henderson. "The songs make the language easier to comprehend and hopefully we'll start a new interest for learning the Cherokee language."

The Cherokee National Youth Choir performs traditional Cherokee songs in the Cherokee language. The Choir is made up of 40 Cherokee young people from northeastern Oklahoma communities. Its members are middle and high school youth between 6th and 12th grades. The students compete in rigorous auditions every year for inclusion in the Cherokee National Youth Choir. The Cherokee National Youth Choir is funded solely by the Cherokee Nation, and administered through the Cherokee Nation Leadership Group. The group has recorded eight CDs, and has received numerous national awards for their music and ambassadorship.

"Learning as We Sing" and previous music releases by the CNYC are available at Cherokee Nation gift shops. For more information, please visit www.youthchoir.cherokee.org or call (918) 453-5638.

Author builds bridges between cultures

What makes Nerburn's work unique is that he does not only seek to shed light on some of the dark and forgotten truths of the American historical experience, but that he also believes strongly that the Native cultures have something of importance to teach us all.

"People learn best by stories." With these words, the Lakota elder, Dan, sent author Kent Nerburn forth to write Neither Wolf nor Dog: On Forgotten Roads with an Indian Elder.

Neither Wolf nor Dog has gone on to become one of the classics of modern literature about Native America. It has been used in classrooms across North America and Europe and has been praised by the American Indian College Fund as "one of those rare works that once you've read it, you can never look at the world, or at people, in the same way again."

Now, over a decade later, Nerburn has published the long-awaited sequel, The Wolf at Twilight: An Indian Elder's Journey to a Land of Ghosts and Shadows. The Wolf at Twilight continues Dan's story, taking us further into his world and thoughts while he searches for the whereabouts of his little sister, Yellow Bird, who disappeared in the boarding school and outing systems almost 70 years before.

Readers of The Wolf at Twilight have been moved and touched by its power and insight. Joseph Bruchac said that "it is a poignant portrait of what it means to be a Native elder and a survivor of the often bitter experience of the Indian boarding schools of the 20th century. " Joseph Marshall III said that "Nerburn offers a sensitive, insightful glimpse into a Lakota soul, a feat unattainable by most non-Native writers." Winona LaDuke calls it "elegant, yet powerful," while Leonard Peltier, writing from his prison cell, says, simply, "Thank you, Kent, for a good book to read."

Nerburn, who began his work with Native peoples over two decades ago on the Red Lake Ojibwe Reservation in northern Minnesota, does not take his responsibilities lightly.

"It is a difficult and humbling task to be a non-Native writer working in Indian subjects," he says, "but it offers me the rare opportunity to reach out to the non-Native reader and say, 'I am one of you. What I am about to show you is important for you to know. Come, walk a while with me and you will see something of a world that we all would do well to understand.'"

What makes Nerburn's work unique is that he does not only seek to shed light on some of the dark and forgotten truths of the American historical experience, but that he also believes strongly that the Native cultures have something of importance to teach us all.

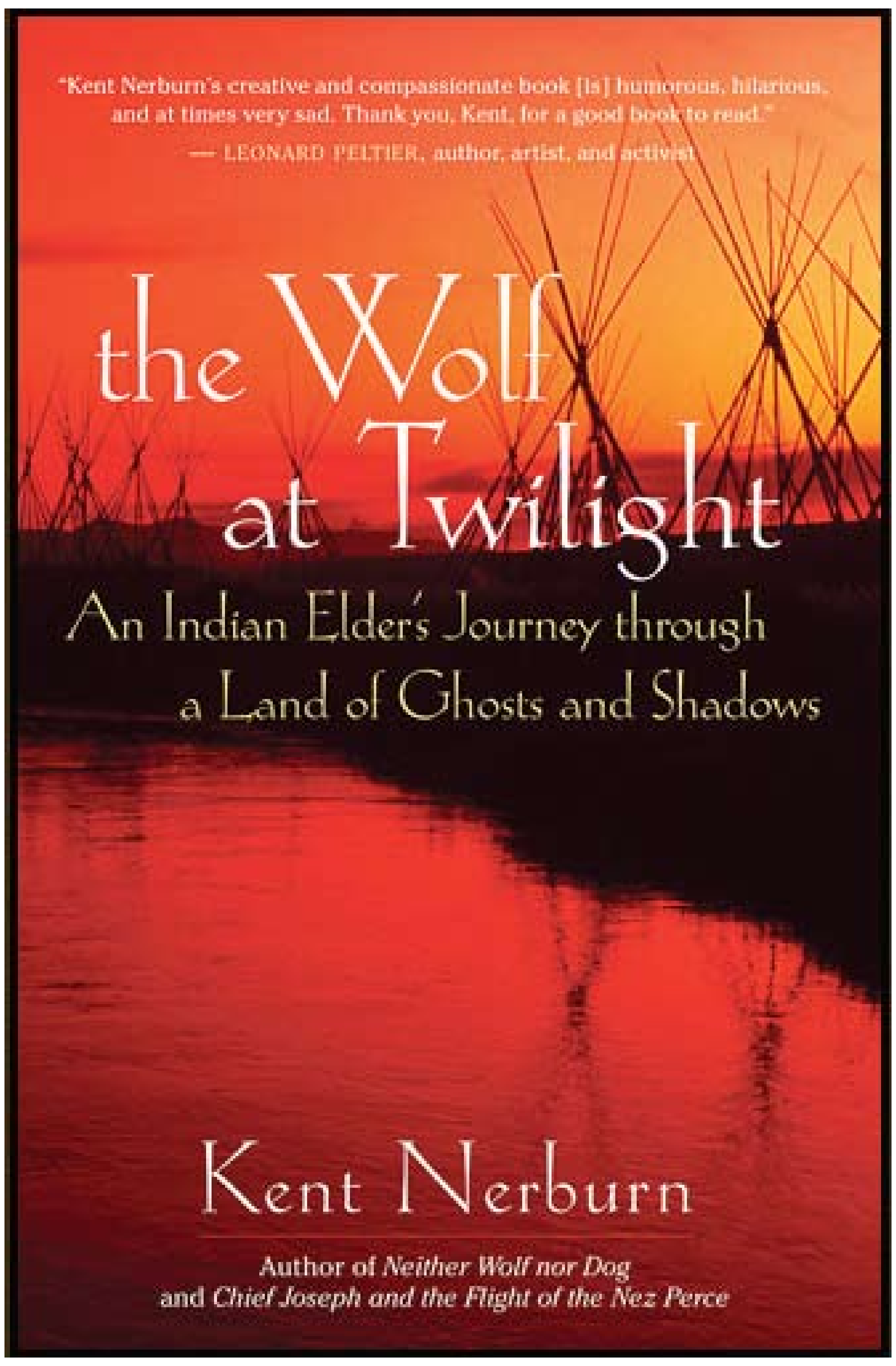
"To see the sacred in the ordinary, to embrace a larger concept of family, to value the power of silence – these are but a few of the virtues and values of Native cultures that all of us, Native and non-Native, would do well to embrace."

In The Wolf at Twilight, Nerburn offers us all of these and more. With a deft sense of humor and a cast of characters that all Native people will recognize, he shows us the humanity, tragedy, and promise of modern Native life in a prose that brings the land and lives of Native America alive.

"I am guided in everything I do by the words of Sitting Bull," Nerburn said. "'Come, let us put our minds together to see what kind of lives we can create for our children."

The Wolf at Twilight is one of those rare works that will foster that meeting of minds. As Anishinaabe professor Phil Bellfy of Michigan State puts it, "You would be wise to listen carefully to this story."

Kent Nerburn is the author of twelve books on spirituality and Native themes, including Chief Joseph and the Flight of the Nez Perce (featured on the History Channel), Neither Wolf Nor Dog (1995 Minnesota Book of the Year Award), Simple Truths, and Small Graces. He lives in northern Minnesota. His website is www.KentNerburn.com


"Kent Nerburn's creative and compassionate book [is] humorous, hilarious, and at times very sad. Thank you, Kent, for a good book to read."
— LEONARD PELTIER, author, artist, and activist
the Wolf at Twilight
An Indian Elder's Journey through a Land of Ghosts and Shadows
Kent Nerburn
Author of Neither Wolf nor Dog and Chief Joseph and the Flight of the Nez Perce

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CD Review: The Essential Redbone

By JAMISON MAHTO
Indigenous in the News

As I head East toward the river road on the main drag of the urban rez, lost to minutes and memories of those times so pivotal to the Native community, gone back to political activism and demands for social justice, I remember the paisley patterned hippie chicks in sandals and granny glasses, the smell of patchouli everywhere and the choppy funk groove foundation below the cool sweat of a low brow chanted vocal.

"Formed in 1968 in Los Angeles, California, by the brothers Patrick Vasquez (bass and vocals) and Lolly Vasquez (guitar and vocals), the name Redbone itself is a joking reference to a Cajun term for a mixed-race person, the band's members being of mixed blood ancestry. The band referenced Cajun and New Orleans culture many times in their lyrics and performing style." So you might believe that but as a native man, I know which bone they were talking about.

"Redbone played primarily rock music with R&B, Cajun, Jazz, tribal, and Latin roots. . . Lolly Vasquez was one of the first guitarists to make extensive use of the distinctive Leslie rotating speaker effect in his electric guitar amplification set-up. Vegas played improvised, jazz-influenced guitar. Drummer Peter DePoe (born 1943, Neah Bay, Washington) is credited with pioneering the "King Kong" style of drumming, which features sharply accented polyrhythms involving the bass and snare drums and is similar to funk styles of drumming. The band referred to DePoe's "King Kong Beat" in their lyrics to the song "Prehistoric Rhythm" on their debut album."1

The recent re-release of this great Redbone material starts out with the song Light As A Feather which is a song that has roots in all of the great old New Orleans R n' B and features great use of guitar effects and the rhythm section is already burnin' down the house.

The third track on this CD is Come And Get Your Love, the Redbone disco dance rock classic and it is a taste of those times and it makes my heart skip a beat in remembering how it felt to be young and optimistic on my way to the club lookin' to snag. There is much emphasis on dancing in the material of the band because native people all understand how important it is to dance. I love the vocal intro that segues into one of the classic guitar hooks of all time, guitar with a sitar sound effect on it. I dig the bass lines of all of their material; Pat Vegas could really play some bass guitar. He's the one that separates this material from plain old rock and roll and gives it the funk of R n B.

The sixth Track Maggie is another solid hit for Redbone and has roots in the Cajun New Orleans tradition of music and the inhabitants of the French Quarter. Maggie is a lady of the night. "Nobody cries when Maggie dies." They fade on a hard jam with lots of syncopation going and the 600-watt Leslie rotating speaker on full tilt.

One of my faves Message From A Drum starts with a tribal vocal chant over rolling drums and segues into a beautiful flute melody with a sentiment that reflects an intense and profound spirituality regarding friendship and love. "It hurts to find some people un-kind."

The song Fais Do refers to. . ."a Cajun dance party, originating before World War II. According to Mark Humphrey the parties were named for "the gentle command ('go to sleep') young mothers offered bawling infants." He quotes early Cajun musician Edwin Duhon of the Hackberry Ramblers, "She'd go to the cry room, give the baby a nipple and say, 'Fais do-do.' She'd want the baby to go to sleep fast, 'cause she's worried about her husband dancing with somebody else out there." The boys sing, "Dance under the voodoo moon, dance out of your body groove, dance into your spirit too."

The song Jerico is not in reference to the ancient city in the West Bank, with historical and Biblical significance, particularly in regards to the Battle of Jericho but in this case is an autobiographical piece on growing up in a suburb of Fresno, CA. "Growing up drinking and stealing"

My old band Ahbleza used to perform the Redbone song Wovoka as a part of our act. "Wovoka (c. 1856 - September 20, 1932), also known as Jack Wilson, was the Northern Paiute religious leader who founded the Ghost Dance movement. Wovoka means, "wood cutter" in the Northern Paiute language. Wovoka was born in Smith Valley area southeast of Carson City, Nevada, around the year 1856."

"Wovoka gained a reputation as a powerful medicine man early in adulthood and is now perceived to have been adept at magic tricks. One feat he often performed was being shot with a shotgun, which may have been similar to the bullet catch "trick". Reports of this feat potentially convinced the Lakota that their "ghost shirts" could stop bullets."

"Wovoka taught that in order to bring his vision to pass the Native Americans must live righteously and perform a traditional round dance, known as the Ghost dance, in a series of five-day gatherings. Important to note is that Wovoka's preaching included messages of non-violence."

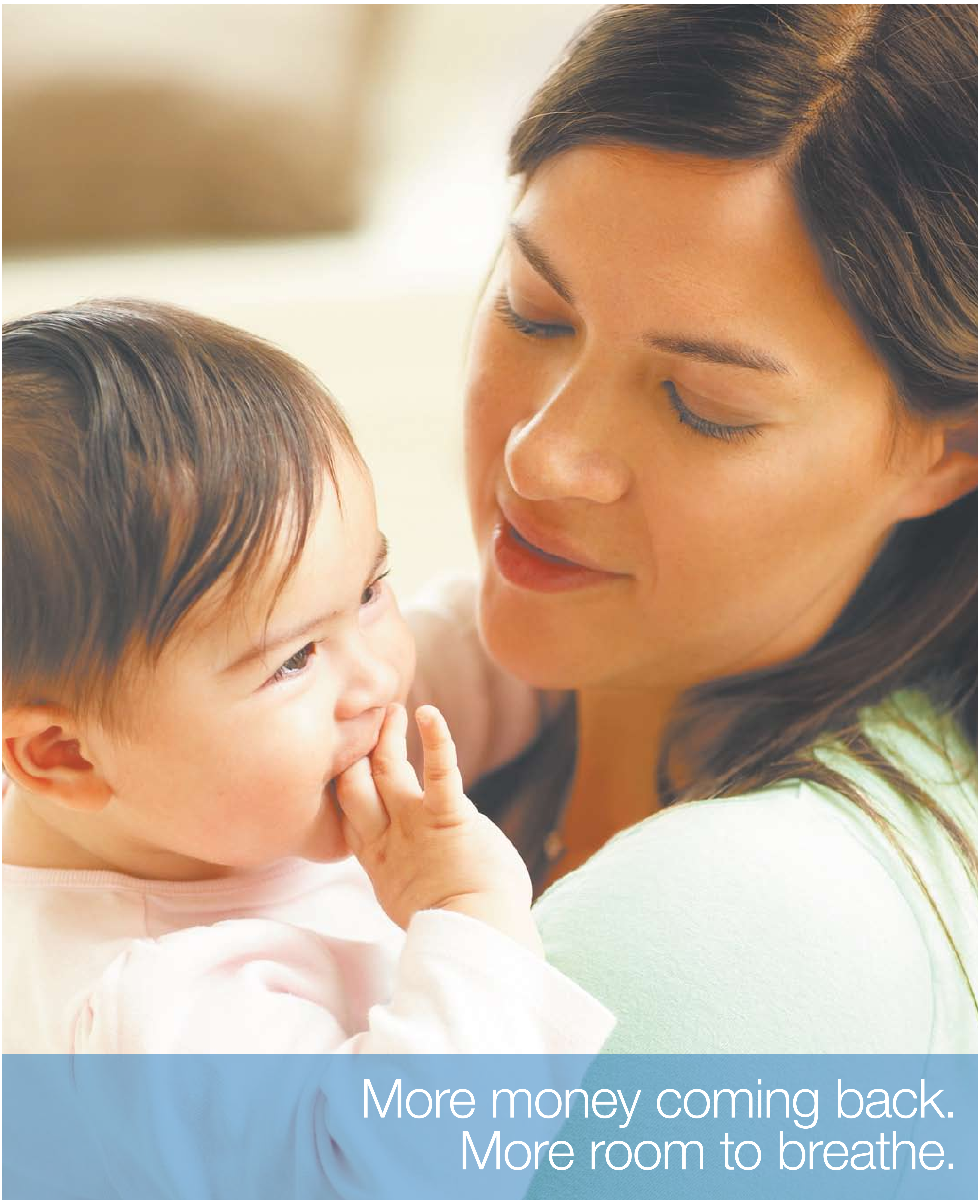
Red bone asserts in the voice of the great Native prophet, "All people must dance, keep on dancing keep on dancing, all people must sing, keep on singing, keep on singing for the good times to come."

The last track on The Essential Redbone is Chant: 13th Hour which starts with the Gothic drone of Native monks but moves smoothly into a traditional chant that totally rocks over traditional drum and bells, ending abruptly and ripping into a funk-rock groove that absolutely defines the band. As they jam on into the night they sing, "Spread your wings and fly, the future's ours."

Whenever I feel the streets beneath my soul and the shit that should be said rattles around, up and down, inside and outside my burning mind I ride like flight, like a dream, like a funky Redbone bass groove tasting the sweat of life upon my lips, a yearning in my heart for the simpler times. I bump the pace up a notch as I remember it like it's real and Redbone inspires me and I push and a tear trickles from my eyes, so this is what freedom is about. No chain, baby, no chain.

Redbone was inducted into the Native American Music Association Hall of Fame in 2008.

For More Info: http://www.Redbone.com/



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- **Creek Council sworn in**
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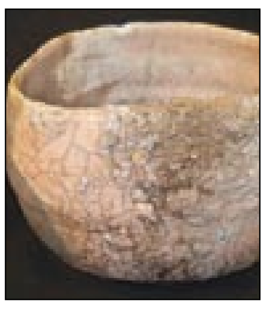
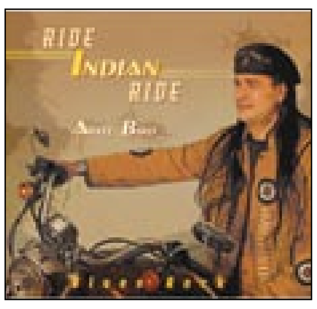
- **New Arvel Bird release this month**





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NATIVE AMERICAN TIMES

VOLUME 16 • ISSUE 3 • PUBLISHED WEEKLY • JANUARY 15, 2010

Settlement in lawsuit based on 1868 pact

By CHET BROKAW

PIERRE, S.D. (AP) – A settlement in a lawsuit will require the federal government to pay $650,000 in damages to an Oglala Sioux woman who was sexually assaulted by a U.S. Army recruiter, the woman's lawyer said Thursday.

The settlement leaves intact a federal judge's ruling that an 1868 treaty with the Sioux required the government to pay damages for pain and suffering to Lavetta Elk, said attorney Adam Horowitz of Miami.

Judge Francis M. Allegra of the U.S. Court of Federal Claims in Washington ruled in April that Elk was entitled to more than $590,000 in damages under treaty language that requires the government to reimburse Sioux tribe members who are injured by "any wrong" done by "bad men among the whites, or among other people subject to the authority of the United States."

Elk, a member of the Oglala Sioux tribe, chose to have her name released when she filed the lawsuit.

The government appealed Allegra's ruling to the U.S. Court of Appeals, but the settlement was reached before that court heard the case, Horowitz

See **LAWSUIT** *Continued on Page 3*

Interior head ends year with vows of reforms

Ken Salazar

By JUDITH KOHLER

DENVER (AP) – Interior Secretary Ken Salazar started on the job a year ago pledging to clean up an agency hit by scandals and assailed by critics as under the sway of the oil and gas industry.

Starting his second year as head of the nation's biggest landowner, Salazar said he will announce reforms in how energy leases are issued on federal lands and changes in how endangered species are protected.

The Colorado rancher and former U.S. senator's actions on energy and endangered species won him praise and denunciation. The oil and gas industry has accused him of discouraging development on public lands, while conservationists see his second look at leases approved under President George W. Bush as a swing toward balance.

Environmentalists are suing to overturn Salazar's decision to remove wolves in the northern Rockies from the endangered species list, a decision proponents believe was warranted as the population grew to an estimated 1,600.

"It's been a tough year," Salazar said in a New Year's Eve interview with The Associated Press.

But, he said he feels good about the progress on the task he took on.

"What President Obama asked me to do when he brought me there was to reform the department and fix problems," Salazar said.

He started last January with a visit to the Colorado office of the Minerals Management Service where more than a half dozen workers were disciplined or fired in 2008 after being accused of using drugs, having sex with oil and gas industry representatives and accepting gifts. Wearing cowboy boots and a hat, Salazar introduced a new ethics code discouraging "even the appearance of impropriety."

"There's a new sheriff in town," Salazar said during a news conference near the wind-whipped foothills of Colorado's Front Range.

See **VOWS** *Continued on Page 4*

In this Dec. 17, 2009, file photo, Elouise Cobell looks on as Deputy Secretary of the Interior David Hayes testifies during a Senate Indian Affairs Committee hearing in Washington, D.C. on the multi-billion dollar Cobell v. Salazar lawsuit regarding decades of mismanagement of Indian lands. Cobell, 64, grew up hearing stories of Native Americans traveling dozens of miles by wagon through waist-high snow in hopes of collecting payment for development by others on their land. Cobell recalls that people on the Blackfeet Indian Reservation would wait outside the Old Agency for hours, only to be told that no payments would be issued and to come back the next day. The checks - sometimes for $1 - would arrive months later and sometimes not at all. (AP PHOTO/EVAN VUCCI)

Cobell's battle for trust a long one

By TRAVIS COLEMAN
Great Falls Tribune

GREAT FALLS, Mont. (AP) – Elouise Cobell grew up hearing stories of Native Americans traveling dozens of miles by wagon through waist-high snow in hopes of collecting payment for development by others on their land.

Cobell, 64, recalls that people on the Blackfeet Indian Reservation would wait outside the Old Agency for hours, only to be told that no payments would be issued and to come back the next day. The checks – sometimes for $1 – would arrive months later and sometimes not at all.

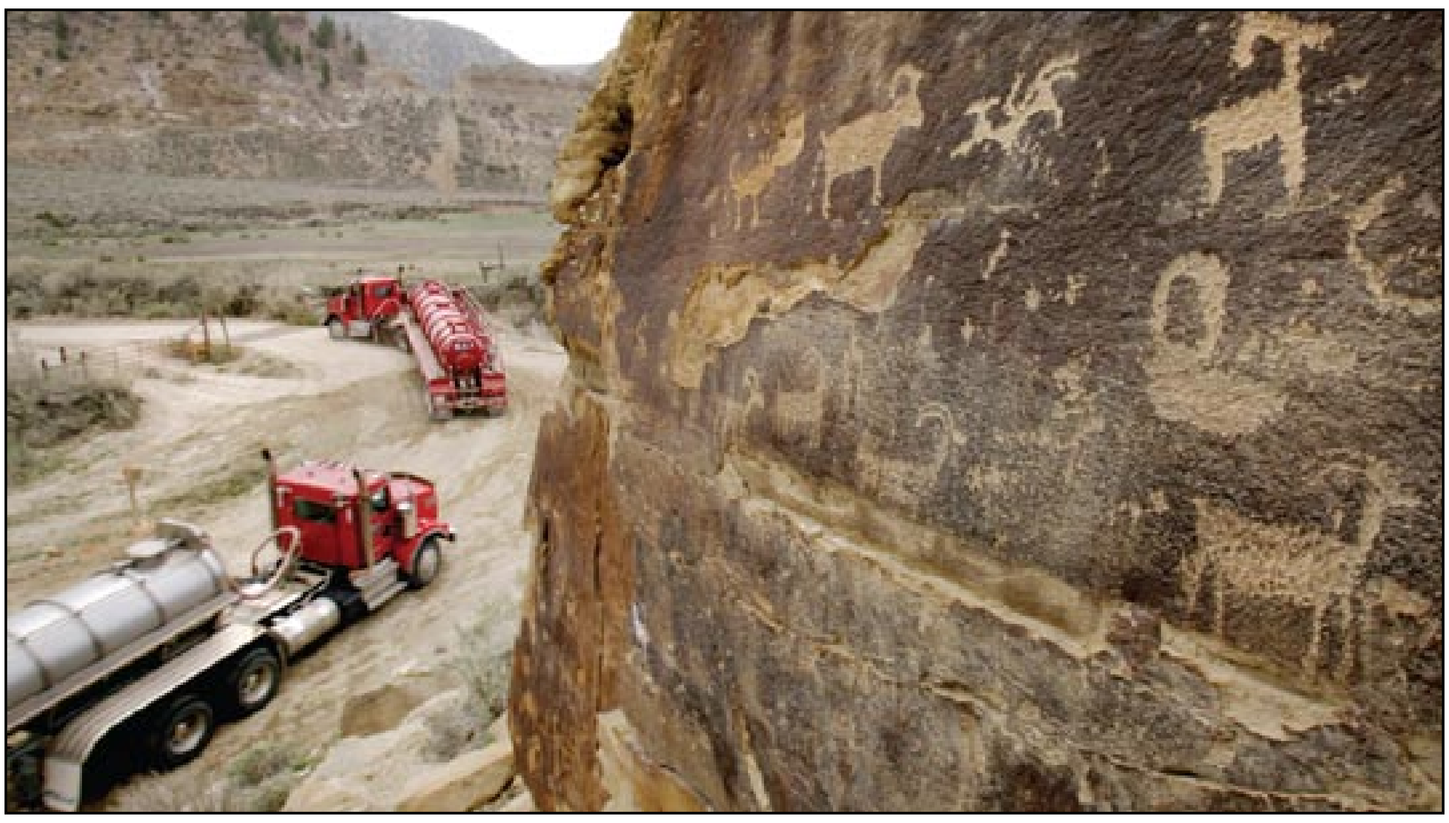
These stories affected Cobell at a young age and provided inspiration through her 13-year lawsuit against the federal government, which ended with a historic $3.4 billion settlement last month.

"When individual Indians went to collect money, they were treated subhuman," Cobell said in a recent interview. "That's what drove me. I could not tolerate that."

Cobell's rise from poverty to

See **TRUST** *Continued on Page 4*

Deal signed to protect ancient art in Utah canyon



In this April 30, 2008, photo, tanker trucks pass petroglyphs in Nine Mile Canyon northeast of Wellington, Utah. An unusual agreement to protect the Utah canyon decorated by ancient American Indian art is expected to allow energy development to move forward. The pact is was signed Jan. 5 by federal and state agencies, conservation and archaeology groups, tribal leaders and a Denver-based natural gas producer. It calls for road work to cut down on abrasive dust that can erode the rock art panels of Nine Mile Canyon.
AP PHOTO/DOUGLAS C. PIZAC/FILE

By MIKE STARK

SALT LAKE CITY (AP) – An agreement signed Jan. 5 is aimed at safeguarding thousands of prehistoric American Indian drawings and carvings from truckers' dust in a famed Utah canyon near where a Colorado company wants to dramatically increase energy development.

The pact signed at the Utah Capitol is the first major attempt to address concerns over dust in Nine Mile Canyon, whose miles of decorated walls are sometimes called the world's longest art gallery.

The canyon has been the focus of intense debate for several years after Denver-based Bill Barrett Corp. proposed developing 800 natural gas wells on West Tavaputs Plateau, which sits above Nine Mile Canyon. The Bureau of Land Management has not made a final decision on Bill Barrett's proposal.

The primary concern has been concern over dust from the unpaved road being kicked up by an increasing number of trucks ferrying equipment and workers.

Some worry the dust could hurt the ancient art panels depicting bighorn sheep, owls, a two-headed snake, spear-wielding hunters and warriors engaged in hand-to-hand combat.

The agreement is meant to lay out protections for the rock art if Bill Barrett's proposal is approved. It was signed by BLM officials, Utah Gov. Gary Herbert, Bill Barrett Corp., as well as environmental and archaeological groups and ad-

See **CANYON** *Continued on Page 3*

Cherokee Nation Entertainment employee Guy Wolcott and local volunteer firefighters Roy Tanner and Tad Dunham prepare to hang a ceiling panel at the Eucha Community Center near Jay, Okla. CNE employees recently joined forces with Cherokee Nation, Cherokee Nation Businesses and community volunteers to complete the community center. COURTESY PHOTO

Eucha residents soon to have a place to gather

Volunteers work to complete Eucha Community Center in Delaware County.

By KELLI BRUER
Cherokee Nation Entertainment

JAY, Okla. – Along with several community volunteers, Cherokee Nation Entertainment, Cherokee Nation Businesses and Cherokee Nation employees recently joined forces to complete the Eucha Community Center located near Lake Eucha in Delaware County.

The Eucha Community Center will be used as a gathering place for community events and serve as a shelter for residents in need.

"It was a great opportunity to not only help a local community, but also many of our employees who make their home in or near the Eucha community. The center will provide a safe, large and convenient place for local residents to come together," said David Stewart, CEO of CNE, which operates Cherokee Casinos and Hard Rock Hotel & Casino Tulsa.

The volunteers' work included installing 25-foot tin ceiling panels, construction cleanup and electrical wiring from Kyle Long, CNE employee, licensed electrician.

"I was surprised CNE contacted me about coming to help out. I didn't expect that, but we were real pleased with their help and the work we got done that day," said Cullus Buck, Eucha resident and project lead for the Eucha Community Center.

Resident volunteers plan to open the community center within the next month.

In addition to Eucha Community Center, recent CNE contributions to local nonprofit and volunteer organizations include $20,000 to the Cherokee Nation Indian Child Welfare angel tree as well as CNE employees adopting 700 angels individually, $1,000 to the Fort Gibson Fire Department for holiday food baskets and $10,000 to pet assistance programs and animal aid organizations.

This year, CNE has supported community nonprofit and municipal agencies with more than $1 million in donations.

CNE operates seven casinos located in Tulsa, West Siloam Springs, Tahlequah, Fort Gibson, Roland, Sallisaw and Claremore, and employs more than 3,600 people in northeastern Oklahoma.

Turner bid for bison draws protest

By MATTHEW BROWN

BOZEMAN, Montana (AP) – Ted Turner's bid to get 74 wild bison from Yellowstone National Park is drawing stiff opposition from those who say the animals are being given up for private profit instead of conservation.

Turner has offered to take the animals at the request of Montana's Democratic Gov. Brian Schweitzer.

The media mogul would keep the bison five years and then return them to the state. As compensation, Turner would keep 90 percent of the animals' offspring, meaning he would gain an estimated 190 bison from a herd prized for its genetic purity.

Turner is a longtime champion of bison conservation and owns an estimated 50,000 of the animals across the West. But rising criticism over his latest plan is putting the media mogul in an awkward position. His representatives insist he cannot take the animals without getting something in return.

Some conservationists and federal officials – plus a group representing dozens of Native American tribes – say the animals should not be commercialized. At a Thursday public hearing over the Turner proposal, they said the bison belong on public or tribal lands. That's what state and federal officials had promised over the last several years.

"You're not being true to your commitment not to commercialize these animals," said Glenn Hockett with the Gallatin Wildlife Association.

The animals are now in disease quarantine just outside Yellowstone. They are part of a 5-year program to divert some park bison from the periodic slaughter the animals face, part of efforts to prevent the spread of the disease brucellosis to cattle.

After prior attempts to relocate quarantined bison failed, state officials had warned they could soon be slaughtered.

Russell Miller with Turner Enterprises said keeping most of their offspring would be necessary to offset the cost of keeping 74 animals for the state for five years.

"We thought there was an emergency," Miller said after Thursday's hearing. "We're not a philanthropy. We're trying to create a blend between conservation and commercialization."

Public comment on the proposal ends Jan 12. Montana Fish, Wildlife and Parks Director Joe Maurier will then have the final say on the fate of the quarantined bison.

Some of the Guernsey animals' offspring could be sold after five years, Ken McDonald with Fish, Wildlife and Parks said. But that commercial prospect has gone largely unnoticed by critics of the bison relocation effort, who have focused their ire on Turner.

The 2006 decision approving the quarantine program stated "the bison will remain wild and noncommercial." Opponents of the Turner plan have pinned their complaints on those words and similar statements from state and federal officials.

McDonald acknowledged the state could have come up with a better plan for the animals years ago, but said there is now little choice. He said they need to be moved by the end of March to make room for a second round of about 80 quarantined bison.

"I know we can be criticized for, 'We should have done this 5 years ago,'" McDonald said. "Where we are today is, we've got these bison and we've got to find somewhere" to put them.

Despite the state's warnings of slaughter if a new home for the bison is not found soon, a U.S. Department of Agriculture representative, Ryan Clarke, said that slaughter was not imminent. Clarke noted the bison have been in quarantine for years and could remain longer if needed.

Muscogee (Creek) Nation officials were sworn into office during the inauguration ceremony Jan. 2.

Creek National Council swears oath of office, names Barnett speaker

By THOMPSON GOUGE
Muscogee Creek Nation

OKMULGEE – On Saturday, January 2, 2010, the Legislative Branch of the Muscogee (Creek) Nation took oath to become Session Palen-Epohkaken (16) of the Muscogee Creek National Council. The Inauguration was held during a Special Session that was called by the Previous Speaker of the National Council, Thomas Yahola. The Constitution of the Muscogee (Creek) Nation states, the term of office shall begin at the first meeting of the National Council following the first day of January and the oath of office shall be taken at the first meeting.

During the inauguration ceremony, Representative Roger Barnett was selected by his colleagues to become the next Speaker of the National Council. Speaker Barnett is of the Wind Clan and belongs to the Concharty United Methodist Church and Kvncate Tribal town. He has one son Eco and two daughters, Chenoa & April. Roger has served as National Council Representative in 1998 -1999 and served consecutively from 2002 to present. "I want to carry out what has been started as Speaker of the National Council" said Speaker Roger Barnett. "In this leadership role with the Legislative Branch, I would like to work with each Representative in accomplishing their objectives. I take it personal when it comes to the concerns of the citizens" spoken by Speaker Barnett.

Representative Samuel Alexander was selected to become the Second Speaker of the National Council during the ceremony. Second Speaker Alexander is of the Eco (Deer) Clan and was elected to the National Council in 2005, 2007 & 2009 representing the Tulsa District. Mr. Alexander founded and continues to operate a small CPA firm in Wagoner.

David Hill became the Sergeant at Arms as well during the inauguration. Mr. Hill is of the Beaver Clan and belongs to New Tulsa/Okfuskee Ceremonial grounds. He is married to wife Monica and has three daughters ShaRee, ShaLae and ShaVon, two grandchildren; Blaine (Cepane) and ShaLyn (Hokte). Mr. Hill has served as a Creek District Representative from 2008 to present.

We are currently waiting on another seat to be filled for Tulsa District Seat A with the runoff between Carol McHenry-Williams and Jerry Wilson. The Special General Election shall be held on Saturday, January 16, 2010.

Sequoyah Schools hosting open house

TAHLEQUAH, Okla. — Sequoyah Schools will host its annual Open House event for prospective students on Wednesday, Feb. 17 from 9 a.m. to 1 p.m. at Sequoyah Schools' The Place Where They Play. All area seventh and eighth grade students that are interested in applying to attend Sequoyah as freshman are invited to participate.

"We usually have more than 300 students come and see what we have to offer," said Tera Shows, event coordinator. "Many of the area schools that do not have their own high schools will bring their students. We provide lunch and entertainment while they are here. They always have a good time."

Parents are encouraged to attend the event with students that are not attending from a local dependant school district. All participants will receive a campus tour, admission application, lunch and a question and answer session with Sequoyah staff. All participants must be pre-registered.

To register your child, contact Tera Shows at (918) 453-5542 or by email at tshows@cherokee.org by February 1.

Sequoyah is regionally and state accredited for grades 7-12 and has become the school of choice for more than 400 Native American students every year. Sequoyah Schools is located five miles southwest of Tahlequah, Okla. For more information call (918) 453-5400 or visit the Sequoyah Schools' Web site at http://sequoyah.cherokee.org.

First American Indian bishop dies after illness

By HEATHER CLARK

ALBUQUERQUE, N.M. (AP) – The nation's first Native American bishop died Thursday at a Florida hospital from an undisclosed illness, according to the Roman Catholic Diocese of Gallup. He was 64.

Donald Pelotte served for 18 years as bishop of the diocese that covers northwestern New Mexico and northeastern Arizona.

The diocese did not release details about Pelotte's illness. He was admitted to Holy Cross Hospital in Ft. Lauderdale on Dec. 27.

Pelotte's time as bishop ended about a year after he suffered severe injuries during an apparent fall in his Gallup home in July 2007. Physicians who examined the bishop contacted the police.

Lee Lamb, a spokesman for the diocese, said Thursday that Pelotte's death was not related to the fall.

Pelotte was known for his work to build the Catholic Church in Native American communities across the country, developing training programs for deacons and lay ministers who were tribal members.

Monsignor Paul Lenz, a former longtime director of the Bureau of Catholic Indian Missions in Washington, D.C., who recommended Pelotte for bishop, recalled a celebration for Pelotte in Gallup.

It was not held in the cathedral, he said, but in a park.

"The people were overjoyed, just unbelievably happy that they could come for the ordination of one of their own," Lenz said.

Pelotte became the first Native American bishop in 1990. His father was a member of the Abenaki tribe.

Lenz and Rev. John Hatcher, president of the St. Francis Indian Mission in St. Francis, S.D., both said Pelotte was beloved and respected by tribal members in the United States and Canada.

"He was a wonderfully happy man," Hatcher said. "To be in his presence was to be happy."

Pelotte retired in April 2008 after the apparent fall in his home. He suffered severe bruising across his chest, arms, knuckles, legs and feet.

LAWSUIT

Continued from Page 1

said. The $650,000 settlement is larger than the lower court's award to account for expenses, he said.

The U.S. Justice Department declined to comment on the case, said spokesman Andrew Ames.

Allegra's ruling in April said the Fort Laramie Treaty of 1868 requires not only compensation for actual expenses, but also for the woman's lost income, emotional distress and pain and suffering.

Horowitz said the treaty language had previously been used only to reimburse Native Americans for expenses for injuries or property damage. The April ruling marked the first time a court had found the treaty to cover damages for pain and suffering, he said.

"It creates a very strong precedent for Native Americans to use a treaty that in the past had largely been ignored," Horowitz told The Associated Press. "It's a new remedy essentially that previously had not been available to them."

Elk was one of many young women who told officials a few years ago that they had been assaulted by recruiters after expressing interest in joining the military. More than 80 recruiters were disciplined in 2005 for sexual misconduct with potential enlistees, according to records obtained by the AP in 2006.

When Staff Sgt. Joseph Kopf, an Army recruiter, was supposedly taking Elk, then 19, to a military entrance processing center in 2003, he instead stopped in a remote area of the Pine Ridge Indian Reservation and kissed her and touched her breasts against her will, according to court records.

A military proceeding determined Kopf had committed indecent assault against Elk, and he was reduced in rank and removed from recruiting duties, according to court documents.

In responding to the lawsuit, the government acknowledged that Kopf had assaulted Elk. However, the government argued Elk was entitled only to damages for her actual expenses for treatment.

Elk eventually married and now lives in South Dakota with her husband and two children.

CANYON

Continued from Page 1

vocates for the 78-mile-long canyon.

The deal, affecting some 233 square miles, including the canyon and the West Tavaputs Plateau, includes a list of tasks such as more dust suppression and studies to determine if the rock art is being harmed.

Much of the agreement's financial burden will be shouldered by Bill Barrett.

Duane Zavadil, the company's vice president for government affairs, said the company could end up spending nearly $1 million a year for dust suppression, contractors to research and monitor rock art and other steps.

"We want to document and be sure we're leaving that rock art in as good a shape as we found it," he said.

The plan for 800 more would likely mean about 200 trucks per day using the canyon's winding road during the peak of development, Zavadil said, adding that estimates of 1,000 trucks a day were used primarily for government's analysis of the project.

Tuesday's agreement gives the company some regulatory certainty if their project moves ahead, he said.

"Hopefully we have the biggest stumbling block out of the way," Zavadil said.

Herbert praised the agreement, which was a year in the making by a long list of politically diverse participants, as a triumph of the "reasonable and rationale."

Selma Sierra, BLM's director for Utah, said it would ensure that Nine Mile's artifacts "will be protected for generations to come."

Canyon advocates called it an important first step but said its success will be measured in how it's implemented.

Pam Miller, chair of the Nine Mile Canyon Coalition, said she's happy to see efforts to tamp down dust and study its potentially adverse effects. Whether the BLM cracks down when problems crop up will be something her group will be watching for.

"We haven't always been listened to before when we've reported problems," Miller said. "But we're hopeful. We sincerely hopes it's going to work."

In Carbon County, which includes a portion of the canyon, officials are hopeful the deal not only protects the rock art but also allows the energy project to move ahead.

Commissioner John Jones said about 60 percent of the county's property taxes come from energy development.

Jones said there's been consideration of paving the Nine Mile Canyon road but it's pricey – roughly $70 million for 40 to 50 miles.

Although much of the canyon's traffic today is from the mineral industry, dust has been flying ever since curious tourists began tramping through to see the rock art, which was first discovered in the late 1800s.

Some of the carvings and drawing are believed to be the work of the mysterious Fremont people, who lived in present-day Utah, Idaho, Colorado and Nevada from 700 to 1300 A.D.

Other inscriptions in the canyon's walls are from the Ute Indians, early explorers and members of the U.S 9th Cavalry.

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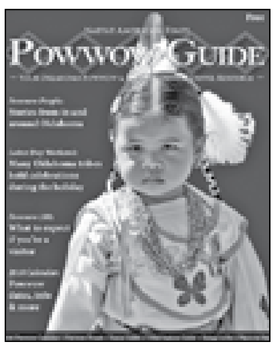

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Mummy Island returns to Eyak village

By LARUE BARNES
The Cordova Times

CORDOVA, Alaska (AP) – The Native Village of Eyak has announced that property on Prince William Sound's Mummy Island was donated to the village on Dec. 7 by Ecotrust, a nonprofit group based in Portland, Ore., whose mission is to inspire fresh thinking that creates economic opportunity, social equity and environmental well-being.

In a special session with the Eyak Tribal Council, Ecotrust's Craig Jacobsen, vice president of community ecosystem services, and Erica Valentine, director of the Copper River Program, presented the property title to village president Robert Henrichs and executive director Bruce Cain. This property exchange culminates seven years of Ecotrust and Eyak partnership in various projects.

"The Native Village of Eyak would like to sincerely thank Ecotrust for repatriation of this important land to the tribe. This is a cornerstone we will build on in the future," Henrichs said.

The Mummy Island property is of ancient significance to the Chugach people. It was at various times home to the Shallow Water people, a burial site, and a clam cannery. Picturesque weathered trees overhang a beach strewn with barnacle-covered rocks and clam shells.

The day after Ecotrust's presentation of the Mummy Island property title, a small group of Eyak village staff and tribal members made their way across winter waters to the property. As they walked among the moss covered trees inspecting buildings, making notes for repairs, and stopping to offer a prayer of thanksgiving for return of the land to the tribe, Lennette Ronnegard said, "Our relatives have been here. I feel their presence like a comforter. It is so beautiful."

As they celebrate the return of the Mummy Island parcel of land, Eyak village plans to culturally preserve the property and use it to create a spirit camp.

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Information from:
The Cordova Times,
http://www.thecordovatimes.com

Kickapoo casino conviction overturned

By MICHELLE ROBERTS

SAN ANTONIO (AP) – A federal appeals court has overturned the embezzlement convictions of a former tribal manager and members of his family who allegedly stole hundreds of thousands of dollars from Texas' first legal casino.

The 5th Circuit Court of Appeals in New Orleans issued a ruling Tuesday overturning on procedural grounds the conspiracy and theft convictions of Isidro Garza Jr.; his wife, Martha; and son, Timoteo, a former state representative.

Garza, the former manager of the Kickapoo Traditional Tribe of Texas, was given vast financial oversight of the tribe and the casino near Eagle Pass from 1996 until he was ousted in 2002. He, family members and other tribal employees – the so-called Kickapoo Seven – were indicted in 2004 for allegedly misappropriating funds from the lucrative casino operation for personal purchases and their political aspirations.

The appellate court, however, ruled that the 2007 trial of Garza, his wife and son was wrongly moved to Waco, creating undue hardship by forcing witnesses, family members and attorneys to travel more than 300 miles for the proceedings.

U.S. District Judge Alia Ludlum had moved the trial after complaints from Garza and other defendants that she had ties to some of the witnesses in the case. Garza and the others wanted her to recuse herself or move the case to San Antonio – less than half the distance to Waco and the location of a federal judge who was familiar with some of the issues in the case.

Moving the trial to Waco proved such a hardship that some defense attorneys dropped out, forcing new ones to be appointed and delaying the trial, the appellate court said. Yet, it said, Ludlum provided no justification for transferring the trial to Waco.

"We rarely see a case in which the convenience factor weighs so heavily against transfer," the court said in its written opinion. "We have no choice but to find that the Del Rio judge abused her discretion, and to vacate (the) defendants' convictions."

The Garzas' attorney, Mario Gonzalez, said Wednesday that he will push for Isidro and Timoteo Garza to be released from prison as soon as possible. Martha Garza served part of her sentence and has been on supervised release.

"She is really happy with the results of the appeal court's decision. She's really looking forward to being reunited with her family," said Gonzalez, an attorney from Rapid City, S.D.

Daryl Fields, a spokesman for the U.S. Attorney's Office, said Wednesday that prosecutors were prepared to try the case again.

When the Kickapoo Tribe opened the Lucky Eagle Casino near the border in 1996, it was the state's only legal casino and money poured in to the tiny remote tribe. Garza was hired for various managerial roles in the tribal government and the casino, while his wife and son were also put on the payroll.

Prosecutors accused Garza of using the misappropriated money for personal expenditures but also for making donations to political campaigns to curry favor for his political ambitions and those of his then-state representative son.

Of the seven people initially indicted, three pleaded guilty to lesser counts or had their charges dismissed, while the Garzas and Lee Martin, a former casino manager, went to trial in Waco. Martin, who was convicted along the Garzas, died in prison of cancer in 2008.

VOWS

Continued from Page 1

Part of the new agenda has been to move quickly to develop renewable energy on public lands while making sure the public gets a fair return on current mineral extraction. Salazar suspended most of the 77 oil and gas leases sold in a highly contested auction in the Bush administration's last days.

He first rescinded, then scaled back a lease offer for more research, development and demonstration oil shale projects in Wyoming, Utah and Colorado. In October, he announced an investigation into last-minute changes made by the Bush administration that locked in royalty rates on thousands of acres of previously issued oil shale research leases on federal land.

But while Interior moves quickly to develop renewable energy on public lands, Salazar has insisted that natural gas is an important part of the country's energy mix.

Industry groups claim the decisions are impeding domestic energy production. Jon Bargas of the Denver-based Independent Petroleum Association of Mountain States said about $100 million worth of leases are on hold in Wyoming, Utah and Colorado because of formal protests and legal challenges.

"When Salazar was appointed, we issued a statement congratulating him because we knew he understood the importance of oil and gas development in the West," Bargas said. "We were somewhat surprised when we started hearing from some of our members about the slowdown."

Bargas acknowledged the backlog started building under Bush. Low natural gas prices and recession also have slowed drilling, he added.

So many oil and gas leases were challenged during the Bush administration because the emphasis was energy development at the expense of everything else, said Steve Torbit, a former federal wildlife biologist now with the National Wildlife Federation.

"Secretary Salazar is working hard to strike a balance to benefit all aspects," Torbit said.

This month, the Interior Department plans to unveil leasing reforms aimed at restoring confidence in the process for everyone, including the industry, Salazar said.

"I think the uncertainty that has been pervasive over the last several years on oil and gas leasing has been brought about because there's been a rush to lease," Salazar said. "We are not just about the business of letting the oil and gas industry run the Department of Interior."

Salazar said he hopes to make changes in the next several months that streamline the endangered species process. He believes the Endangered Species Act gives federal officials enough flexibility to make it work better.

One wildlife advocate, though, said Salazar could help endangered species simply by following the law and relying on sound science. Nicole Rosmarino of WildEarth Guardians said with only two additions to the endangered species list the last year, Salazar is on pace to compile a worse record than his predecessors.

"There are about 337 species that are candidates or have been proposed for listing," Rosmarino said.

Salazar's decision to uphold the Bush administration's decision removing the gray wolf in the northern Rockies from the endangered species list ignores concerns that the population hasn't recovered to the point that its survival is ensured, Rosmarino said.

The wolf was removed from protection in Montana and Idaho, where a total of least 200 wolves were killed by hunters this fall.

Federal officials still manage wolves in Wyoming because they say the state's plan wouldn't adequately protect the animals.

"We were one of the most vocal critics of his appointment because of his spotty record on endangered species as senator and Colorado's attorney general," Rosmarino said.

Salazar said he is proud of his record in Colorado, where he also served as the state's natural resources chief. He cited an agreement among Colorado, Nebraska, Wyoming and the federal government on use of the Platte River that protects endangered species.

And he believes the science on the gray wolf supported its delisting. His staff is working on ways to protect habitats and study the effects of warming temperatures on wildlife along with other issues of climate change. The goal is to go beyond "the number counting of how many species have we listed and how many have we not," Salazar said.

The department will also introduce new initiatives with American Indians, Salazar said. In December, he joined Attorney General Eric Holder to announce a $1.4 billion settlement of a long-running lawsuit over money owed to American Indians for leases overseen by the agency and a $2 billion fund to settle other claims.

Salazar also said he wants to see the Statue of Liberty's crown reopened to visitors to show that the Interior Department, which manages the monument, is a department of all Americans. The crown was closed after the Sept. 11 terrorist attacks due to security concerns.

"I think there's a sense that somehow because we have a significant presence in the West, that we're only the department of the West," Salazar said. "The role the department plays touches everything that is the United States of America."

TRUST

Continued from Page 1

becoming the face of Indian trust reform has been well-documented, making her something of a folk hero on the Blackfeet Reservation – and in Indian Country.

Cobell learned about perseverance early on, growing up as the third youngest among eight children on an isolated patch of land on the south end of the reservation in the 1950s.

They lived a poor life with no running water or telephone, but her parents taught the children to reach out and care for others. She remembers her mother telling her, "I expect to raise strong daughters."

"Everyone lived simple, the basics of life. You had nothing extra," Cobell said. "When I look back, we didn't have what everybody else had, but we didn't know it."

There were crises, such as a car wreck that left her brother a quadriplegic. But the family's philosophy kept them together – don't feel sorry for yourself and keep going. Her brother went on to become a painter and other family members attended college.

Cobell's parents established a one-room school for their children and neighbors to learn in. Cobell soon began dreaming of a world outside the reservation, to one day wear the fancy clothes she saw in weeks-old editions of the Sunday New York Times that were delivered to the school.

"I thought 'one of these days, I'm going to be outta here,'" Cobell said.

Cobell graduated from Valier High School and attended business college in Great Falls. After a stint in Seattle, she met her husband and returned to the Blackfeet Reservation, eventually becoming the tribe's treasurer in 1976.

She then began hearing those same stories about tribal members not receiving royalties for the oil, gas, grazing, mining and other development happening on their properties, which were held in trust by the U.S. government.

The agreement between tribes and the federal government was that the government would handle the leasing of millions of acres of Indian-owned land and then disperse the generated revenue to the owners.

Cobell found the government's records for tribal trust accounts were in shambles, making it hard to track how much was owed. She tried to get answers from the federal government to questions asked by tribal members but didn't get any response.

"We were treated like nobodies, even though it was our own money. The people were treated terrible," Cobell said.

She added she initially didn't want to sue the federal government; she just wanted to fix its trust accounting systems. However, at that time government bureaucrats had a habit of ignoring and demeaning those who asked about trust accountability, according to Cobell. And she wasn't the only tribal treasurer who had questions.

"I just got tired of it. The only way I was going to make sense of it was to sue 'em," Cobell said.

A legislative attempt to spur trust management reform in 1994 failed because of a lack of funding. There also was no money to put up a legal fight against the government.

Cobell soon met attorney Dennis Gingold, who was a banking attorney based in Washington, D.C. Gingold was supportive from the outset.

"(Gingold) gave up his entire practice to work on this because he thought it was the right thing to do," Cobell said. "He thought the same way I did. It's not an Indian issue; it's a banking issue."

There also was help from the Native American Rights Fund, along with attorney Keith Harper and others from the firm Kilpatrick Stockton LLP. Along the way, Cobell would win cash awards and grants that she used to pay the attorneys.

What would be later referred to as "the Cobell lawsuit" was filed in 1996. Cobell was one of five lead plaintiffs from tribes across the nation. The other plaintiffs would come to hearings when they could, but Cobell soon became the face of the case.

The plaintiffs sued the Bureau of Indian Affairs, saying the U.S. government failed to properly manage Indian trust assets. The hope was that the government would fix its accounting system and pay back-royalties to Native American landholders. The plaintiffs represented present and past Indian trust beneficiaries, including more than 300,000 current Individual Indian Money account holders.

Restitution would be in the tens of billions of dollars, the plaintiffs' attorneys said then.

The odds were against the small legal team, which was dwarfed by the rows of attorneys representing the government during the hearings, Cobell said. But she remained confident.

"We knew we were right, and they were wrong. I never put that out of my mind every time I came to the table. The right has got to win," Cobell said.

There were big early victories, such as when a federal judge ruled that two cabinet-level secretaries were in contempt of court for failing to produce adequate financial records for federal trust funds. The plaintiffs' team also proved the government mismanaged and neglected trust funds for more than a century.

"That was just the best for me," Cobell said.

There also were frustrating setbacks, such as when the federal judge who presided over the case since the beginning was removed in 2006.

A panel of judges from the U.S. Court of Appeals for the District of Columbia Circuit ordered Federal Judge Royce Lamberth removed from the case, saying he lost his objectivity. The court cited one particularly harsh decision in which he accused the government of racism.

"That was a low point. We knew it would be hard to get a new judge up to speed," Cobell said. "The government has all the money in the world, but we don't have deep pockets."

The government continued to contend it owed beneficiaries nothing, one argument among many that was hard for Cobell to take.

Additionally, the plaintiffs didn't have any more money to keep fighting the government.

After many battles and reversals, President Barack Obama pushed for a settlement and both sides were brought in to come up with a solution.

Cobell said her side had to get the government to move its settlement figure from zero to $3.4 billion. Settlement talks went up to the wire, nearly falling apart the night before the settlement news conference was called.

"I would say that was one hell of an achievement," Cobell said. "I felt good that we actually had a settlement. I suppose I would have felt better if we negotiated for more, but I thought it was something historical."

The settlement includes $1.4 billion for beneficiaries, with most getting at least $1,500. It also included $2 billion to buy reservation land held by multiple owners and turn it over to tribes. Finally, a $60 million scholarship account was established for tribal members to attend colleges or vocational schools.

"I had a feeling that we do matter, that we're not invisible people," Cobell said. "This shows we do have a voice."

Cobell isn't yet ready to relax.

Her focus now is on getting Congress and a federal judge to approve the settlement and then getting payments into the hands of Native American landowners.

A deadline for Congress to approve the settlement has been pushed back to Feb. 28, and the plaintiffs' lawyers agreed to cap legal fees at $100 million. According to the federal Office of the Special Trustee, there are 18,158 known Individual Indian Money account holders in Montana, meaning more than $27 million in settlement cash could be coming to the state if each holder gets at least $1,500.

Life is slowly returning to normal for Cobell, or at least her closest approximation of normal.

She plans to work at her "real job" as chairwoman of the Native American Bank based in Browning. She also wants to spend more time with her family, which she said sacrificed a lot during her long court battle.

"My heart is not in fighting the U.S. government for years and years. My heart is on building our communities so we don't have to rely on the U.S. government," Cobell said.

Theresa Two Bulls: A lady of distinction

By TIM GIAGO
(Nanwica Kciji)
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There are those who choose to take jobs that almost immediately make them unpopular, at least unpopular to those factions that are always on the opposing side.

Theresa "Huck" Two Bulls chose to run for the presidency of the Oglala Sioux Tribe knowing full well that it would probably be the most difficult job she has ever undertaken. Politics on the Pine Ridge Reservation can be vicious. There are no opposing political parties because Democrats or Republicans do not figure into the political spectrum. The politicians are homegrown and they come with all of the passion and ferocity that was a part of their personal trials.

Two Bulls, like all of her predecessors, inherited a tribal government deep in debt. She inherited all of the problems that have plagued Pine Ridge for 100 years. All of the problems can be measured as extreme. There is perpetual poverty, crumbling schools; a law enforcement system short on manpower and funds. She inherited a dominion where gangs one would expect to find in Chicago are now growing their form of crime and violence on her turf.

She inherited a housing problem one can only describe as disastrous. Her housing director, Paul Iron Cloud, an honest and dedicated civil servant, has struggled, pleaded and begged the Housing and Urban Development Administration to step in and provide the financial assistance needed to construct new homes and repair those that are in such bad disrepair that they would be condemned as uninhabitable in any community outside of the reservation. You will find homes in horrible condition that are housing two and even three families. The shortage of homes is a disaster.

Two Bulls inherited an administration that faces an unemployment rate that hovers at nearly 80 percent. There are more than 20,000 residents of Pine Ridge and most of the available jobs are with the tribal government, the schools, or the Bureau of Indian Affairs. There are small businesses scattered throughout the reservations nine districts, but none that employ the reservation's residents in large numbers. The 1980 U. S. Census named Shannon County, the heart of the Pine Ridge Reservation, as the single poorest county in America.

She inherited a health care system through the Indian Health Service that barely survives each year because of inadequate funding. Thus the rampant, epidemic diseases of diabetes and heart conditions that have helped to reduce the life expectancy on the reservation the lowest in America and the equivalent of the worst Third World countries. The death of newborns and the number of stillborns are so high that at one time in 2009 as many eight per month were reported. If this was happening in any other community in America there would be a horrendous outcry.

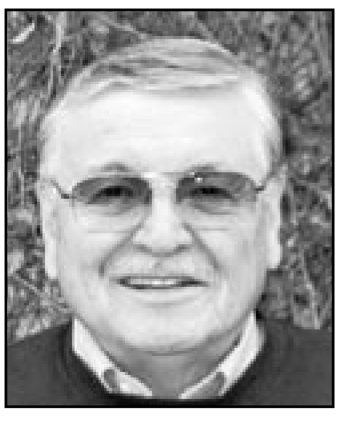
Two Bulls is the second woman to ever serve as President of the Oglala Sioux Tribe. Her predecessor, Cecilia Fire Thunder, was impeached because of her pro-stance on abortion .There are those who still believe that she was impeached because she was a woman. Four months into her administration Two Bulls faced rumors of impeachment that never materialized. It is still a factor that lurks in the shadows in her political life, but she is determined not to let it color her ability to make sound decisions for the people.

When an epidemic of teen-suicides erupted on the reservation, she declared a state of emergency to address and, hopefully, solve the recurring problem. When a severe blizzard struck last week Two Bulls set emergency measures in motion in order to get propane, wood and food, to the many residents stranded in their homes far out on the reservation.

When Native American veterans of the Korean War were honored recently in Rapid City, Theresa Two Bulls was the only tribal president to show up and to walk down the row of veterans shaking their hands and placing a kiss on the cheek of all 41 veterans being honored. Many of the veterans felt privileged that she would take the time out of her busy schedule to honor them.

Two Bulls still has a tall hill to climb. The myriad of problems on Pine Ridge would appear to be insurmountable, but she chose to run for the office of the president and she won. Having served as vice president a few years ago, she knew exactly what she was getting into and said after the election, "Every day I have people come to my office because my door is always open and they are the young and the elderly and many people in the middle, and the tell me over and over that they are praying for me and it scared me at first, but now I accept it and it really helps me."

She has said she did not win this job in order to be in a popularity contest, but instead she took the job in order to; in the best of her ability, improve the lives of the people of the Pine Ridge Indian Reservation and therein lays her motivation. Anyone wishing to let Two Bulls know how they feel can reach her at theresatb@oglala.org.


Tim Giago

She deserves and needs the support of everyone.

(Tim Giago, an Oglala Lakota, is the publisher of Native Sun News. He was the founder and first president of the Native American Journalists Association, the 1985 recipient of the H. L. Mencken Award, and a Nieman Fellow at Harvard with the Class of 1991. Giago was inducted into the South Dakota Newspaper Hall of Fame in 2008. He can be reached at editor@nsweekly.com)

How to choose a diet program

By SUSAN BURKE MARCH
RD, LD/N, MS, CDE

Dieting is an extremely personal activity, and the one-size-fits-all approach rarely produces successful results. To help health seekers choose the best diet program to meet their unique needs, registered and licensed dietitian Susan Burke March, author of "Making Weight Control Second Nature: Living Thin Naturally" (review copy available), offers these tips on how to select a plan based on individual lifestyle and food preferences, also citing imperative program components:

1. Food Preferences: Choose a program that features the foods you enjoy. If you feel deprived, you won't stick with it over the long haul. It's all about modification. If you love cereal and grains, a low carb approach is not the best way to get started on your weight loss program. Portion control is the secret to weight loss and maintenance.

2. Adequate Calories: Most women need a minimum of 1300-1400 calories—and men approximately 1600—just to cover basic metabolic functions, and more when you incorporate more activity and muscle building exercises. Avoid very low calorie diets as, although you may experience quick weight loss, experts say that the quicker you lose it, the quicker you put it back on. Slow, gradual weight reduction—about one to two pounds a week—is more likely to be permanent.

3. Fads: Avoid programs that require eating certain foods with other foods, such as, "Only eat fruit after meals, never with protein," or other such unscientific recommendations. Very low carb diets produce quick and dramatic weight loss, but are not intended to be sustained over the long term. If you choose a "branded" diet, be sure to follow the instructions and not set your own rules.

4. Meal Patterns and Mealtimes: How do you like to eat? Respect your personal preferences, and your internal clock. Some people do fine with the traditional three meals daily, but I find that eating smaller meals more frequently helps dieters maintain energy and avoid the highs that follow big meals and lows from too many hours in between. A good strategy is to take something from each meal to eat a couple of hours later, such as a cup of nonfat yogurt or a turkey rollup (a slice of turkey breast rolled up with tomato and lettuce).

5. Preparation: Dieting is hard enough. Don't choose a recipe-based plan if you don't have time to cook. The right plan suits your lifestyle. Meal replacements are ideal for portion control, and many successful weight maintainers use them consistently. Use quick cereals, individual portions of yogurt, and frozen entrees—they're balanced and nutritious and don't require too much planning or prep.

6. Balanced Nutrition: Choose a program that includes a variety of foods so you don't become bored and lose your motivation to continue. High fiber vegetables, whole grains, lean protein, and healthy, monounsaturated fat (from olive oil and fatty fish) are the ingredients of a healthy diet that you can maintain permanently.

7. Budget: An important consideration, because some plans are very economical and others are more expensive to maintain. The most flexible and frugal is the recipe-type plan. Learn all you can about nutrition and replace any item in your menu with one that's on sale. Economize by purchasing large-sized portions of fish, vegetables, chicken, or fruit. Pre-portioned prepared foods are more expensive, but for some, it's worth the price to enjoy the convenience and portion control.

8. Support: Support helps keep you on track and motivates you to reach your weight goal. Commit to meeting with an expert, a coach, a group, or a friend— especially at the beginning of your behavioral change. Support may be face-to-face, or sign up for a free or fee-based online program. It's BEST to commit to a scheduled meeting time or, better yet, a program that lasts at least 12 weeks with a continuing maintenance program. A face-to-face consultation with a registered dietitian who will stay in touch by phone or email is the best game plan.

9. Maintenance: Once you're at your goal, it's ideal to stay with the program you used for a year, modifying it to add variety so you may fully adopt your new healthy behaviors. The best program transitions to a maintenance program once you reach your weight goal.

Diet Program Components Should Include:

Self Monitoring: The act of writing down or logging your diet, activities and thoughts about your progress helps you stay aware—and pinpoint any areas where you may be having difficulties to plan for change. You can share your logs with your diet coach, either face-to-face or online. Learn about calories in food and how your activities burn calories by logging on to a web-based program.

Cognitive Restructuring: Dump "negative self-talk"—instead of striving for "skinny" or a certain number on the scale, strive for following the program, and improving your weight and fitness. Replace with positive affirmations, such as "I will walk every day for 30 minutes and stretch afterwards" or "when I go out to eat, I'll order grilled, baked or broiled, and not fried food." Abandon the "all or nothing" attitude that gets in the way of healthy lifestyles, and refocus from "weight" to "living well."

Stimulus Control: So, do you find yourself in front of the vending machine when you get hungry in the afternoon? Bring that healthy snack with you, and put the change in a jar on your desk where you can see it fill up, evidence of your new behaviors. Do you put off exercise until after work, but never seem to get to it? Schedule activity earlier in the day, and log it.

Stress Management and Problem Solving: You dread going to that barbeque—you always overeat. Or you have a big presentation due, and you have to work overtime and always overeat when you're tired. What really works is to plan in advance what you're going to eat—have a healthy snack before you go; be prepared to stay fueled over that long workday keeps you motivated. Controlling stress can help control weight, especially when overeating is used to assuage a stressful situation.

Physical Activity: It's important to start slowly, and enjoy your activities—that's what is going to keep you on track to permanent weight control. Choose activities you enjoy!

"Exercise" means doing any-thing that gets your heart rate up—including dancing, or biking or just walking—briskly.

Relapse Prevention: have strategies in place to prevent weight gain—if you regain a few pounds, then returning to a structured menu and increasing your activities. Online may be a good solution for those who find the "gold standard" face-to-face programs out of reach financially and/or geographically.

Susan is a registered and licensed dietitian and certified diabetes educator who has influenced the dietary health and well being of consumers worldwide, due in large part to her multi-year and faceted tenure with e-Health leader eDiets.com. As Vice President of Nutrition Services and Chief Nutritionist, she managed the creation and administration of the technology-enabled nutritional and wellness components of eDiets' products, programs and services. Susan is the author of "Making Weight Control Second Nature: Living Thin Naturally" eDiets Pocket Guide of Dieting & Weight Loss, eDiets Dining Out Guide, as well a contributing author for the eDiets Weight Loss Solutions magazine and more than 400 nutrition and diet-related articles that have appeared in leading media outlets worldwide. She is a media spokesperson for the Florida Dietetic Association and has recently completed a two-year elected position as secretary for the Weight Management Dietetic Practice Group.

Thinking about Medicare Part B?

By VICKY WATKINS
Social Security Public Affairs Specialist

If you are covered under Medicare Part A, but originally opted not to apply for Medicare Part B, now's your opportunity to enroll in Part B. The general enrollment period runs from January 1 through March 31.

But first, you may be wondering: what are Parts A and B? And why would someone get one and not the other? Here are the nuts and bolts.

Medicare Part A (hospital insurance) helps pay for inpatient care in a hospital or skilled nursing facility following a hospital stay, some home health care, and hospice care.

Medicare Part B (medical insurance) helps pay for doctors' services and many other medical services and supplies not covered by hospital insurance.

When you first become eligible to apply for Medicare Part A, you also have the option of enrolling in Part B for a monthly premium. Some people decide not to because they do not want to pay the premium or for other reasons. But you may discover that as your medical needs change, it is to your advantage to enroll. That's where enrollment periods come into play.

When you first become eligible for Part A, you have a seven-month period (your initial enrollment period) in which to sign up for Part B. After the initial enrollment period, you can only sign up during a later year's general enrollment period.

Each year, the Medicare general enrollment period runs January 1 through March 31. Your coverage begins the following July. But keep in mind that, for most people, the monthly premium increases 10 percent for each 12-month period you were eligible for, but did not enroll in, Medicare Part B.

So if you are covered under Medicare Part A and you've been thinking about applying for Part B, now is the time to act. Learn more about Medicare by reading Social Security's publication on the subject at www.socialsecurity.gov/pubs/10043.html. You also can learn a lot about Medicare by visiting www.socialsecurity.gov and selecting "Medicare" at the top of the page on the right side.

Or visit Medicare's website at www.medicare.gov.

EVENTS

Through January 31
Art exhibit and sale showcasing work by Cherokee Living Treasure artists at the Jane Osti Studio. Items for sale will include baskets, bows, buffalo grass dolls, ceramics, clay beads, gigs, gourds, masks, pottery and sculptures. The exhibit will remain open throughout December and January. The studio is located across the road from the Cherokee Nation council house, south of Tahlequah on HWY 62. The Cherokee Native Art and Plant Society is sponsoring the exhibit. For more information, call (918) 453-0449.

Through January 31
KAW Women's Health (Breast and Cervical Early Detection Program) is scheduled at the Kanza Clinic in Newkirk, OK., White Eagle Clinic, Pawnee I.H.S., Pawhuska I.H.S. (Osage Clinic), and Perkins Family Clinic. Eligibility Requirements: Native Woman of Federally recognized tribe (CDIB), 18-64+, No health insurance coverage or Medicaid, Medicare A only, High Deductible, and Low Income (ie: 1/$25,525, etc.). Pays for Screening Mammograms (50+), Diagnostic Mammograms, Ultrasounds, Breast Biopsy (18-64+); Pap test, Diagnostic exams/procedures such as: Colposcopy, LEEP/CONE, and Follow up Pap test. Please call your clinic (see list above) to schedule a Well Woman Exam (Clinical Breast Exam, Pap/Pelvic, and/or follow up exam). A gift/incentive is presented to each eligible woman upon completion of the well woman exam (clinical breast exam and pap & pelvic exam). Our health care provider, Mary Tinsley, ARNP (Nurse Practitioner) is a CDC Screener for the Breast and Cervical Cancer Treatment Act. Sister programs: Cherokee Nation and Take Charge – State of Oklahoma Breast and Cervical Early Detection Programs.

Mondays
Smoking Cessation Classes in Claremore – Claremore Indian Hospital - Mondays, beginning January 11 – 5:30 p.m. until 6:30 p.m. Info call: Tonya Solomon, (918) 342-6441

Tuesdays
Smoking Cessation Classes in Sallisaw – Redbird Smith Health Center - Tuesdays, beginning January 5 – 5 p.m. until 6 p.m. Info call: Sid Church, (918) 774-1458

Smoking Cessation Classes in Salina – AMO Health Center – Tuesdays, beginning January 12 – 5 p.m. until 6 p.m. – Info call: Jeff Tucker, (918) 434-8500, ext. 7619

Smoking Cessation Classes in Bartlesville – Cherokee Nation Keeler Housing Office – Tuesdays, beginning January 19 – 5:45 p.m. until 6:45 p.m. – Info call: Jaime Clark, (918) 273-7529

Wednesdays
Smoking Cessation Classes in Muldrow – Muldrow Community Center – Wednesdays, beginning January 13 – 12 noon until 1 p.m. – Info call: Mary Owl-Batt, (918) 774-1429

Thursdays
Smoking Cessation Classes in Tahlequah – W.W. Hastings Hospital Dining Room – Thursdays, beginning January 14 – 5 p.m. until 6 p.m. – Info call: Cora Flute, (918) 453-5612

January 16
Kiowa Tia-Piah Society Benefit Pow-Wow Comanche Nation Community Center Julia Mahseet Rd. & Hwy. 281, Apache, OK For info call Wallace "Hokeah" Bointy at (405) 933-3862 or Email: hokeah79@yahoo.com

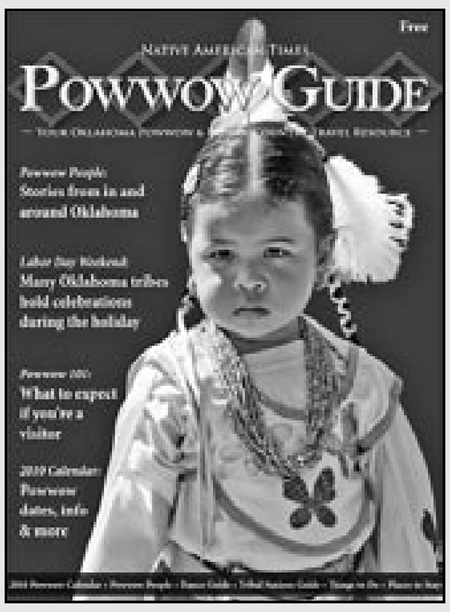
January 16
Honor Dance and Sweet 16th Birthday for Shayla Scott Miller, Southwest Vietnam Veteran's Princess 09-11 at the Chena Building, Iowa Nation Powwow Grounds, 4 1/2 miles south of Perkins, Okla. Regular Winter Dance Program begins with Gourd Dance at 2pm. Honored Elders Mary Bassett Howry and Francis Sweetwater. All veterans, organizations, princesses, family and friends welcome. For info call Joyce Miller-Bigsoldier at 405-269-1561.

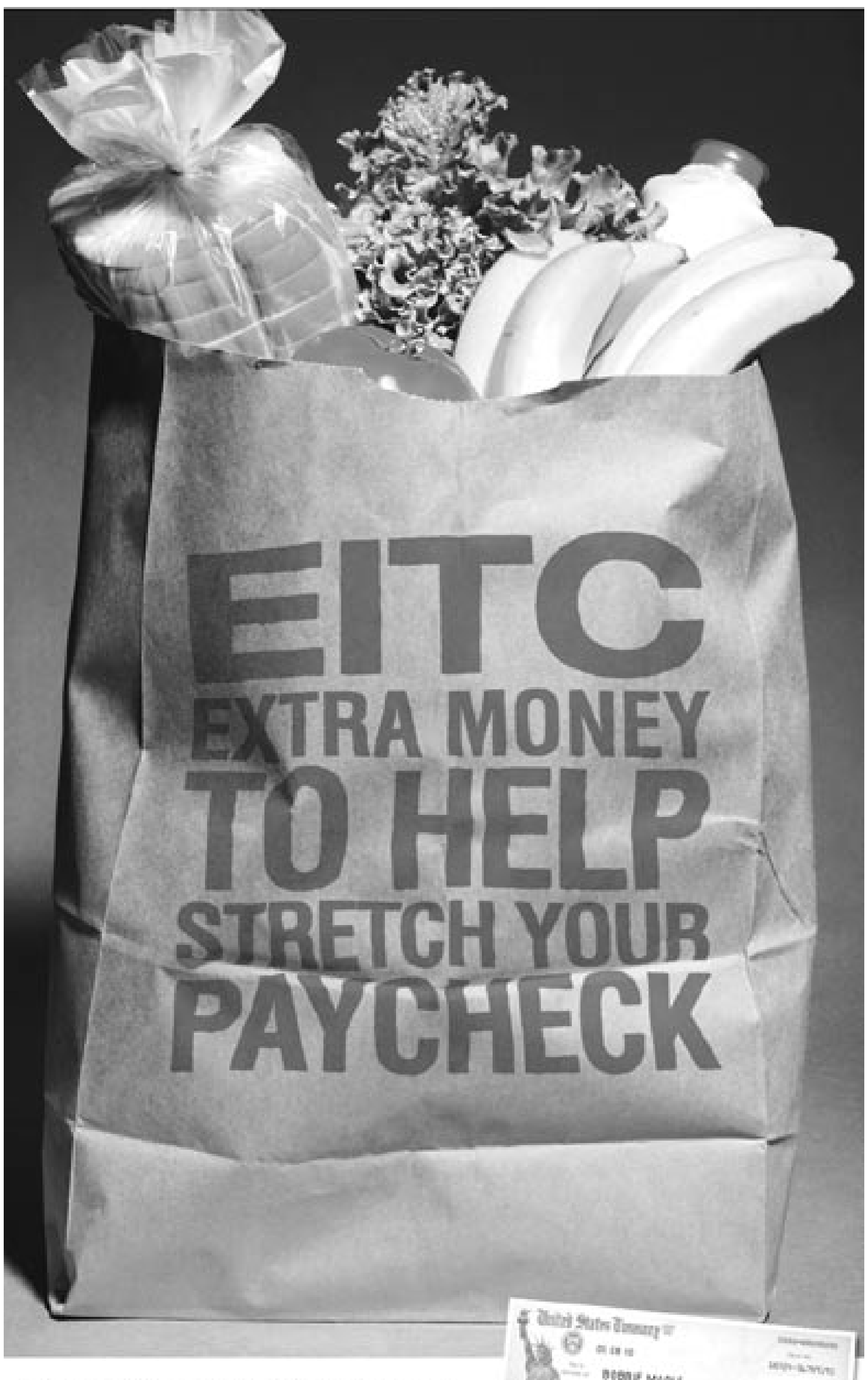
January 26 – 27
Essentials of Healthy Housing course 8:30am – 4:30pm at the Osiyo Training Room, behind the Restaurant of the Cherokees, south of Tahlequah. Organizers of the event encourage home health care workers, social workers, housing code inspectors, family advocates and workers who provide elder care to attend the training, which will focus on the connection between housing and health. To register for the course, contact Wayne Isaacs, Cherokee Nation Environmental Programs, at (918) 453-5359 or register online at www.healthyhomestraining.org/upcoming.htm Deadline for registration is Jan. 8.

February 6
Dream Catcher's Pow-Wow - Sponsored by Ardmore High School Native American Club at the Hardy Murphy Coliseum, 600 Lake Murray Dr., Ardmore, OK
Info call Deana Craighead: (580) 226-7680

March 26
2010 Miss, Jr. Miss & Little Miss Indian Oklahoma City competition & performance. Free & open to the public 6:30 p.m. at Destiny Christian Center, 3801 S.E. 29th St., Del City, Okla. Reception Sponsored by Oklahoma City Indian Clinic www.okcic.com. Entry deadline postmarked or hand delivered by March 12th. For more info: www.missindianokc.org

Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.


Free
Native American Times
Powwow Guide
Your Oklahoma Powwow & Indian Country Travel Resource
Powwow People: Stories from in and around Oklahoma
Labor Day Weekend: Many Oklahoma tribes hold celebrations during the holiday
Powwow 101: What to expect if you're a visitor
2010 Calendar: Powwow dates, info & more



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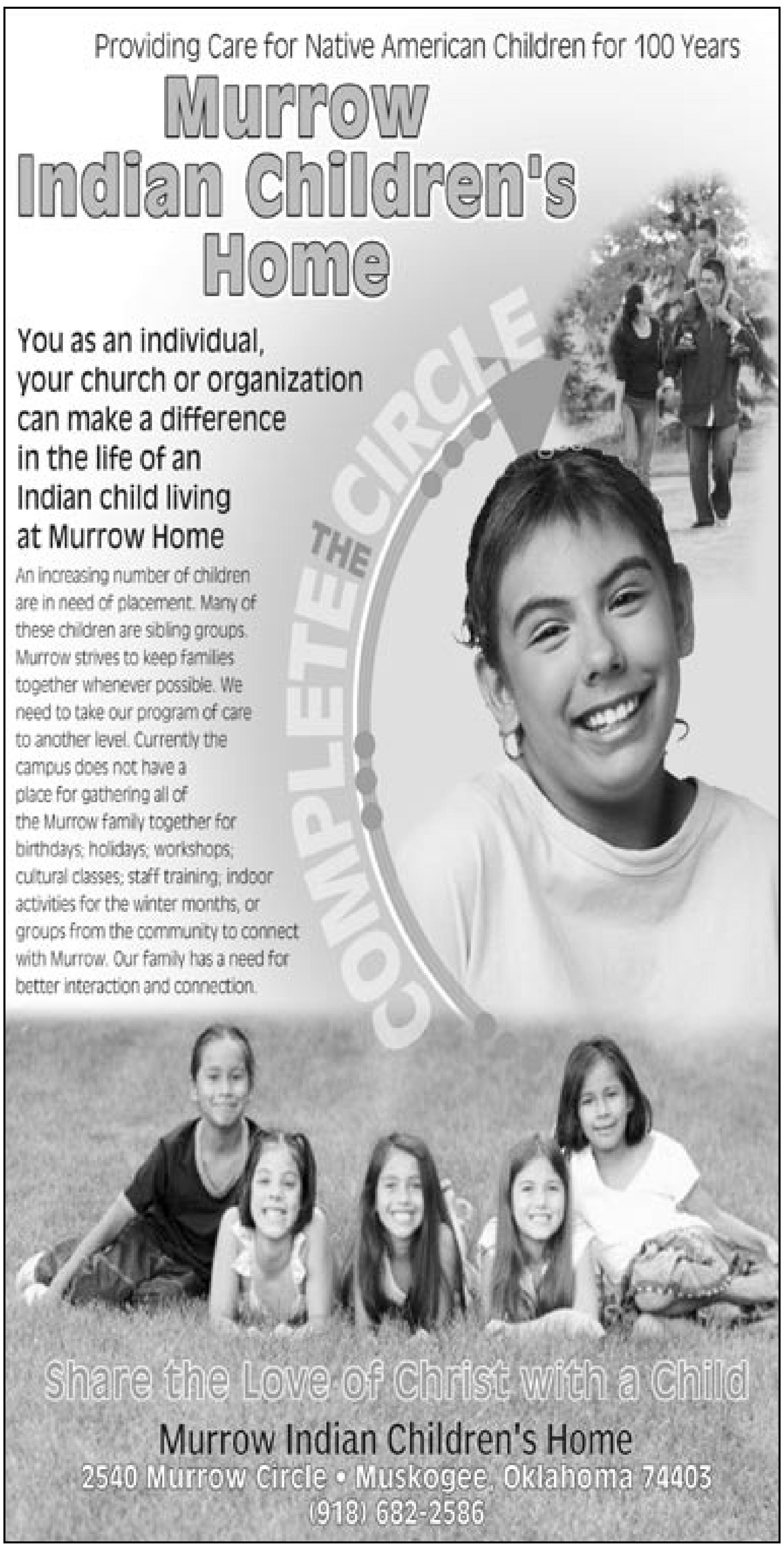
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(918) 682-2586

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CHEROKEE NATION®

Cherokee Nation, whose headquarters are located in beautiful Tahlequah, Oklahoma is a national leader in Indian tribal governments and economic development in Oklahoma. We are a dynamic, progressive organization, which owns several business enterprises and administers a variety of services for the Cherokee people in Northeastern Oklahoma. Cherokee Nation offers an exceptional employee benefits plan with Comprehensive Health, Life, 401(k), Holiday Pay, Sick Leave and Annual Leave.

CURRENT OPPORTUNITIES

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#3552 TPT Parenting Paraprofessional (Bright Futures), Stilwell – Close 1/15/10

#3554 TPT Parenting Paraprofessional (Bright Futures), Stilwell – Close 1/15/10

#3351 Paraprofessional Case Aide (Indian Child Welfare), Pryor – Close 1/15/10

If you are interested in working for the Cherokee Nation, contact:

Cherokee Nation
Human Resources Department
PO Box 948
Tahlequah, OK 74465
(918) 453-5292 or 453-5050
Or Visit our website at: www.cherokee.org
Employment will be contingent upon drug test results.
Indian preference is considered.

Alabama-Coushatta Tribe of Texas

Tribal Administrator

The Alabama-Coushatta Tribe of Texas, currently has an opening for Tribal Administrator located at the Indian Reservation in Livingston, Texas. The Tribal Administrator is responsible for overseeing the management of the Tribe's Administration, Health Services, Education, Cultural Affairs, Public Safety, Community Services, Minerals, Construction, Community Housing and Finance.

For a full job description or additional information, please contact Karen Williams, Human Resource Director, at 936-563-1100. Salary is $62,000 to $67,000, with benefits.

Closing Date: January 29, 2010.

Indian Preference in hiring.

ASSISTANT UNITED STATES ATTORNEY CRIMINAL DIVISION

The United States Attorney's Office for the Western District of Oklahoma is seeking to fill an attorney vacancy in its Criminal Division. An attorney hired for this position will be assigned to one of four teams handling counter-terrorism and national security, violent crimes, narcotics trafficking, white collar and public corruption, and other federal major crimes. Salary is based on the number of years of professional attorney experience. Applicants must possess a J.D. degree, be an active member of the bar in good standing (any jurisdiction), and have three (3) years or more litigation experience post-J.D. Trial experience preferred. Interested applicants should send their resumes to: Robert J. Troester, First Assistant U.S. Attorney, U.S. Attorney's Office, Western District of Oklahoma, 210 Park Avenue, Suite 400, Oklahoma City, OK 73102. Resumes must be received no later than January 29, 2010, and should reference announcement number 10-WOK-05-A.

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Office of the Assistant Secretary-Indian Affairs

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For more information and application procedures, please visit the USA Jobs website at:

www.usajobs.gov

or contact Ms. Allison Beard, HR Specialist at Allison.beard@bia.gov

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IT Auditor

The Comanche Nation Gaming Commission has the following opening IT Auditor. Please visit http://www.comanchenation.com/JobOpenings/Jobs.html for a detailed job description. The Comanche Nation Gaming Commission is located in Lawton, OK. Native Hiring Preference. Please send resumes to CNGC 1915 East Gore Blvd. Lawton, OK 73501.

RACISM IN INDIAN COUNTRY

A book By Dean Chavers, Ph. D.

Racism still flourishes in Indian Country. From sterilization of Indian women to refusing to make loans to Indians to buy cars and houses, the practices still keep Indians down. Written for use as a text for high schools and colleges, this book is a MUST for all tribal schools and colleges. Available at www.peterlang.com, $32.95 plus shipping and handling. Ask about bulk orders.

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Grace Thorpe bowl featured on OKC's 'Trash or Treasure'

By SANDRA MASSEY
Courtesy Sac and Fox News

Host of "Trash or Treasure?" Lyn Livingston, left, and Channel 4 anchor Meg Alexander, center, stand with Sac and Fox tribal member Sylvia Exendine, who found a bowl, far left, made by Grace Thorpe at a yard sale.

OKLAHOMA CITY – Sylvia Exendine presented a pottery bowl made by the late Grace Thorpe on the KFOR (Channel 4) weekly segment "Trash or Treasure?" hosted by appraiser Lyn Livingston and Channel 4 anchor Meg Alexander (substituting for regular host Linda Cavanagh) Jan. 6.

"Trash or Treasure?" features items brought in by viewers to be appraised by Livingston, who is a Certified Appraiser of Personal Property (CAPP) with the firm Livingston's Auction & Estate Services, Inc.

"[Doing the show] is like having Christmas every day," Livingston said. "I never know what I'm going to unwrap or what treasure I'll find!"

Exendine was the first of three presenters on the Jan. 6 show.

She found the bowl at a yard sale and discovered fellow Sac and Fox tribal member Grace Thorpe's name carved on the bottom. She pointed out the name to the couple hosting the yard sale and told them Thorpe was one of the daughters of athletic legend Jim Thorpe.

"I was determined to have that bowl," Exendine commented. "I was willing to give every penny I had in my pocket for it."

The couple found the piece at an arts and crafts show and let her have it free of charge.

Exendine's next step was a visit to the Sac and Fox Nation Historic Preservation Office to ascertain if Grace Thorpe had been known to make pottery and learned that she was an accomplished artist in several mediums.

"Trash or Treasure?" airs every Wednesday afternoon at the end of the 4:30 p.m. News hour and provides a telephone number for persons interested in appearing on the show. Exendine called the number and spoke with Livingston, who scheduled an appointment.

Persons bringing items to be appraised do not know beforehand if they will appear on that day's program. Thorpe's bowl opened the segment and was estimated to be worth $400 to $500.

Grace Thorpe was known as an activist for many causes, including veterans' issues, women's rights, and environmental protection. Her efforts led the Sac and Fox Nation to designate its land as a nuclear free zone. She donated books to the Sac and Fox National Public Library and clothes to the elders. She stood watch over the memory of her father and strove to keep the printed material about him correct.

She died April 1, 2008.

Her role as an artist is not new but is not widely known. She attended and set up booths at arts and crafts fairs, so Exendine and Livingston are hopeful that the segment might bring forth more of Thorpe's artwork.

The bowl is currently on loan at the Sac and Fox National Public Library.

"I would be honored for people to go look at it," Exendine said.

Arvel Bird debuting new cd

DENVER – World renowned Native American violinist and flutist Arvel Bird will showcase new material from his highly anticipated new album "Ride Indian Ride" at the Colorado Indian Market at the Denver Merchandise Mart in Denver, Colorado, Jan. 22-24. On stage with Arvel will be Denver's own Steve Mignano Trio. This groundbreaking album is a departure from his more traditional cultural music, with an edgier rockin' sound that blends his Native American/Celtic roots with a stronger, more soulful beat.

"It's time for a new journey," said Arvel Bird about "Ride Indian Ride."

"I've explored my history and Native American spirituality. Now I'm compelled to explore the blues/rock sound that sets my soul on fire. I've incorporated Native stories of heroic warriors and the trials of our people with harder rock feel."

The album was inspired by Indian Motorcycles, a symbol of power and magnificence, while honoring the Indian tradition. Songs like "Dark Horse," "The Chief," and "Road Warrior," all names for Indian Motorcycles, tell the stories like that of Crazy Horse set to a rock warrior melody that makes the music come alive.

"It's a natural progression of my music," says Arvel. "The foot-tapping Native/Celtic sound is now rockin', foot-stomping. It's Native Blues/Celtic Rock."

Arvel's charismatic performances go beyond the music. An expressive storyteller, he weaves Native American spirituality and stories to connect his music with its meaning. The stories are compelling and give vision to the music. He speaks of Native American wisdom, covering subjects such as the sacredness of Mother Earth, nature, and the power of the animals with whom we share this planet. Bird speaks of Native American history and traditions, which have relevance in today's high-tech, often stress-filled world.

In November last year, Arvel won Best Instrumental Album and Best Producer/Engineer for his popular album, "Tribal Music Suite: A Journey of a Paiute" at the Canadian Aboriginal Music Awards (CAMA). In 2007, he was named Artist of the Year at the Native American Music Awards (Nammys). That same year he won Best Instrumental Album for the re-released "Animal Totems" at the Canadian Aboriginal Music Awards (CAMA) in Toronto.

More information:
Website: www.arvelbird.com
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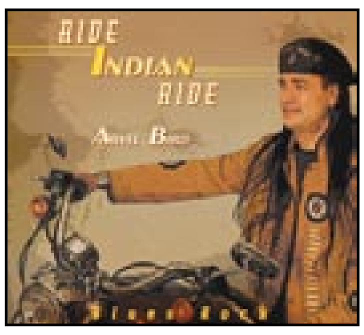

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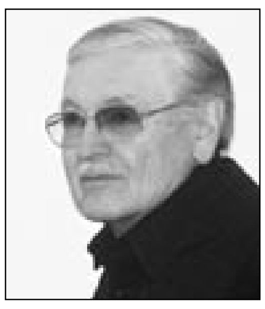
- **Mascot fight goes into overtime**
- **Giago: Erase 20 Medals of Honor**
- **Nike N7 available in Tahlequah**



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NATIVE AMERICAN TIMES
Volume 16 • Issue 4 • Published Weekly • January 22, 2010

Lawmakers backing away from treaty

By STEVEN K. PAULSON

DENVER (AP) – Colorado lawmakers are considering a bill that would cut $1.8 million in funding each year for Native American students attending Fort Lewis College in Durango and could violate a 99-year-old Indian treaty.

In 1911, as a condition of accepting thousands of acres of land in Hesperus in southwest Colorado, state lawmakers agreed to establish an institute of learning and all Native American students would be admitted tuition free.

Now, facing a budget crunch, Colorado lawmakers want to take some of that money away.

Rep. Karen Middleton, D-Aurora, said the cost of educating Native American students at Fort Lewis College has soared from $6.5 million to $10.7 million over the past five years because the state pays tuition for all Native Americans, regardless of their tribe or where they live.

About 750 Native American students of the college's 3,700 students accepted the offer, most of them from other states.

Colorado is home to the Southern Utes with 1,500 members and the Ute Mountain Utes with 2,000.

Middleton proposes cutting $1.8 million, reimbursing the college only for the cost of instruction instead of paying out-of-state tuition for Native Americans who do not live in Colorado.

"It doesn't make a lot of sense. What we're trying to do is have the same policies for all colleges. It's the right thing to do," Middleton said.

Rico Munn, director of the Colorado Department of Higher Education, rejected suggestions that the bill would violate the treaty.

"All students would suffer equally," he said.

Steve Schwartz, vice president of finance and administration at the college, said this is one of the few treaties the United States has kept with Native Americans.

Schwartz said the college began as a boarding school at Fort Lewis near Hesperus, and later moved to Durango where it grew into a thriving, four-year college.

He said the goal in 1911 was to lure Indians for indoctrination, and lawmakers didn't expect many of them to accept the offer.

Schwartz said the mission has changed over the years and the budget cuts would be devastating. He said federal government still requires the school to educate all Native Americans and comply with the treaty.

"We'll have to fire teachers and staff," he said.

He also said it's not fair to single out one institution to bear the brunt of the cuts. He said Fort

See **TREATY** *Continued on Page 3*

All-American Rhodes Scholar Myron Rolle visits Native American schools in New Mexico and Arizona to kick off "Our Way to Health Program" partnership with the U.S. Interior Department's Office of Indian Affairs. DEPARTMENT OF INTERIOR PHOTO

All-American Rhodes Scholar visits Native American schools

Myron Rolle kicks off 'Our Way to Health™ Program Partnership' with Office of Indian Affairs

ALBUQUERQUE, N.M. – U.S. Department of the Interior officials today welcomed college football All-American and Rhodes Scholar Myron Rolle to Isleta Elementary School at the Pueblo of Isleta, New Mexico, American Indian Reservation to kick off the new Our Way to Health™ Program.

A public-private partnership between the U.S. Department of Interior's Office of Indian Affairs, Bureau of Indian Education and the Myron L. Rolle Foundation, the initiative brings an innovative physical fitness and health program into Bureau of Indian Education-funded Native American schools, initially launched at five schools in New Mexico and Arizona.

"The Our Way to Health Program developed by the Myron L. Rolle Foundation is designed to inspire American Indian students to live healthier lifestyles through exercise, outdoor activity, and proper nutrition," said Assistant Secretary-Indian Affairs Larry Echo Hawk. "The program will celebrate the uniqueness of their heritage and identity in curriculum, develop trust amongst peers, train leaders and involve the community to ensure their

See **SCHOLAR** *Continued on Page 3*

Secretary of the Interior Ken Salazar discusses strategies for improving the Bureau of Indian Affairs' educational programs and services with a panel of experts. To the left of Salazar is Secretary of Education Arne Duncan. To the right of the Secretary are Kim Teehee, senior policy advisor for Native American Affairs at the White House Domestic Policy Council and Keith Moore, former director of Indian Education for South Dakota's Department of Education. DEPARTMENT OF INTERIOR PHOTO BY TAMI HEILEMENN

Officials discussing how to improve BIA schools

WASHINGTON – As a follow-up to the Tribal Conference held at the Department of the Interior this past November, Secretary of the Interior Ken Salazar and Secretary of Education Arne Duncan met Jan. 11 with prominent American Indian educators to discuss the educational challenges and opportunities facing tribal communities and share strategies that have helped to advance opportunities for American Indian students around the Nation.

"I asked these accomplished professionals, all of whom have exemplary records of educational service, to share their thoughts on the partnerships, projects and creative efforts that have proven successful in their schools and communities," Salazar said. "It is essential that we continue to improve the delivery of educational services through our schools and programs while ensuring the concerns of Tribes and the best interests of American Indian students are addressed."

"Today's meeting was a critical first step in our partnership with the Department of Interior and tribal leaders to address the academic needs of American Indian and Alaska Native students," said Duncan. "Our agenda is broad, our work is urgent, and we will collaborate to ensure that the unique educational and culturally related academic needs of these students are met."

Improving Indian education was a major topic of discussion during President Obama's historic meeting with tribal leaders at the Interior Department in November 2009. More than 400 members of federally recognized tribes participated in the event. "Following the White House Tribal Nations Conference, it was clear to me that we must do more to ensure that American Indian students receive an academically rigorous, culturally appropriate ed-

See **SCHOOLS** *Continued on Page 3*

Justice Dept. orders new crackdown on tribal crime

By DEVLIN BARRETT

WASHINGTON (AP) – The Justice Department on Jan. 11 ordered prosecutors in 33 states to step up their efforts to combat persistently high violent crime on Indian reservations, particularly offenses against women and children.

Attorney General Eric Holder was to announce the initiative after his deputy, David Ogden, issued a memo to federal prosecutors in those areas instructing them to do more to fight tribal crime – a problem the Justice Department has long been accused of ignoring.

Ogden's memo also said 47 new prosecutors and FBI personnel will be assigned to handle such crimes.

On tribal lands, federal officials are usually responsible for prosecuting serious crimes. While the nationwide crime rate continues to fall, statistics show American Indians are the victims of violent crime at more than twice the national rate – and some tribes have murder rates against women 10 times greater than the national average.

Often, law enforcement on reservations is stretched thin across wide geographic areas.

Still, little is known about what exactly is happening on reservations or how the incidents are handled. Data has been sparse for decades and crime surveys rarely separate out tribal statistics.

Ogden wrote in the memo that the new demands being placed on prosecutors will help make reservations safer "and turn back the unacceptable tide of domestic and sexual violence there."

The issue of jurisdiction has also long been an obstacle. The Justice Department shares responsibility for Indian crime with the Bureau of Indian Affairs, which is part of the Interior Department, and with state and tribal governments. Jurisdiction over a crime can vary by state, by the severity of the crime and by whether the victim and suspect are Indian or non-Indian.

While the Bureau of Indian Affairs polices reservations, the Justice Department's role involves investigating and prosecuting crimes that fall under federal jurisdiction and administering grant programs designed to reduce crime on reservations.

Democrats in Congress criticized the Bush administration for not doing more to address the problem and for declining to prosecute many crimes in Indian country. While campaigning on Indian reservations last year during the Democratic primary, Barack Obama promised more protections for tribes, including efforts to improve law enforcement.

Chile repatriates Indian remains from Europe

SANTIAGO, Chile (AP) – The remains of five Indians from a tribe in southern Chile have been repatriated from Europe more than a century after they were taken away to be displayed as curiosities.

President Michelle Bachelet received the Kawesqar Indians with military honors Tuesday.

The bodies are being flown to the Kawesqar community on a frigid island near the southern tip of South America at ancestral hunting and fishing grounds of the once nomadic Indians.

Bachelet apologized for the complicity of Chilean authorities in a German expedition that took 11 Kawesqar in 1881 to Europe to appear what is now described as a human zoo.

The remains arriving in Chile are of five of the Indians who died in 1882 in Zurich, Switzerland.

WAC calling for Christie's to halt sale of human remains

The remains were used by Yale Skull and Bones Society.

AUSTRALIA – The World Archaeological Congress is calling for Christie's Auction House to withdraw a human cranium and two femora offered for sale as items once used by the Yale Skull and Bones Society.

The Skull and Bones Society has long been accused of having the remains of the celebrated Apache chief, Geronimo, and WAC is concerned about the cultural origin of the remains being offered for sale, as well as the affront to human dignity resulting from the sale of human body parts.

"WAC asks Christie's to cease trafficking in human remains and requests that all possible measures be taken to discover the cultural origin of this individual," said WAC President Claire Smith. "We cannot overlook the possibility that it may be a skull of a American Indian, and the sale should be stopped in order to determine if federal laws apply."

WAC is also requesting that US law enforcement investigate this proposed sale. If these remains are found to be Native American, then WAC wants Christie's to comply with the federal Native American Graves Protection and Repatriation Act and/or applicable state laws. Regardless of the origin of the remains, WAC is urging Christie's to act in accordance with standards of human decency and withdraw these remains from the auction. The World Archaeological Congress bases its objection to this sale on the WAC Code of Ethics, which includes the Vermillion Accord on Human Remains and the Tamaki Makau-rau Accord on the Display of Human Remains and Sacred Objects. Dr. Smith noted that the first principle of the Vermillion Accord declares "Respect for the mortal remains of the dead shall be accorded to all, irrespective of origin, race, religion, nationality, custom and tradition." She said, "The buying and selling of human remains can not be considered respectful treatment. And the transforming of human remains into a ballot box is poor taste, as well as unethical."

Tribe hopes to profit from solar energy

By SUSAN MONTOYA BRYAN

JEMEZ PUEBLO, N.M. (AP) – A poverty-stricken Indian tribe that holds the sun and nature's other gifts sacred sees a brighter future for itself in solar power.

The 3,000 members of the Jemez Pueblo are on the verge of building the nation's first utility-scale solar plant on tribal land, a project that could bring in millions of dollars.

Experts say tapping into the sun, wind and geothermal energy on Indian land could generate the kind of wealth many tribes have seen from slot machines and blackjack tables.

"We don't have any revenue coming in except for a little convenience store," said James Roger Madalena, a former tribal governor who now represents the pueblo in the state Legislature. "It's very critical that we become innovative, creative, that we come up with something that will last generations without having a devastating impact on the environment."

The 30-acre site where 14,850 solar panels will be set up has been selected, and after four years of arduous planning and negotiations, a contract to sell outsiders the electricity produced by the four-megawatt operation is at hand. The plant would be capable of cranking out enough electricity to power about 600 homes.

The project – which would cost about $22 million, financed through government grants, loans and tax credits – could bring in around $25 million over the next 25 years. That could help the tribe improve its antiquated drinking water system and replace the lagoons it uses to treat wastewater.

Renewable energy is a new option for bringing revenue to Indian country, where many communities are poverty-stricken and unemployment is often double the national rate. Jemez Pueblo's effort comes after the federal government in 2008 turned down a request to let it build a casino because the proposed site was too far away from the community.

"Not every tribe is a gaming tribe, but every tribe is an energy tribe," said Roger Fragua, a Denver-based consultant who works with the Council of Energy Resource Tribes.

Indian tribes control more than 55 million acres of land across the nation, and those lands are capable of producing an estimated 535 billion kilowatt hours of electricity per year from wind power, according to the U.S. Department of Energy's Tribal Energy Program. Solar has even greater promise, at 17 trillion kilowatt hours per year, or more than four times the amount of electricity generated annually in the U.S.

"There's huge potential," said Jerry Pardilla, executive director of the National Tribal Environmental Council.

President Barack Obama acknowledged the possibilities during a meeting last fall with leaders of the nation's tribes. He said he would work to ensure tribes have access to transmission and financing for energy projects.

From 2002 to 2008, the Tribal Energy Program funded nearly 100 projects totaling $16.5 million. A 2005 federal law authorizes up to $20 million for the program each year.

One of the leading tribes has been the Campo Kumeyaay Nation outside of San Diego. It is home to a 50-megawatt wind farm, and the tribe is joining forces with San Diego Gas & Electric Co. to build a second wind farm capable of producing 160 megawatts. Tribal wind farms have also sprouted up across the Midwest.

However, the development of solar power on Indian land is in its infancy. While many tribes use solar panels to power casinos and individual homes, Jemez Pueblo is leading the way in developing a grid-connected solar array for selling power to outside customers.

Every fall, Jemez Pueblo gives thanks to nature in an age-old harvest celebration during which dancers wearing headdresses and jingling bells pound the ground with their feet to the beat of drums. Tribal members hold the sun sacred as the source of the warmth and light needed to grow crops in this remote area about 50 miles northwest of Albuquerque.

Just beyond the dirt baseball diamond and cinderblock dugouts are the rolling hills dotted with pinon and prickly pear cactus where the panels will be laid out and connected to the transmission line already overhead.

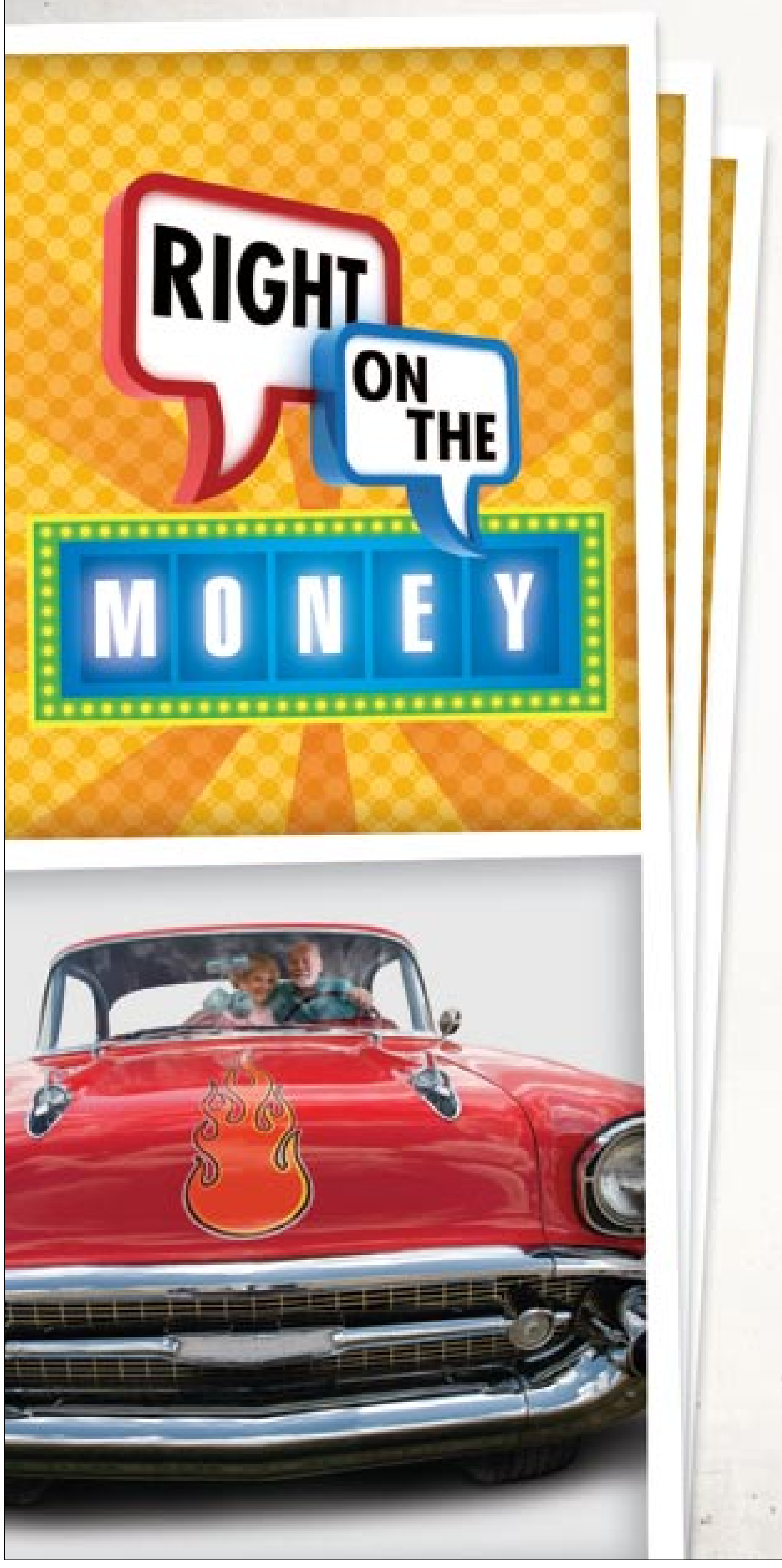
State and federal grants have covered many of the tribe's planning costs, while engineers and legal firms have donated their expertise.

"We know other tribes are interested in doing the very same thing, and they're following our project to see what kind of success we have," said Greg Kaufman, an environmental scientist who works with the pueblo's Resource Protection Department.

The tribe is not looking to get wealthy with its solar panels, Kaufman said. He said tribal leaders' primary concern is making life better for tribal members.

Experts say demand for renewable energy in the U.S. will continue to grow as the government tries to reduce greenhouse gas emissions, and Indian tribes could play a big role.

"Indian people have always given," Fragua said. "We have an opportunity to give once again to America and her energy security."



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N. Dakota school's mascot fight goes into overtime

By DAVE KOLPACK

FARGO, N.D. (AP) – Some University of North Dakota officials were hoping that a long-running dispute over the school's Fighting Sioux nickname would be settled this week. Now it appears it could continue for several months.

A state judge ruled last month that the North Dakota Board of Higher Education has the power to drop the Fighting Sioux nickname and Indian head logo before a November deadline set as part of a settlement with the NCAA. The board promptly moved Thursday's regularly scheduled meeting – originally to be conducted by conference call – to the university's campus in Grand Forks to discuss plans to officially retire the moniker.

But the issue might not be debated for long.

Patrick Morley, the attorney for a Spirit Lake Sioux group that sued to keep the nickname, filed an appeal late Friday to the state Supreme Court. Morley did not return repeated phone calls by The Associated Press.

"We want to do what's in the best interest of UND, and then after that, the best interest of the alumni and the state," said board president Richie Smith, "and the Native Americans are included in that group."

Smith, himself a lawyer, said it's possible the appeal could be decided quickly. Until then, he said, "Our hands are tied."

So, too, are the hands of athletic department officials hoping to get their teams into the Summit League conference and schedule games against schools that are waiting until the nickname issue is settled. Summit League president Tom Douple said UND won't be considered for admission until the school finds a solution that makes the NCAA happy.

"We know it's a very controversial issue," Douple said. "It's been going on for several years between lawsuits here, there and everything. Our membership just felt we didn't want to take on a discussion until it's resolved."

Douple said it's "disheartening" to hear about further legal action.

"It's neighbor against neighbor, and those are never real good situations," Douple said. "I feel for both sides."

State rival North Dakota State University is in the Summit League, and the University of South Dakota has been admitted to the conference starting fall 2011. The league will complete its scheduling for the 2011-12 school year in June, Douple said.

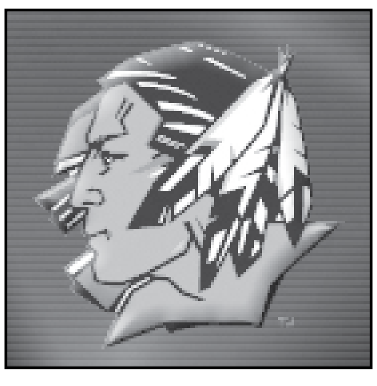
Meanwhile, the Big Ten's University of Minnesota won't play teams with American Indian nicknames unless they're in its conference.

Brian Faison, UND athletic director, said some colleges are waiting for an outcome on the nickname issue. He declined to name those schools.

"My only comment is the same I've made since I came on board: We need to get this issue resolved," Faison said. "That hasn't changed. It's impacting who we can compete with, our budgets, the cost of travel."

The nickname issue has been debated since the 1990s. Nearly five years ago UND was placed on a list of schools the NCAA deemed to have "hostile or abusive" American Indian nicknames or logos. UND is the only school on that list that hasn't changed the name or logo or been granted a waiver to keep them.

The Spirit Lake group and other nickname supporters hope a delay will give UND a chance to get approval from both of the state's namesake tribes. A referendum last April on the Spirit Lake Sioux reservation showed overwhelming support for the nickname and logo, but the Standing Rock Sioux tribal council has opposed the name, and the tribe hasn't scheduled a referendum on the matter.



University of North Dakota's Fighting Sioux Indian head logo

Nickname opponents, including the faculty representative to the board, believe there's no point in delaying the matter further.

"Anybody who thinks we're going to be successful in athletics or any level at the university in the 21st century with that name around our necks thinks a straight beats a flush," said UND professor Jon Jackson, a nonvoting board member.

Board member Michael Haugen, of Fargo, said there's nothing the board can do to speed up the process.

"It's going to come to an end one day," he said.

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SCHOLAR

Continued from Page 1

needs are met."

Rolle met with 143 fifth and sixth graders from Isleta Elementary and San Felipe Pueblo Elementary School last week. He explained the Our Way to Health Program, his interest in First Americans, the importance of physical activity and leading a health lifestyle, and answered questions from students, teachers, parents and members of the community.

"I am inspired by the way First American tribes have persevered and thrived, while retaining their cultural heritage and identity," Rolle said. "There are, however, significant health concerns that challenge this population –º in particular diabetes and obesity. I am excited to be here to launch the Our Way to Health Program, which we hope will encourage First American children in middle school to begin managing not only their own diet and exercise but, hopefully by extension, influence the adults in their lives to also begin adopting healthy life style changes."

Our Way to Health provides incentive-based learning experiences, team-building physical activities in the outdoors, health education and diabetes awareness sessions. Rolle initially developed the curriculum while a student at Florida State University for Native American fifth graders at a Seminole Tribe charter school in Okeechobee, Florida. Rolle was an All-American safety for the FSU Seminoles football team in 2008-09. He delayed entering the National Football League Draft until 2010, however, to accept the prestigious Rhodes Scholarship at the

University of Oxford. Rolle will earn a Master's Degree in Medical Anthropology and, after playing in the NFL, plans to pursue a career as a brain surgeon.

Unique features of the six-week program include two in-person visits by Myron Rolle and a trip at the end of the semester for the winning teams to a professional or collegiate sporting event.

The curriculum will allow the Bureau of Indian Education to reach students in a new and direct way. The program is competitive, fun, rewarding and is being tailored to meet each school's individual needs.

The U.S. Department of the Interior's Bureau of Indian Education (BIE) serves 42,000 students in 183 schools and dormitories across the country on 64 reservations in 23 states. The mission statement of BIE reflects its commitment to "manifest consideration of the whole person by taking into account the spiritual, mental, physical, and cultural aspects of the individual."

The Myron L. Rolle Foundation is a tax-exempt, non-profit organization dedicated to the support of health, wellness, educational and other charitable initiatives throughout the world that benefit children and families in need. The Foundation was established in 2009 by Rhodes Scholar and College Football All-American Myron L. Rolle and his family.

SCHOOLS

Continued from Page 1

ucation that will prepare them to be productive citizens and leaders in their communities and help to build safer, stronger, healthier, and more prosperous Indian communities," Salazar said.

The discussion at Interior headquarters included a presentation on major concerns and challenges by Interior officials, including Assistant Secretary-Indian Affairs Larry Echo Hawk, and a panel discussion by the experts, who described some of the experiences and education practices that have shown significant results in their states and tribal communities.

The BIE educates more than 44,000 Indian students in 183 schools and two tribal colleges and the Obama Administration has made educational reform and improvements a focus of its assistance efforts in Indian Country. The goal of the Administration's overall efforts, including the President's $3 billion investment in Indian Country through the Recovery and reinvestment Act, is to help empower American Indian nations so they can build a future of their choosing.

The panelists included the following: Patricia Whitefoot, president of the National Indian Education Association; Sam Deloria, a nationally renowned Indian policy expert who was executive director of the American Indian Graduate Center; Denise Juneau, superintendant of Public Instruction for state of Montana (and the first American Indian to hold statewide office in Montana); Ryan Wilson, president of the National Alliance to Save Native Languages and former president of the National Indian Education Association; Keith Moore, former director of Indian Education for South Dakota's Department of Education; Benny Shendo, former cabinet secretary of Indian Affairs for the state of New Mexico and director of the American Indian Program at Stanford University; Colin Kippen, former senior counsel to the Senate Indian Affairs Committee; Kara Bobroff, founder of the Native American Community Academy; Patrick Shannon, a former appointee of Michigan Gov. Granholm, overseeing more than 40 charter schools throughout Michigan, with more than 10,000 students; Robert Cook, former president of the National Indian Education Association; and Notah Begay: founder of the Notah Begay III Foundation which promotes the health, wellness and leadership development of Native American youth.

TREATY

Continued from Page 1

Lewis is facing a 31 percent cut in funding over the next two years, compared with 23 percent for the University of Colorado, the state's largest.

Rep. Mike May, R-Parker, said it's ironic that Democrats are trying to cut funding for a program helping Native Americans.

"They want to give tuition to illegal aliens and they want to take away tuition for Native Americans. Unbelievable," he said.

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Specially priced Native N7 shoes available in Tahlequah for a limited time

By CAMERON ANDREWS
Pier Communications

TAHLEQUAH, Okla. — The old saying: "If the shoe fits, wear it," takes on a whole new meaning for Native Americans across the United States. Nike researchers studied the feet of more than 200 people from 70 tribes nationwide and determined that Native Americans have a much wider and taller foot than the average American. Armed with this study, Nike created the Nike Air Native N7 that is designed specifically for Native American feet, and features a wider, larger toe box, fewer seams and a thicker sock liner for comfort.

The Nike N7 Huarache

And for a limited time, through a unique partnership with Nike, the Cherokee Nation is able to offer the Nike Air Native N7 at a special price of $58.30, tax included, to Cherokee citizens and Native Americans of other tribes. Since the Air Native N7 is only available through tribal programs, Cherokee Nation Entertainment, in conjunction with Cherokee Nation's Health Services Group, will take orders for the custom shoes in the lobby area between the Restaurant of the Cherokees and the Cherokee Nation Gift Shop - Tahlequah on February 12 and 13, 2010, from 10 a.m. to 4 p.m.

Sizes and colors available for men range from 6 to 12 in dark brown or black and women from 5 to 12 in golden straw or white. Sample shoes will be available at the Cherokee Nation Gift Shop - Tahlequah to assist in selecting the correct size. There is a five pair of shoes limit per customer.

Applicants must be a citizen of a federally recognized Native American tribe and must provide a copy of their Certified Degree of Indian Blood (CDIB) card to be eligible to order the Nike Air Native N7 shoes. Shoes will be available for pick-up on March 6, 2010, from 10 a.m. to 4 p.m. in the lobby area between the Restaurant of the Cherokees and the Cherokee Nation Gift Shop - Tahlequah. A valid form of identification will be required during ordering and picking up of the shoes. Shipping to other locations or directly to customers is not available.

"We are dedicated to helping Cherokees become a healthy people," said David Stewart, CEO of Cherokee Nation Entertainment, which operates Cherokee Nation Gift Shops. "Through our partnership with Nike in this special program, we are able to encourage walking, physical exercise, fitness and health. I hope those who are able to do so will take advantage of this opportunity."

On November 7, 2009, Nike launched the N7 collection that includes the Air Native N7 shoe among others in support of its N7 Fund to promote youth fitness and youth sport programs in Native American communities. Two different lines of shoes comprise the N7 collection. The first line is the "Air Natives." Anything in the N7 collection with the word "native" means that the shoe draws inspiration from native culture and is designed specifically for the morphology of the native foot. These shoes can be found through Native American Health Promotion Disease Prevention Programs across the United States. The other line draws inspiration from native culture and is available to all United States consumers at select Nike Community Stores and online at http://www.nikestore.com. Profits from the sales of both shoe lines go to the N7 Fund. To learn more about the Nike N7 collection and Nike N7 Fund, visit http://www.facebook.com/nikeN7.

For more information on the Cherokee Nation program to offer Nike Air Native N7 shoes or to order, call Linda Taylor at (918) 456-2793.

Sundance announces Native film lineup

By BROOKS ADDICOTT

Sundance Institute's Native American & Indigenous Program is pleased to announce its line up for the Sundance Film Festival's 2010 Native Forum. The films in this lineup competed on a global scale against 10,000 film submissions to be programmed at the 2010 Sundance Film Festival. These films are either written, directed or produced by Native American, Maori, Aboriginal & Inuit filmmakers.

US DRAMATIC COMPETITON

The Dry Land (Director and screenwriter: Ryan Piers Williams)—A U.S. soldier returning home from war struggles to reconcile his experiences abroad with the life and family he left in Texas. Cast: America Ferrera, Wilmer Valderrama, Ethan Suplee, June Diane Raphael, Melissa Leo. World Premiere Produced by Heather Rae (Cherokee) http://sundance.bside.com/2010/films/thedryland–sundance2010

WORLD CINEMA, DRAMATIC COMPETITION

Boy / New Zealand (Director and screenwriter: Taika Waititi (Te Whanau Apanui)—When his father returns home after many years away, 11-year-old Boy and his little brother Rocky must reconcile reality with the fantasy dad they created in their imagination. Cast: Taika Waititi, James Rolleston, Te Aho Eketone. World Premiere Produced by Ainsley Gardiner (Te-Whānau a Apanui, Ngāti Pikiao and Ngāti Awa) & Cliff Curtis (Ngati Hauiti, Te Arawa) Co-Producer: Merata Mita (Ngati Pikiao, Ngai te Rangi) http://sundance.bside.com/2010/films/boy–sundance2010

Nuummioq / Greenland (Directors: Otto Rosing and Torben Bech; Screenwriter: Torben Bech)—A young man's journey through the exquisite natural landscape of Greenland allows him to piece together elements of his past and move on with his life. Cast: Lars Rosing, Angunnguaq Larsen, Julie Berthelsen, Morten Rose, Makka Kleist, Mariu Olsen. World Premiere Produced by: Mikisoq H. Lynge (Inuit) http://sundance.bside.com/2010/films/nuummioq–sundance2010

SPOT LIGHT

Bran Nue Dae / Australia (Director: Rachel Perkins (Arrernte/Kalkadoon Nations); Screenwriters: Reg Cribb, Rachel Perkins, and Jimmy Chi)—In the summer of 1965, a young man is filled with the life of the idyllic old pearling port Broome – fishing, hanging out with his mates and his girl. Cast: Rocky McKenzie, Jessica Mauboy, Geoffrey Rush, Ernie Dingo. U.S. Premiere http://sundance.bside.com/2010/films/brannuedae–sundance2010

PREMIERES

The Killer Inside Me / USA (Director: Michael Winterbottom; Screenwriter: John Curran)–Deputy Sheriff Lou Ford is a pillar of the community in his small Texan town; patient, polite and well liked, until he starts killing people. Cast: Casey Affleck, Kate Hudson, Jessica Alba, Simon Baker, Elias Koteas. World Premiere Executive Producer: Chad Burris (Chickasaw Nation) http://sundance.bside.com/2010/films/thekillerinsideme–sundance2010

SHORTFILM COMPETITION

Shimásání / USA (Director and screenwriter: Blackhorse Lowe (Diné)) -- When Mary Jane finds a World Geography book that shows her an entirely new world, she must decide whether to maintain her traditional Navajo reservation lifestyle with her grandmother, or go out into the larger world. Produced by: Heather Rae (Cherokee), Nanobah Becker (Diné) & Chad Burris (Chickasaw Nation) http://sundance.bside.com/2010/films/shimsn–sundance2010

Tungijuq / Canada (Directors: Paul Raphael and Félix Lajeunesse; Screenwriters: Félix Lajeunesse, Paul Raphaël, Tanya Tagaq (Inuit) and Stéphane Rituit) -- A thought-provoking meditation on the seal-hunt and what it means to the traditional way of life for the Inuit. Executive Producer: Zacharias Kunuk (Inuit) http://sundance.bside.com/2010/films/tungijuq–sundance2010

Minorities urged to be counted in 2010 census

The state receives $1,300 in federal funds for each person who is counted in the census.

By TIM TALLEY

OKLAHOMA CITY (AP) – Representatives of Oklahoma's minority organizations tried to allay privacy concerns and fears of government intrusion Friday as they urged ethnic minorities to take part in the state's 2010 census.

Spokespersons for black, Latino, Asian, Muslim and American Indian groups joined officials from the U.S. Census Bureau to call on all minorities to participate in the nationwide head count that is conducted every 10 years. The 2010 census is scheduled to kick off on April 1.

"We want to make our voices heard," said Anthony Douglas, state president of the National Association for the Advancement of Colored People.

"It's very important to count our people," said Gordon Yellowman Sr. of the Cheyenne and Arapaho tribes of Oklahoma. "Numbers can really have an impact when it comes to receiving services."

Immigrants who entered the U.S. illegally may be reluctant to identify themselves on the 10-question census questionnaire. Officials said information on the questionnaire is confidential.

"It's safe. The information that you give is not going to be used against you," said Ed Romo of the League of United Latin American Citizens.

The results of the census, especially minority representation, will be an important tool for state lawmakers as they redraw political district lines for the Legislature and Congress.

"The Latino community is completely on board with this. Be sure that you participate," Romo said.

Oklahoma County Commissioner Brian Maughan said officials believe part of the state's minority population was not counted 10 years ago when the state lost one of its six congressional seats because 2000 census data indicated Oklahoma was not growing as fast as other states.

The response rate to the 2000 census in Oklahoma was just 64 percent, said Debra Stanley, assistant regional census manager for the Census Bureau.

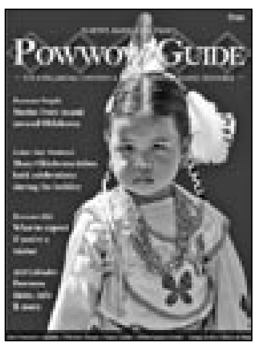
"We are definitely rallying for a 100 percent response rate," Stanley said.

David Castillo, a member of the Oklahoma City School Board and president of the Oklahoma City Hispanic Chamber of Commerce, said census data is crucial in determining how much federal money the state gets for education and other services.

John Sharp, program coordinator for transportation planning and data service for the Association of Central Oklahoma Governments, said the state receives $1,300 in federal funds for each person who is counted in the census.

"It's so important for funding for our schools," Castillo said. "The Latino community is growing across the nation. But it's also growing in Oklahoma."

"We know that there are groups in Oklahoma that are often undercounted. And we know there are consequences to that," said Sen. Constance Johnson, D-Oklahoma City. Johnson said there are pockets of society that are not receiving all the benefits of society.



New Powwow Guide coming Soon!
We're introducing a new format and more information than ever but we need your help! We need your dates for the calendar and ideas for feature stories and nominations for elders to profile.
Send your 2010 dates and story ideas to editor@nativetimes.com.
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Erase these Medals of Honor from the records

By TIM GIAGO
(Nanwica Kciji)
© 2009 Native Sun News

The United States Army has a flag with battle streamers that it breaks out for important parades and celebrations. One streamer is inscribed, "Pine Ridge 1890 – 1891."

The battle streamer refers to the campaign that occurred on the Pine Ridge Reservation in South Dakota from November 1890 to January 1891.

The Pine Ridge battle steamer boasts the highest number of Medals of Honor ever issued by the Army for any engagement. Twenty Medals of Honor were issued for this single action, more than for D-Day, Battle of the Bulge or for Iwo Jima.

Because so many Medals of Honor were issued for this so-called battle the Lakota have always referred to as a "Massacre," it would take a veritable act of Congress or action by the President of the United States to remove this streamer from the flags of the U. S. Army.

The question asked by all Native Americans is, "How can Medals of Honor, this Nation's highest military award, be handed out to 20 troopers for taking part in the most wanton slaughter of innocents in the history of America? More than 200 women and children along with more than 90, mostly unarmed, Lakota warriors were shot to death. Some historians and nearly all Lakota say that the number of people slaughtered on that day of infamy, December 29, 1890, was closer to 350.

In 1990 the 101st Congress passed Senate Concurrent Resolution 153 citing Wounded Knee as a massacre. Army General Nelson Miles often referred to the massacre as "The Big Foot Slaughter (Chief Big Foot)."

The Massacre at Wounded Knee was one of the most shameful, disgraceful and embarrassing episodes to occur in the history of the U. S. Army. The massacre of innocents by the U. S. soldiers at Mai Lai in Vietnam, and the attempted cover-up, was also a black eye for the U. S. military. There were no Medals of Honor issued for this inhumane slaughter of innocents.

The question begging to be answered on Wounded Knee and the Medals of Honor is: "How in the world can the United States validate awarding Medals of Honor to those soldiers who partook in this shameless slaughter? Were the victims considered to be less than human?"

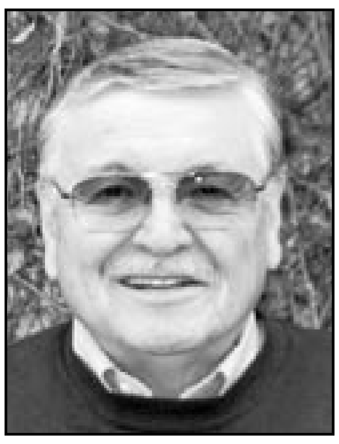
In 1997 the National Congress of American Indians, the largest Indian organization in America, passed two resolutions asking for the removal of the "offensive battle streamer" and asked that the names of the members of the U. S. Seventh Cavalry (Custer's old outfit) be stricken from the Medal of Honor Roll and name the so-called action what it was; a massacre, and that the Army flag and its battle streamer be banned from any public functions as long as the Pine Ridge battle streamers are included.

On March 13, 1917, Lt. General Nelson A. Miles said, "Not only the warriors, but the sick Chief Big Foot and a large number of women and children who tried to escape by running and scattering over the prairie were hunted down and killed." Miles saw it as a massacre of innocent Indian men, women and children, but unlike so many Native Americans, saw no reason to ask for the revocation of the Medals of Honor awarded the killers.

Most of the Seventh Cavalry soldiers killed in the massacre of the Lakota were killed by their own crossfire and died by friendly fire. The Lakota warriors had been disarmed and some of them fought back by taking the weapons from the hands of the soldiers. Long after the first shots were fired troopers of the 7th on horseback tracked down the frightened women and children and slaughtered them with point-blank rifle fire, actions hardly deserving of a Medal of Honor.

This is one horrible mistake that can be easily remedied by Congress and the President of the United States, Barack Obama. It is a stain on the honored battle streamers of the United States Army and a blemish on the medal that so many military personnel have earned through their courage and heroic actions in battle.

There was no heroism in the murder of so many elders and women and children on that cold day at Wounded Knee. It happened on U. S. soil.


Tim Giago

(Tim Giago, an Oglala Lakota, is the publisher of Native Sun News. He was the founder and first president of the Native American Journalists Association, the 1985 recipient of the H. L. Mencken Award, and a Nieman Fellow at Harvard with the Class of 1991. Giago was inducted into the South Dakota Newspaper Hall of Fame in 2008. He can be reached at editor@nsweekly.com)

Great expectations: Tonkawa future looks 'rosy'

By DWAIN CAMP

Because "I have no dog in this fight," that is, I am not a stakeholder with something to lose or gain with the amount of the per capita payments or who's elected, I am able to provide a view of the Tonkawa's present state with a degree of nonpartisanship and perspective (my 70-plus years do help), that might not be possible otherwise.

So, with honesty and with respect for my Tonkawa relatives, please consider the following.

You have a tribal administration that clearly is proving itself with each passing day. The future that once appeared so bleak as to be non-existant, is looking good to put it mildly. If any doubt exists, just consider the following facts. Once, and not so many years ago, the tiny Tonkawa tribal nation with all it's proud history was on the verge of going the way of the Mohicans and so many other Native entities that have been completely extinguished. Then, against all odds, forging it's way back to become a viable tribal entity only to suffer two severe economic setbacks, with the closing of the gaming facility, the prime source of revenue, and on top of that given a "million dollar plus" fine! These were setbacks so immense as to be seen as a threat to the immediate future. Now, only scant years later, not only out of debt and with all fines paid but with money in the bank! Today, with 110 tribal employees and a commensurate payroll, and this does not include the hundreds of casino employees, the Tonkawa is a tribal nation in an exemplary and enviable position. This giant leap forward can be compared to building a winning football team. A school with forward looking decision makers, like tribal voters, choose the best coaches, like tribal administrators, who in turn decide on the right players for their position, like tribal employees. Intelligent, dedicated coaches then motivate and guide their players to produce winning seasons for the community, the Tonkawa people… and the coming year is ripe with promise. With the present tribal programs producing positive results, 2010 can only be viewed with great expectations. Over $4 million in additional grant money coming in will employ an additional 12 to 15 workers and this doesn't include the dozens of construction workers for the housing rehabilitation grant.

All in all, from even the most critical point of view, a formidable job well done. Although a lot of work remains to be done, let there be no doubt, the Tonkawa people can look forward to the new year with a sense of pride and accomplishment and say, as President Obama put it, "We have pulled back from the abyss."

And the future does indeed look rosy.

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NOTICE FOR OSAGE COUNTY

(WEATHER PERMITTING)

THE OSAGE COUNTY ASSESSOR WILL BE AT THE FOLLOWING LOCATIONS:

SKIATOOK-COMMUNITY CENTER-220 S. BROADWAY - JAN. 26, 10:00 A.M. – 2:00 P.M. AND MARCH 12, 10:00 A.M. – 3:00 P.M.

SAND SPRINGS- HEALTH CENTER-306 E. BROADWAY- MARCH 10, 10:00 A.M. – 3:00 P.M.

McCORD - SENIOR CITIZENS CENTER-115 MARY RD - JANUARY 19 & 20, 10:00 A.M. – 2:00 P.M. AND MARCH 9, 10:00 A.M. – 3:00 P.M.

TULSA – GILCREASE HILLS HOMEOWNERS ASSOC. – 1919 W. SEMINOLE – JAN. 21, 10:00 A.M. – 2:00 P.M. AND JAN. 27, 10:00 A.M. – 2:00 P.M., AND MARCH 11, 10:00 A.M. – 3:00 P.M.

SHIDLER- SENIOR CITIZENS CENTER – 125 S COSDEN - JAN. 22, 11:00 A.M. – 1:00 P.M.

SPERRY – CITY HALL – 115 N CINCINNATI- JAN. 25, 10:00 A.M. – 2:00 P.M.

BURBANK - CITY HALL –105 FIRST ST – JAN. 28, 10:00 A.M. – 12:00 NOON

BARTLESVILLE – LABADIE HEIGHTS BAPTIST CHURCH – JAN. 29, 10:00 A.M. – 2:00 P.M.

HULAH - SENIOR CITIZENS CENTER –1924 CR 3575- FEBRUARY 1, 11:00 A.M. – 1:00 P.M.

FAIRFAX – SENIOR CITIZENS CENTER – 600 W HARRISON- FEB. 2 & 3, 11:00 A.M. – 1:00 P.M.

PRUE - SENIOR CITIZENS CENTER –209 WAH GRA SEE- FEB. 4, 11:00 A.M. – 1:00 P.M

FOR THE PURPOSE OF

TAKING NEW APPLICATIONS FOR HOMESTEAD EXEMPTIONS, DOUBLE HOMESTEAD EXEMPTION, SENIOR FREEZE, VETERANS EXEMPTION, REPORTING CHANGES MADE TO YOUR PROPERTY AND/OR BUILDINGS, TURNING IN MANUFACTURED HOMES, RENDERING BUSINESS PERSONALS, REPORTING LIVESTOCK, FARM EQUIPMENT, TRACTORS, ETC., AND APPLYING FOR AGRICULTURE FUEL EXEMPTION.

DEADLINE FOR FILING IS MARCH 15, 2010

ADDITIONAL HOMESTEAD EXEMPTION: AN ADDITIONAL EXEMPTION WILL BE GRANTED FOR ALL HOUSEHOLDS WITH A GROSS INCOME (COLLECTIVE INCOME OF ANY AND ALL SOURCES OF ALL PERSONS LIVING IN THE HOMESTEAD) NOT TO EXCEED $20,000.00 FOR THE PRECEEDING CALENDAR YEAR. THERE ARE NO AGE REQUIREMENTS. HOWEVER, FOR A PERMANENT EXEMPTION, YOU MUST FILE AT THE AGE 65, AND YOU MUST BE 65 AS OF MARCH 15TH. IF 66 YEARS OR OLDER AND QUALIFIED IN 2009, NO ANNUAL APPLICATION IS REQUIRED. FOR MORE DETAILS CALL 918-287-3448.

VETERANS EXEMPTION: 100% DISABLED OR SURVIVING SPOUSE MAY NOW APPLY FOR A PROPERTY TAX EXEMPTION THAT WILL ELIMINATE THEIR TAX BURDEN ON HOMESTEAD PROPERTY. APPLICANT MUST PROVIDE A CURRENT U.S.D.V.A. BENEFITS AWARD LETTER WITH QUALIFICATIONS SPECIFIC TO THIS EXEMPTION THAT CERTIFIES THE 100% SERVICE RELATED DISABILITY.

PROPERTY VALUATION FREEZE (AKA: SENIOR FREEZE): THE OWNER MUST BE 65 YEARS OLD OR OLDER AS OF JANUARY 1ST, 2010; AND GROSS HOUSEHOLD INCOME LEVEL CANNOT EXCEED $57,600.00 FOR THE 2009 YEAR. TO QUALIFY THE TAXPAYER MUST PROVIDE COPIES OF 2009 PAPERS TO VERIFY TOTAL HOUSEHOLD INCOME OF ALL OCCUPANTS LIVING IN THE HOMESTEAD PROPERTY. TOTAL HOUSEHOLD INCOME INCLUDES ALL TAXABLE AND NON-TAXABLE INCOME SOURCES. THE STATE OF OKLAHOMA WILL VERIFY ALL APPLICANTS.

IT IS THE RESPONSIBILITY OF THE TAXPAYER TO NOTIFY THIS OFFICE IF INCOME EXCEEDS THE QUALIFIED AMOUNTS.

HOUSE BILL #1724: IF PERSONAL PROPERTY TAXES ARE DELINQUENT, YOUR HOMESTEAD EXEMPTION WILL BE CANCELLED.

GAIL HEDGCOTH, OSAGE COUNTY ASSESSOR
600 GRANDVIEW, RM 101, OSAGE COUNTY COURTHOUSE, PAWHUSKA, OK. 74056
HOURS: 8:30 A.M. – 5:00 P.M. 918-287-3448

Events

Through January 29
You can win 2 Round Trip American Airline Tickets to anywhere in the U.S., (Excluding Hawaii & Alaska). Receive 1 ticket per $1.00 donation. Pick up your tickets at Tulsa Creek Indian Community Center located at 8611 S. Union Ave. Tulsa. Drawing will be held on Friday 1/29/10 at Noon (Need not be present to win). For more info call Tulsa Creek Indian Community office staff 918 298 2464

Through January 31
Art exhibit and sale showcasing work by Cherokee Living Treasure artists at the Jane Osti Studio. Items for sale will include baskets, bows, buffalo grass dolls, ceramics, clay beads, gigs, gourds, masks, pottery and sculptures. The exhibit will remain open throughout December and January. The studio is located across the road from the Cherokee Nation council house, south of Tahlequah on HWY 62. The Cherokee Native Art and Plant Society is sponsoring the exhibit. For more information, call (918) 453-0449.

Through January 31
KAW Women's Health (Breast and Cervical Early Detection Program) is scheduled at the Kanza Clinic in Newkirk, OK., White Eagle Clinic, Pawnee I.H.S., Pawhuska I.H.S. (Osage Clinic), and Perkins Family Clinic. Eligibility Requirements: Native Woman of Federally recognized tribe (CDIB), 18-64+, No health insurance coverage or Medicaid, Medicare A only, High Deductible, and Low Income (ie: 1/$25,525, etc.). Pays for Screening Mammograms (50+), Diagnostic Mammograms, Ultrasounds, Breast Biopsy (18-64+); Pap test, Diagnostic exams/procedures such as: Colposcopy, LEEP/CONE, and Follow up Pap test. Please call your clinic (see list above) to schedule a Well Woman Exam (Clinical Breast Exam, Pap/Pelvic, and/or follow up exam). A gift/incentive is presented to each eligible woman upon completion of the well woman exam (clinical breast exam and pap & pelvic exam). Our health care provider, Mary Tinsley, ARNP (Nurse Practitioner) is a CDC Screener for the Breast and Cervical Cancer Treatment Act. Sister programs: Cherokee Nation and Take Charge – State of Oklahoma Breast and Cervical Early Detection Programs.

Mondays
Smoking Cessation Classes in Claremore – Claremore Indian Hospital - Mondays, beginning January 11 – 5:30 p.m. until 6:30 p.m. Info call: Tonya Solomon, (918) 342-6441

Tuesdays
Smoking Cessation Classes in Sallisaw – Redbird Smith Health Center - Tuesdays, beginning January 5 – 5 p.m. until 6 p.m. Info call: Sid Church, (918) 774-1458

Smoking Cessation Classes in Salina – AMO Health Center – Tuesdays, beginning January 12 – 5 p.m. until 6 p.m. – Info call: Jeff Tucker, (918) 434-8500, ext. 7619

Smoking Cessation Classes in Bartlesville – Cherokee Nation Keeler Housing Office – Tuesdays, beginning January 19 – 5:45 p.m. until 6:45 p.m. – Info call: Jaime Clark, (918) 273-7529

Wednesdays
Smoking Cessation Classes in Muldrow – Muldrow Community Center – Wednesdays, beginning January 13 – 12 noon until 1 p.m. – Info call: Mary Owl-Batt, (918) 774-1429

Thursdays
Smoking Cessation Classes in Tahlequah – W.W. Hastings Hospital Dining Room – Thursdays, beginning January 14 – 5 p.m. until 6 p.m. – Info call: Cora Flute, (918) 453-5612

1st and Last Thursdays
The Native Nations Youth Council (NNYC) will hold meetings every first and last Thursday of each month from 6:30pm-8:30pm @ the Youth Services of Tulsa Activity Center on 311 S. Madison (on 3rd just west of Peoria). Please join Indian Health Care Resource Center of Tulsa at our next Strengthening Our Native Youth-Native Nations Youth Council (NNYC) meeting on Thursday, January 21st, 2010 as we begin preparing for our Annual Restoring Harmony Powwow. Come join in Native culture as we will be having a Northern style song and drum demonstration, explanation and instruction. There will also be an opportunity for the youth to make their own drum sticks and beaded earrings. Join us and learn how to become a part of the now forming NNYC drum group. See you there!
Info Call: Jiles Pourier (918) 382-2200

January 16
Glenpool Creek Indian Community Grocery Bingo at 7:00pm. Concession opens at 6:00pm *Glenpool Creek Indian Community will host a grocery bingo the 3rd Saturday of each month*

January 26 – 27
Essentials of Healthy Housing course 8:30am – 4:30pm at the Osiyo Training Room, behind the Restaurant of the Cherokees, south of Tahlequah. Organizers of the event encourage home health care workers, social workers, housing code inspectors, family advocates and workers who provide elder care to attend the training, which will focus on the connection between housing and health. To register for the course, contact Wayne Isaacs, Cherokee Nation Environmental Programs, at (918) 453-5359 or register online at www.healthyhomestraining.org/upcoming.htm Deadline for registration is Jan. 8.

January 30
Miami Nation Winter Gathering and Indian Art Market at Ottawa/Peoria Cultural Center, Miami, Okla. For more info see ad this page or call 524-1445.

February 6
Dream Catcher's Pow-Wow - Sponsored by Ardmore High School Native American Club at the Hardy Murphy Coliseum, 600 Lake Murray Dr., Ardmore, OK
Info call Deana Craighead: (580) 226-7680

February 6
Iowa Valentines Gourd Dance
All Gourd Dance starting @ 2pm
Iowa Powwow Grounds, Perkins, OK
Info call Ashlee Jacobsen 405-547-2948

March 26
2010 Miss, Jr. Miss & Little Miss Indian Oklahoma City competition & performance. Free & open to the public 6:30 p.m. at Destiny Christian Center, 3801 S.E. 29th St., Del City, Okla. Reception Sponsored by Oklahoma City Indian Clinic www.okcic.com. Entry deadline postmarked or hand delivered by March 12th. For more info: www.missindianokc.org

April 17
Azalea Powwow
425 Boston
Muskogee, Okla.
918-684-6363

June 4
Miami Nation Tribal Powwow
Fairgrounds
Miami, Okla.
918-542-1445

June 12
Tinker Inter-Tribal Council Powwow
Joe Barnes Regional Park
Midwest City, Okla.
405-733-3587

June 18-20
Red Earth Festival
Cox Convention Center
Downtown Oklahoma City
405-427-5228
www.redearth.org

June 18
Red Earth Parade
Downtown Oklahoma City
405-427-5228
www.redearth.org

June 25
Peoria Powwow
60610 E. 90 Rd.
Miami, Okla.
918-540-2535

June 25-27
Tonkawa Tribal Powwow
Fort Oakland
Tonkawa, Okla.
580-628-2561

June 25-27
Iowa Tribal Powwow
Iowa Powwow Grounds
Perkins, OK
Info call Ashlee Jacobsen 405-547-2948

July 2
Quapaw Tribal Powwow
Quapaw Tribal Grounds
Quapaw, Okla.
918-542-1853

July 8
Sac & Fox Nation Powwow
Sac & Fox Nation Tribal Grounds
Stroud, Okla.
918-968-3370

July 23-25
Kihekah-Steh Powwow
Skiatook, Okla.
www.visittheosage.com

July 30-August 1
Kaw Nation Powwow
Ponca City, Okla.
866-404-5297

August 6
Oklahoma Indian Nations Powwow
Concho Powwow Grounds
Concho, Okla.
405-295-1473

August 13-15
Powwow of Champions
Perryman Ranch
Jenks, Okla.
918-838-8276

Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.

We're gathering information for the 2010 Powwow Guide. Please send your 2010 dates for the calendar and any story ideas or suggestions to lisa@nativetimes.com

14TH ANNUAL
MIAMI NATION
Winter Gathering
SATURDAY, JANUARY 30, 2010

INDIAN ART MARKET
OTTAWA/PEORIA COMMUNITY BUILDING 10:00 A.M. – ????

GOURD DANCE 2:00 P.M. • **STOMP DANCE** 8:00 P.M.
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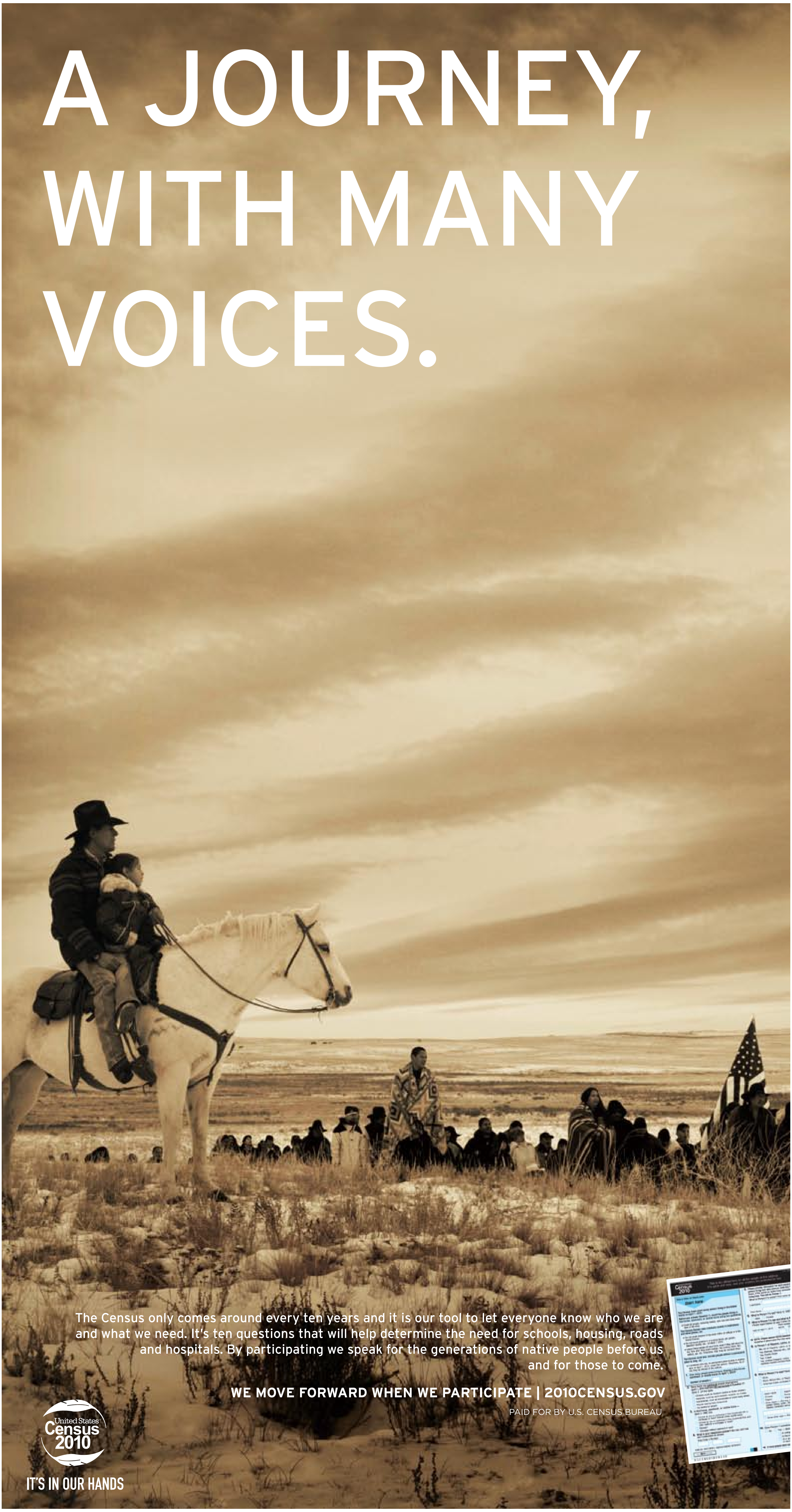
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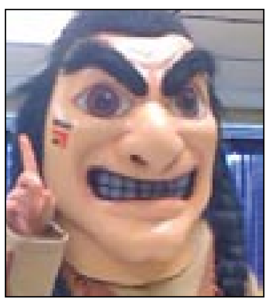
- **Creeks seek 'Living Legends'**
- **Kickapoo elder honored**



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NATIVE AMERICAN TIMES

VOLUME 16 • ISSUE 5 • PUBLISHED WEEKLY • JANUARY 29, 2010

Grand opening festivities for the Choctaw Casino Resort will begin Feb. 9 with a ribbon cutting and lighting of the hotel tower followed by fireworks. RENDERING COURTESY CONCUSSION MARKETING

Choctaws opening expansion Feb. 9

By RENÉ SMITH
Concussion Marketing

DURANT, Okla. – The Choctaw Nation and their construction partners, Flintco Inc. and Worth-Group Architects, have announced that the new $300 million expansion to the Choctaw Casino Resort in Durant, Oklahoma will be ready for the grand opening celebration beginning Feb. 9.

"We are ready to celebrate a milestone in the history of the Choctaw Nation with the grand opening of the new Choctaw Casino Resort," said Janie Dillard, Executive Director of Gaming for the Choctaw Nation. "We are looking forward to watching reactions as visitors experience the new Choctaw Casino Resort."

Billed as Oklahoma's newest premium destination, the Choctaw Casino Resort now offers guests 110,000 square feet of gaming space which houses about 3,000 slot machines, 30 poker tables and 38 table games including Blackjack, Three Card Poker, Let It Ride, Ultimate Texas Hold'em, Pai Gow Poker, Mini Baccarat and Roulette.

If it's not gaming guests are after, the 204,000 square feet of hospitality space will provide a relaxing experience with 330 hotel rooms, an indoor/outdoor pool, fitness center and spa. The Choctaw Casino Resort also offers multiple dining experiences, from a four-venue food court to a 400-seat buffet and three other sit-down options.

In honor of the grand opening, Choctaw Casino Resort will offer guests discounted room rates ranging from $99 to $149 a night and a chance to win $500,000 in cash and Lexus® giveaways from Feb. 9 to Feb. 14.

Grand opening festivities will begin Feb. 9 with a ribbon cutting and lighting of the hotel tower followed by fireworks. Wednesday and Thursday, Choctaw Casino Resort will give away $1,000 every hour from Noon to 9 p.m. On Friday through Saturday, $10,000 will be given away every hour from noon to 9 p.m. In addition to the cash prizes, Choctaw Casino Resort also will award lucky visitors with a Lexus GS 350, RX 350 SUV, or a 250 convertible.

For the gamers, Choctaw Casino Resort will host three professional poker players – TJ Cloutier, Kathy Leibert and Tom McEvoy – from Feb. 9, to Feb. 14. Guest will have the opportunity to play with the celebrities in the new Poker Room with features a lounge and ample space for private tournaments. The

See **CHOCTAWS** *Continued on Page 4*

Court creates docket for Indian Country crimes

By CLIFTON ADCOCK
Tulsa World

TULSA, Okla. (AP) – Changes could be coming to the way federal courts in Oklahoma handle certain crimes committed in Indian Country, including some cases that fall through the cracks.

The Tulsa-based federal court for the Northern District of Oklahoma is creating a misdemeanor docket to handle crimes that occur in Indian Country, while the Muskogee-based federal court for the Eastern District of Oklahoma will review its practices to determine what sort of changes to implement.

Indian Country, which in Oklahoma includes trust land and allotment land,

See **COURT** *Continued on Page 3*

Colo. lawmaker backs off Indian tuition plan

By STEVEN K. PAULSON
Associated Press

DENVER (AP) – A Colorado lawmaker who suggested changing a waiver for American Indian students at Fort Lewis College said Friday she will kill the bill on Monday, but she insisted her measure would not have hurt Native American students.

Democratic Rep. Karen Middleton of Aurora sponsored a bill that would have cut $1.8 million from the college's budget, based on reducing reimbursement for out-of-state tuition for Native American students.

Under her bill, students would still have been able to attend free, but college officials argued they would have to cut

See **TUITION** *Continued on Page 4*

Tsosie and friends leave 'em laughing

By BERNIE DOTSON
Gallup Independent

GALLUP, N.M. (AP) – Ernest David Tsosie III is as much a storyteller as he is a comedian and actor.

There's the story about visiting New York, with its countless amounts of people, museums and tall buildings.

There's the one about aging and the importance of diet and exercise, something people everywhere should make more of a priority, he notes in one of his jokes.

In another story, Tsosie speaks of personal bouts with alcohol and drugs, and how prayer and faith in God work wonders.

Through his Native American-themed comedy, Tsosie, who grew up in Chinle, Ariz., on the Navajo Nation Indian Reservation, shares anecdotes of his personal life, relying on situations and circumstances to make people laugh.

That approach took center stage on a recent Saturday at the downtown Gallup El Morro Theatre, as Tsosie, Natasha Kaye Johnson, Tatanka Means and Drew Lacapa headlined Gallup's first ever "Commodity Comedy Show," a nonstop two hour series of acting and comedy sketches.

"This is, basically, what I do, who I am," informed Tsosie. "A lot of what I do is based on things that I've gone through in my life."

About 250 people turned out for the show, the final leg of a 60-day tour that included stops in Albuquerque and Window Rock, Ariz., the capital of the Navajo Nation. The show is named after the superstar talent part and parcel of its production.

Johnson, from Twin Lakes, Ariz., works as a staff assistant with the Navajo Nation. She and Tsosie had large roles in the 2006 feature film, "Turquoise Rose," about a Navajo college coed who finds herself caught between two worlds, the modern and the traditional. The film, a big hit

See **TSOSIE** *Continued on Page 4*

In this Jan. 16 photo, Natasha Johnson, left, and Ernest Tsosie act out a skit on stage at the El Moro Theater in Gallup, N.M. AP PHOTO/GALLUP INDEPENDENT, ADRON GARDNER

Modern mystery: Who flattened ancient site?

Last year workers hired by the city of Oxford attempted to destroy a nearby mound and use the dirt below it as fill for a Sam's Club. It is believed the two mounds are related.

By **PATRICK MCCRELESS**
The Anniston Star

OXFORD, Ala. (AP) – A Jacksonville State University professor says an ancient American Indian site Oxford city officials agreed not to disturb has been destroyed, but he does not know by whom.

City officials say they have done nothing to harm the site.

JSU professor of archaeology and anthropology Harry Holstein said the site at the historic Davis Farm property in Oxford contained remnants of an American Indian village and the 3-foot-high base of a once 30-foot-high temple mound, which he says may have contained human remains.

When Holstein visited the site last summer, it was still intact.

But when he returned to the area Jan. 18, he could find no sign of the mound or the village remnants.

The land is now flat, with tire tread marks clearly visible in the dirt.

"It's been flattened like a pancake," Holstein said. "There is just grass over it now."

Holstein believes the temple mound and village are related to a stone mound on a hill behind the Oxford Exchange. Last year workers hired by the city of Oxford attempted to destroy that mound and use the dirt below it as fill for a Sam's Club. Following protests from local residents and activists, the contractor hired by the city's Commercial Development Authority apparently stopped work there, and a private landowner says he is now providing fill dirt from his property.

The city is constructing its new sports complex on land near the former Davis Farm property on the other side of Leon Smith Parkway. The area near the location of the temple mound on the Davis Farm site is slated to become ball parks.

Oxford's project manager, Fred Denney, said the city has not disturbed the site.

"We've never done anything to it," he said.

Before construction began, Holstein and other JSU researchers prepared a report for the city. The report said the Davis Farm property contained some of the most significant archaeological sites in northeast Alabama. It recommended the city leave the sites alone.

City officials agreed to the recommendation and told the Alabama Historical Commission the site would be left alone, Denney said.

Stacye Hathorn, Alabama Historical Commission state archaeologist, confirmed Tuesday the city agreed not to disturb the sites.

"No, we're not touching the mound out there," Denney said Monday. "We did have some ribbon and stakes of where to go to show we're not going any further than this."

Denney said the same thing when interviewed about the site in August. No markers were visible when a reporter visited the site on Monday.

After Holstein surveyed the area, he said he could not find any stakes or markers or any signs of the American Indian site.

"There was a big noticeable hump, maybe somebody stole it at night," Holstein said, jokingly. "(It) has been here since the 12th century and now it's gone. It was there when the city bought the property."

Denney said University of Alabama archeologists were hired to observe the construction work.

"They have been out there," he said. "They are watching us, looking to see if there are any artifacts."

Denney said no artifacts have been found since construction began. He added the hiring of the archaeologists to oversee the recreation center construction had nothing to do with the earlier mound controversy.

Chris Bryant, assistant director of media relations at the University of Alabama, confirmed Monday that members of the UA Office of Archaeology were working at the Davis Farm site.

"The University of Alabama's Office of Archaeological Research is evaluating the archaeological significance of the site," Bryant said. "Our role is ongoing."

Bryant would not be more specific about what the archaeologists were doing or if they had found any artifacts, citing a confidentiality agreement. UA archeologists were also hired to examine the stone mound behind the Oxford Exchange, but university officials last year declined to discuss their work for the same reason.

Mayor Leon Smith said Tuesday there should be archaeologists at the site, but did not know if they found anything. Smith said he was not familiar with the city's agreement to avoid disturbing the Davis Farm site.

"Fred Denney knows more about that than I do," he said. "If there is anything wrong out there, I don't know anything about it."

Holstein said he never came into contact with any Alabama archaeologists during his examination of the area.

According to the JSU report, which noted 12 separate excavations conducted by researchers, all of the sites on the Davis Farm property yielded hundreds of artifacts, indicating the area was occupied for thousands of years by prehistoric American Indian populations. The artifacts included gaming stones, greenstone tool fragments, and large amounts of ceramics and house wall fragments.

Records indicate much of the temple mound was bulldozed by farmers in the 1950s, Holstein said. He said the apparent loss of the village and mound was significant.

"History is important," he said. "There was a high probability there were human remains under that mound. It would be like tearing down Abe Lincoln's cabin."

To Holstein, the sites could have been restored and turned into an attraction similar to Moundville, near Tuscaloosa.

"I'm not against development," Holstein said. "But you can work with the natural and cultural resources."

This July 14, 2009, photo shows city project manager Fred Denney standing atop a hill called Signal Mountain in Oxford, Ala. The city was removing soil from the hill to provide fill dirt for a new retail development despite claims that rocks atop the hill are part of an ancient, sacred Indian site. AP FILE PHOTO / JAY REEVES

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Quapaw area mining waste headed for Kansas highways

By SONYA COLBERG
The Oklahoman

PICHER, Okla. (AP) – Mining waste from the Tar Creek Superfund site in northeastern Oklahoma is to be used on highways in Kansas.

U.S. Sen. Jim Inhofe, R-Okla., said the chat will be used on highways in Kansas because that state is less restrictive on lead and zinc levels in the material than is Oklahoma.

The highway and road chat plan is key to the cleanup strategy. More than $35 million in stimulus money will go to the Tar Creek area where mining decimated part of northeast Oklahoma and parts of Missouri and Kansas.

"I'm comfortable they have done enough science to see that it's safe," said Gary Blackburn, director of the Kansas Bureau of Environmental Remediation.

Chat has been used around residents' households and sold by private parties for years, said Rebecca Jim, executive director of the Local Environmental Action Demanded (LEAD) Agency. The chat will be consolidated and the Quapaw Tribe, an area landowner, will begin selling it to contractors to mix with asphalt.

The 40-square-mile mining area is populated by mountains of white chat, mine cave-ins and a small number of hardy townspeople. An estimated 30 years remain for complete cleanup of the area, according to the Environmental Protection Agency.

Chat contains high levels of cadmium, zinc and lead. Lead is especially dangerous in children because it can reduce intelligence, Harvard University studies show.

The chat's toxicity, along with the sinkholes, is why the government moved people out of the area.

But studies show that chat encapsulated in hot mix asphalt or Portland cement concrete encloses the dust. That makes it safe when used as a highway material, Leslie Rauscher, Region 6 Environmental Protection Agency spokeswoman said in an e-mail. As roadways containing asphalt mixed with chat wear down, the Environmental Protection Agency will ensure safety with periodic inspections to see that federal regulations were followed, EPA staffers said.

Gov. Brad Henry said the state has spent $10.5 million on relocation. More state money likely will be spent because Oklahoma must match part of the federal funds spent on Tar Creek, said a state Department of Environmental Quality spokesman.

"I don't think anyone could have predicted all the twists and turns this process would take as it moved from a state to a federal relocation program, but the good news is we are nearing the end of the effort with the help of the stimulus dollars," Henry said in a statement.

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2 Okla. tribes want casino lawsuits out of state courts

OKLAHOMA CITY (AP) – Two Oklahoma-based Indian tribes are asking a federal judge to prevent civil lawsuits against Indian casinos from going to state courts.

The Choctaw and the Chickasaw nations claim their gaming compacts with Oklahoma don't allow state courts to have jurisdiction over casino-related lawsuits. The tribes say an arbitrator has decided that such lawsuits must be heard in tribal courts.

The Oklahoma Supreme Court in June ruled that two lawsuits over injuries at Indian casinos can be heard in state courts.

COURT

Continued from Page 1

is a jurisdictional patchwork, depending on who commits the crime, who the victim is and what type of crime is committed.

Non-Indians who commit misdemeanors or crimes not listed in the Major Crimes Act – which covers most felonies – on Indian land often are not prosecuted. Many federal courts don't have dockets to handle petty crimes, while tribal courts, which can sentence criminal defendants only to a maximum of one year in jail and a $5,000 fine, do not have jurisdiction to prosecute non-Indians.

On Jan. 11, U.S. Attorney General Eric Holder announced reforms in the way U.S. district courts approach crimes in Indian Country, directing all U.S. attorney's offices with districts that include Indian land to develop operational plans addressing public safety and submit those plans to the deputy attorney general and local tribes.

As part of the effort to reduce crime in Indian Country, the Justice Department is adding at least 35 assistant U.S. attorneys and 12 FBI victim specialists to offices with Indian Country caseloads.

It has not yet announced which districts will receive the additional attorneys or when those assignments will be made.

Sharon Wright, a Cherokee Nation marshal, said the tribe has a good relationship and works closely with the FBI and U.S. attorneys and is hoping that a special misdemeanor docket will be added to the area's federal courts.

"The issue is misdemeanor crimes. We don't have a venue for that," Wright said. "I don't know that it will stop it, but if you can deal with it on a misdemeanor level, you can stop that individual before they escalate to felony-type crimes."

Those blind spots in the federal-tribal justice system have given Indian Country a bad reputation, she said.

"If no one deals with it, even if we go in and say, 'This is the perpetrator,' if no one prosecutes, then that person says, 'I can get away with it,' " Wright said. "That's our biggest issue. 'I can get away with it in Indian Country.'"

Trent Shores, assistant U.S. attorney and tribal liaison for the state's Northern District, said the district is creating a special misdemeanor docket for those crimes in Indian Country.

"We've started talking to all of the affected parties, and our hope is to get it up and running as soon as possible to address any perceived needs," Shores said.

Meanwhile, Sheldon Sperling, the U.S. attorney for the Eastern District of Oklahoma, said he has asked his office's tribal liaison and law enforcement coordinator to submit to the Department of Justice a thorough review of Indian Country prosecutions in the district. The review is expected to be completed in about 45 days, he said.

So far, he said, the Eastern District, which encompasses the capitals of the Cherokee, Choctaw, Chickasaw, Creek and Seminole tribes, is looking at three options – increasing the numbers of U.S. attorneys in the office, creating a misdemeanor docket or requesting additional court sites where the offenses occur.

However, a need must be demonstrated before changes take place, he said.

"We're going to assess, and we're going to find out whether we need additional resources," said Sperling, who is on the U.S. Attorney General's Advisory Sub-Committee on American Indian Issues.

"We should soon be even better armed to determine how best to spend resources in a time of budgetary overload."

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BARTLESVILLE – LABADIE HEIGHTS BAPTIST CHURCH – JAN. 29, 10:00 A.M. – 2:00 P.M.

HULAH - SENIOR CITIZENS CENTER –1924 CR 3575- FEBRUARY 1, 11:00 A.M. – 1:00 P.M.

FAIRFAX – SENIOR CITIZENS CENTER – 600 W HARRISON- FEB. 2 & 3, 11:00 A.M. – 1:00 P.M.

PRUE - SENIOR CITIZENS CENTER –209 WAH GRA SEE- FEB. 4, 11:00 A.M. – 1:00 P.M

FOR THE PURPOSE OF

TAKING NEW APPLICATIONS FOR HOMESTEAD EXEMPTIONS, DOUBLE HOMESTEAD EXEMPTION, SENIOR FREEZE, VETERANS EXEMPTION, REPORTING CHANGES MADE TO YOUR PROPERTY AND/OR BUILDINGS, TURNING IN MANUFACTURED HOMES, RENDERING BUSINESS PERSONALS, REPORTING LIVESTOCK, FARM EQUIPMENT, TRACTORS, ETC., AND APPLYING FOR AGRICULTURE FUEL EXEMPTION.

DEADLINE FOR FILING IS MARCH 15, 2010

ADDITIONAL HOMESTEAD EXEMPTION: AN ADDITIONAL EXEMPTION WILL BE GRANTED FOR ALL HOUSEHOLDS WITH A GROSS INCOME (COLLECTIVE INCOME OF ANY AND ALL SOURCES OF ALL PERSONS LIVING IN THE HOMESTEAD) NOT TO EXCEED $20,000.00 FOR THE PRECEEDING CALENDAR YEAR. THERE ARE NO AGE REQUIREMENTS. HOWEVER, FOR A PERMANENT EXEMPTION, YOU MUST FILE AT THE AGE 65, AND YOU MUST BE 65 AS OF MARCH 15TH. IF 66 YEARS OR OLDER AND QUALIFIED IN 2009, NO ANNUAL APPLICATION IS REQUIRED. FOR MORE DETAILS CALL 918-287-3448.

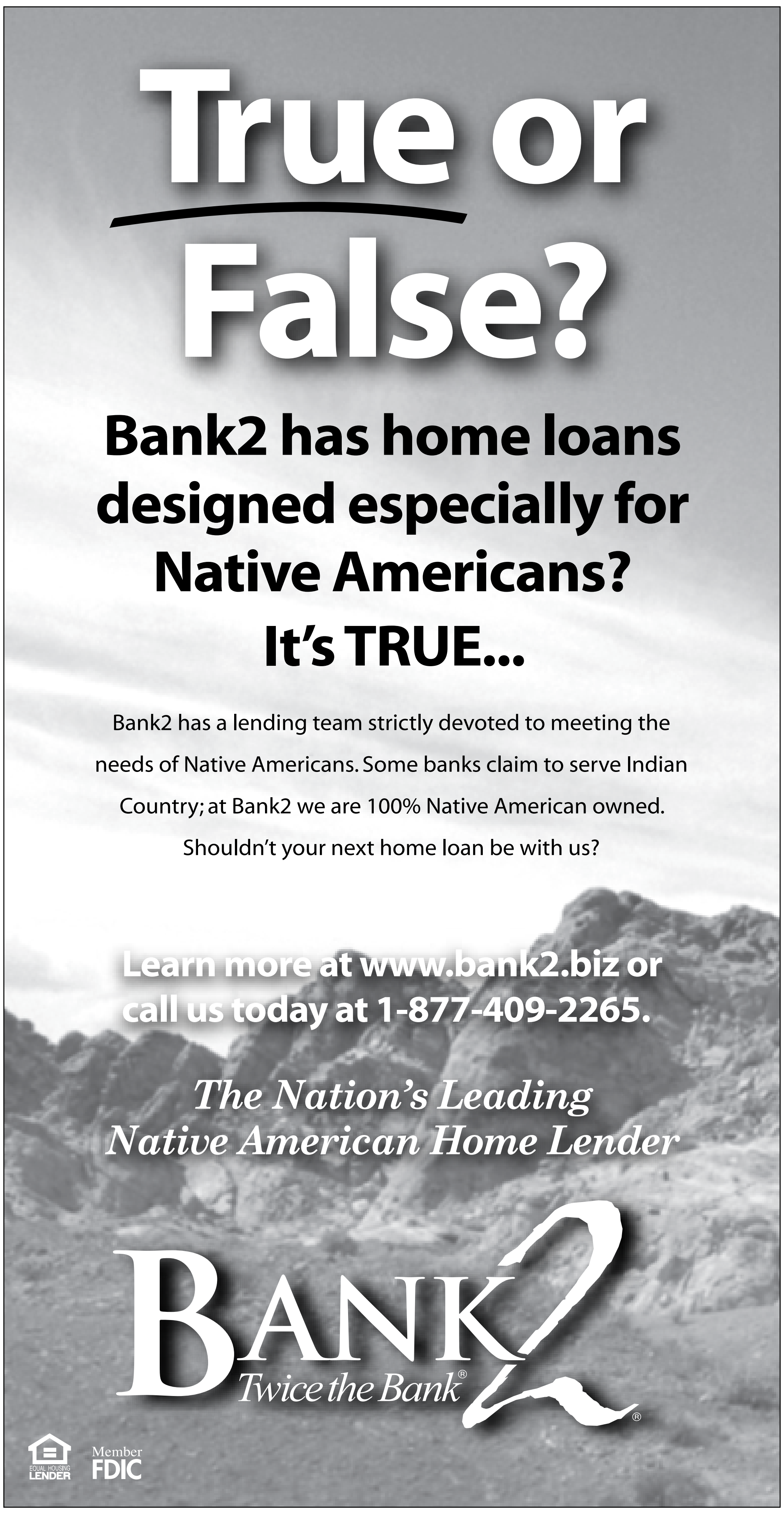
VETERANS EXEMPTION: 100% DISABLED OR SURVIVING SPOUSE MAY NOW APPLY FOR A PROPERTY TAX EXEMPTION THAT WILL ELIMINATE THEIR TAX BURDEN ON HOMESTEAD PROPERTY. APPLICANT MUST PROVIDE A CURRENT U.S.D.V.A. BENEFITS AWARD LETTER WITH QUALIFICATIONS SPECIFIC TO THIS EXEMPTION THAT CERTIFIES THE 100% SERVICE RELATED DISABILITY.

PROPERTY VALUATION FREEZE (AKA: SENIOR FREEZE): THE OWNER MUST BE 65 YEARS OLD OR OLDER AS OF JANUARY 1ST, 2010; AND GROSS HOUSEHOLD INCOME LEVEL CANNOT EXCEED $57,600.00 FOR THE 2009 YEAR. TO QUALIFY THE TAXPAYER MUST PROVIDE COPIES OF 2009 PAPERS TO VERIFY TOTAL HOUSEHOLD INCOME OF ALL OCCUPANTS LIVING IN THE HOMESTEAD PROPERTY. TOTAL HOUSEHOLD INCOME INCLUDES ALL TAXABLE AND NON-TAXABLE INCOME SOURCES. THE STATE OF OKLAHOMA WILL VERIFY ALL APPLICANTS.

IT IS THE RESPONSIBILITY OF THE TAXPAYER TO NOTIFY THIS OFFICE IF INCOME EXCEEDS THE QUALIFIED AMOUNTS.

HOUSE BILL #1724: IF PERSONAL PROPERTY TAXES ARE DELINQUENT, YOUR HOMESTEAD EXEMPTION WILL BE CANCELLED.

GAIL HEDGCOTH, OSAGE COUNTY ASSESSOR
600 GRANDVIEW, RM 101, OSAGE COUNTY COURTHOUSE, PAWHUSKA, OK. 74056
HOURS: 8:30 A.M. – 5:00 P.M. 918-287-3448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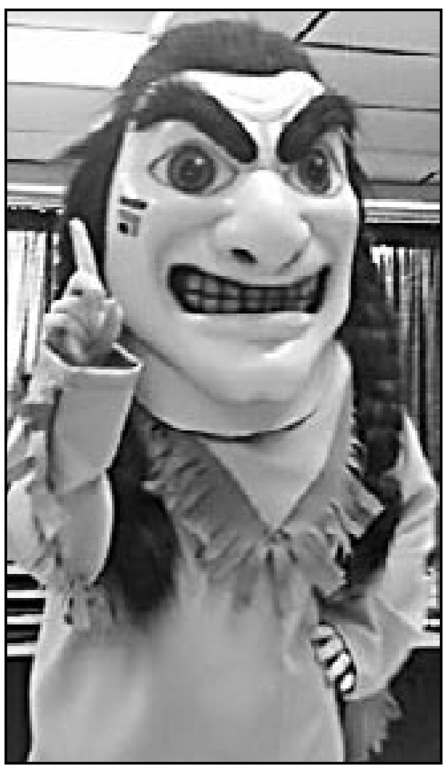
Stilwell's Indian mascot causes stir

By CHRISTINA GOOD VOICE
Cherokee Phoenix

STILWELL, Okla. – A high school in eastern Cherokee Nation unveiled its new Indian mascot on Jan. 12, bringing with it more than just school spirit as many alumni and area residents have voiced opposition to it.

Stilwell High School administration came under fire by CN citizens and employees after a front-page photo in the Jan. 13 issue of the Stilwell newspaper, the Stilwell Democrat Journal, showed the new Indian mascot at a pep assembly.


Tommy Tomahawk / TOMMY TOMAHAWK FACEBOOK FAN PAGE

The photo showed the mascot with a large head, long black hair in braids and exaggerated American Indian facial features such as a scowl, large nose and bushy eyebrows. The mascot is dressed in a fake buckskin shirt and leggings.

Mary Alice Fletcher, Stilwell Public Schools superintendent, said she fielded calls from several people, most of whom were CN employees, complaining they were offended by the mascot. But she said the students, faculty and administration didn't intend to offend anyone with the mascot.

"It was done strictly to create school spirit because they're proud of their Indian heritage," Fletcher said. "Primarily, it was something the kids got after and promoted. Even our Indian heritage club was part of (the) promotion of that and donated funds for that."

She said more than 70 percent of Stilwell High School's student population is Indian, and a majority of those are Cherokee. The school has always been known as the Indians, but it's never had a mascot.

Stilwell students began implementing the mascot in September. They raised money and voted on what the mascot's name should be, Fletcher said.

"They came up with the idea and started working on it last fall," she said. "They all donated money, and different clubs in the school had fundraisers and came up with it and voted on it as a student body to name the mascot."

Fletcher said a majority of the students voted to name the mascot Tommy Tomahawk.

CN citizen and Stilwell alumna Melanie Knight said she was disappointed the school would create a mascot that is a caricature and warped image of American Indians.

"It has been difficult to address long-term mascots that have become part of some schools' history and legacy," she said. "This is an opportunity to prevent that from happening. Tommy Tomahawk and his personification clearly says to me that Indians are a joke."

Knight said she understands students worked hard to raise funds and commends their efforts, but thinks it's up to the school's leadership to guide the students' industriousness and enthusiasm.

"It is my hope that they step in and do just that, even though it is late in the process," she said. "To install Tommy Tomahawk as a permanent fixture at Stilwell High would be a travesty, and it is up to the board and administration to address it, even at this late juncture."

Knight also said the school should have guided the students more in the mascot selection process.

"The school should have provided the students with some guidance, and it should have been, at a minimum, vetted with the school board, two of which are Cherokee citizens," she said.

The social networking Web site Facebook quickly became an avenue for students, parents and alumni to express their opinions about the mascot. A group called "Tommy Tomahawk is Offensive" had 279 fans as of press time, while a counter group called "Tommy Tomahawk" that supports the mascot had 257 fans.

Stilwell's school board has called a special meeting for Jan. 25 to discuss the issue and will vote on whether the school will use the mascot, Fletcher said. She added that the mascot is not being used and is "on hold."

– Reprinted with permission from the Cherokee Phoenix, www.cherokee.org

TUITION

Continued from Page 1

staff and courses, providing less of an education.

Middleton said all colleges and universities are being affected by budget cuts as the state tries to cope with a projected $1 billion shortfall next year, but she said the cuts to Fort Lewis College were unique and required a policy change.

"This was never about Native American students," she said.

College president Brad Bartel said the university has a $41 million budget and a cut that big would have had a "significant" impact.

"It would have hurt everybody, but I don't think that was their intention," Bartel said.

The state tuition waiver began in 1911 as a condition for accepting thousands of acres of land in Hesperus in southwest Colorado. In exchange for the land, the federal government and state lawmakers agreed to provide a free education for all Native American students.

This year, 608 out-of-state American Indian students and 130 in-state American Indian students accepted the offer.

Rico Munn, director of the Colorado Department of Higher Education, rejected suggestions that the bill would violate the agreement.

"It never had anything to do with Native American students," Munn said.

Ernest House Jr., a member of the Colorado Commission on Indian Affairs, said he also believes the cuts would not have hurt Native American students. He said it would not violate the agreement between Native Americans and the state government.

CHOCTAWS

Continued from Page 1

celebrities also will hold seminars complete with questions and answer sessions.

Like all Choctaw Casinos, the new Choctaw Casino Resort in Durant, Oklahoma, will help fund necessary services such as health care, educational programs, housing and many other social services for Native Americans. Choctaw Casinos and the Choctaw Nation continue to be a vital part of area communities where they provide jobs to both Indians and non-Indians, help build roads, assist local schools, and donate thousands of dollars to community-based programs, charities, fundraisers and wherever a need exists.

TSOSIE

Continued from Page 1

with Navajos, was shot around Window Rock.

Then there's Means, who, like Tsosie, grew up in Chinle. He is the son of acclaimed Native American actor, Russell Means, star of the 1992 box office sensation, "Last of the Mohicans."

"My first name means 'Buffalo'" said Means halfway through his 20-minute delivery. An aspiring actor with several independent film credits under his belt, he said of the origin of his first name, "It was given to me on a Buffalo hunt."

Besides jokes, Means equally made people laugh about Native American stereotypes and did funny skits accompanied by Johnson and Tsosie.

Clad in tennis shoes, shorts and a T-shirt and braving 20-degree weather, the Whiteriver, Ariz.-based Lacapa didn't have to do much to be funny. But he proved the perfect opening slot for the versatile Tsosie, who led the show's entertaining mix of dance, music and standup that kept every single audience member laughing to no end.

"You know you're getting old when you have to rock yourself to get yourself up from sitting down," deadpanned Tsosie during a solo segment. "I'm getting old, I know I am," he said amid raucous laughter, "Because I can't jump out of the back of a truck like I used to," he said, referencing the abundance of pickup trucks throughout the Navajo reservation in northeast Arizona and northwest New Mexico.

"Welfare Birthday Party" was a take-off about what somebody "pretends" to get as a birthday present. It featured Means, Tsosie and Johnson receiving the boxes that gifts come in, but not the actual gifts. "Now that's welfare-style," explained Tsosie to the audience, holding up an empty rifle box.

Now in his early-40s and not doing as much comedy with his usual stage partner, James Junes, Tsosie – he had a small part in the 2007 independent drama film, "Mile Post 398" – made sure there was no shortage of jokes. Tsosie alone was enough to keep everyone cracking up during the entire show – including a handful of members of the Tsosie family, who sat in the first few rows of the El Morro.

"I try to get out and see him as much as I can," beamed Ernest Tsosie, Jr., the comedian's father. The elder Tsosie sat next to John, the youngest son of the Tsosie family. Of the performance, the elder Tsosie said, "A lot of what he (Ernest III) talks about on stage is true and that makes it all the more funny," he said, smiling and laughing at the thought.

Tsosie, Johnson, Lacapa and Means formed a comedy pact not too often seen in Gallup, a town bordering the Navajo reservation and known more for its record amounts of DWI arrests and fatalities year-in-and-year-out. Each said future film parts are in the works, declining to name the films or their release dates.

The comedy show also meant a lot for the El Morro, listed on the National Register of Historic Places since 1988, and considered downtown Gallup's lone entertainment draw.

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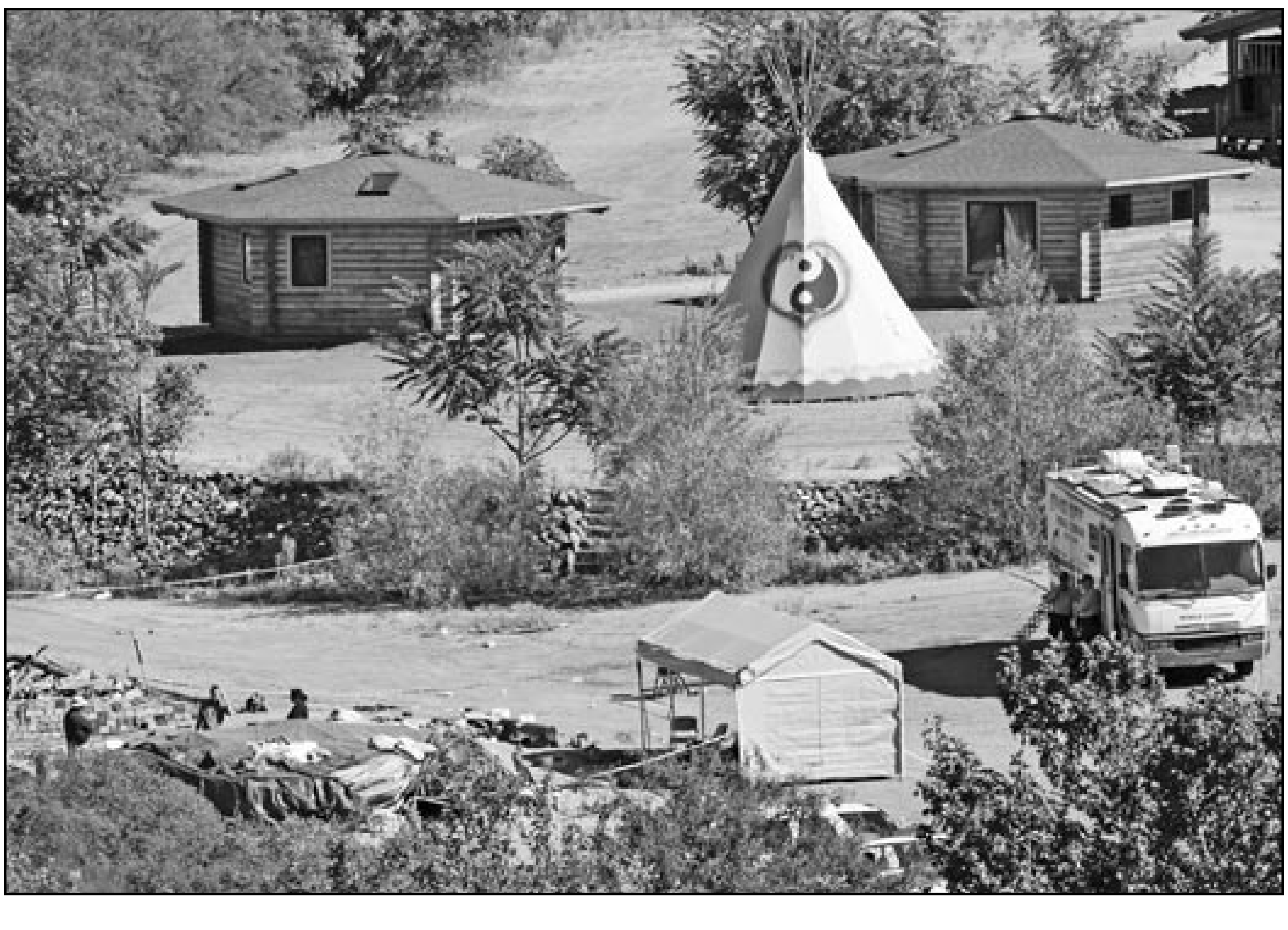
Information from: Gallup Independent, http://www.gallupindependent.com


Self-help guru James Arthur Ray charged people more than $9,000 each to attend his "Spiritual Warrior" retreat near Sedona, Ariz. FILE PHOTO

Lawmaker: Restrict profit from tribal ceremonies

By JONATHAN J. COOPER and FELICIA FONSECA
Associated Press Writers

PHOENIX (AP) – An Arizona lawmaker introduced a bill Jan. 19 to regulate the use of traditional Native American practices after three people died last year in a northern Arizona sweat lodge ceremony.

The measure from Sen. Albert Hale, D-St. Michaels, seeks to sanction the use of Native American ceremonies off tribal land for profit without permission.

Self-help guru James Arthur Ray charged people more than $9,000 each to attend his five-day "Spiritual Warrior" retreat near Sedona that culminated in a sweat lodge ceremony on Oct. 8. Participants said they trusted that Ray, who touted training under a Native American shaman, knew what he was doing.

Three people died and 18 others were hospitalized after becoming overwhelmed in the 415 square-foot sweat lodge that was covered with tarps and blankets. The deaths and illnesses sparked outrage among American Indians, who drew distinctions between what Ray did and what would be considered a traditional Native American sweat lodge.

Hale, a member and former president of the Navajo tribe, said the bill is partly an effort to protect people from false advertising.

"This process has been a perversion of our traditional ways," he said. "The dominant society has taken all that we have: Our land, our water, our language, and now they're trying to take our way of life."

The Yavapai County sheriff's office has focused a homicide investigation on Ray, who has made millions of dollars by convincing people his words will lead them to spiritual and financial wealth. Ray has hired an investigative team to find out what happened, and his lawyer said the deaths were the result of a tragic accident, not criminal negligence.

Hale's proposed restrictions would not apply to ceremonies taking place on tribal land or with the authorization of a tribal government.

It's unclear exactly how the law would be enforced. The bill leaves those details up to the Arizona Department of Health Services and the Arizona Commission of Indian Affairs, but Hale said a violation would likely be a civil offense similar to a traffic ticket.

Carl Artman, an Indian law professor at Arizona State University, said the bill opens the door for protections similar to those for Native American arts and artifacts. Any regulations should be a balance between a tribe's culture, spirituality and history, and an individual's First Amendment rights, he said.

"If passed, it will be how the regulations are written that we'll see if it has staying power and benefits for the tribes," he said.

If nothing else, Artman said the bill would force a discussion on the issue.

Sweat lodges are commonly used by Native American tribes to cleanse the body and prepare for hunts, ceremonies and other events. They typically hold no more than a dozen people, compared with more than 50 people inside the one led by Ray.

The ceremony involves stones heated up outside the lodge, brought inside and placed in a pit. The door is closed, and water is poured on the stones, producing heat aimed at releasing toxins in the body. In traditional ceremonies, the person who pours the water is said to have an innate sense about the conditions of others inside the sweat lodge, many times recognizing problems before they physically are presented.

"We need to be respected," Navajo Nation President Joe Shirley Jr. said. "Our ways cannot be abused."

– Fonseca reported from Flagstaff, Ariz.

Chief A.D. Ellis, right, presents the 2009 "Living Legends" award to Mike Berryhill, Creek bowman and bow craftsman. / PHOTO COURTESY MUSCOGEE CREEK NATION

Creek Nation seeks 2010 'Living Legends' nominees

OKMULGEE, Okla. — The 36th Annual Creek Festival is seeking nominees for the Living Legends ceremony that will honor two tribal citizens who have devoted many years to the betterment of the Creek citizens. Several citizens have done great things and never have received recognition. This is an opportunity to honor them while their living.

Two individuals will be selected by a committee from nominations. The committee will consist of the Principal Chief, Second Chief, Speaker of the National Council, all Creek Nation Directors, the Executive Director and the Judicial Branch Judge. All committee members must also be enrolled Creek citizens.

Nominees must meet the following qualifications:

- must be a Creek citizen
- must be at least 55 years of age and
- must have devoted many years to the betterment of the Creek people or Creek Nation government in areas such as art, crafts, politics, education, and ceremonial/religious leaders.

The committee will select two individuals from submitted nominees and honor them during on Friday, June 25th at 5:30 p.m. on the Local Stage at the Claude Cox Omniplex. All nominees must be submitted to the Office of the Principal Chief at: P.O. Box 580, Okmulgee, OK 74447. Deadline: Wednesday, May 26, 2010.

– Submitted by Thompson Gouge, Muscogee Creek Nation Public Relations

Osage employees honored for life-saving actions

TULSA, Okla. – The Osage Nation Gaming Enterprise Board recognized security and EMT employees for their life-saving response to a guest on New Year's Eve 2009 at the Tulsa casino.

A woman in the NINE18 Bar lost consciousness and was not breathing when Darrell Sager, a security officer/first responder and EMT Chris Cooper performed CPR on her for 7-10 minutes, said James Redcorn, Osage Million Dollar Elm casino's director of security.

"From my experience, another minute and she would have gone into cardiac arrest," Sager said. Ron Mansfield, Tulsa casino shift supervisor, was also honored for his quick response to the situation.

The resuscitated woman was breathing and talking by the time the Tulsa Fire Department arrived to transport her to a local hospital. The incident happened when many guests were at the casino to celebrate the new year.

Osage Million Dollar Elm casino CEO Neil Cornelius introduced the employees to the gaming board at a Jan. 8 meeting at the Osage Million Dollar Elm central services office.

– Submitted by Chris Barton

From left to right are: James Redcorn, director of security of Osage Million Dollar Elm casinos; Chris Cooper, EMT, Tulsa casino; Darrell Sager, a security officer, Tulsa casino; and Ron Mansfield, shift manager, Osage Million Dollar Elm casino . / PHOTO COURTESY MILLION DOLLAR ELM

Honoring an Elder

By DAVID W. JOHNSON and
ROBERT SACRED-HORSESGHOST

We would like to honor our father, Jimmy Starr Johnson, for being a guiding force in keeping tradition alive. As a strong Kickapoo traditionalist from the beginning, he learned from his elders, began dancing at age 16, and has passed his knowledge on to others. He has been head man dancer at gatherings which include Red Earth, Gathering of Nations, and other powwows in several states. His dancing styles include fancy, straight, traditional, gourd, and stomp dancing. He presently dances at powwows just about every week end during powwow season. He also attends funerals with the Seminole Color Guard where they honor fallen Native American veterans. We would like to also honor our father for his Native American spirit, his sharing his sense of humor with others, and his many good deeds to family and friends.

Jimmy Starr Johnson, head man dancer at Oklahoma City's Red Earth Festival last year ▶ ▶

NCAI President Keel honored by state

OKLAHOMA CITY – The Board of Commissioners of the Oklahoma Indian Affairs Commission hosted a special reception to honor the achievements of Lieutenant Governor Jefferson Keel of the Chickasaw Nation. On behalf of the State of Oklahoma, Senator Susan Paddock and Representatives Todd Thomsen, Wes Hilliard, Lisa J. Billy, and Paul D. Roan, signed a "Citation of Congratulations" for Lieutenant Governor Keel's election as the "first tribal leader from Oklahoma" to serve as President of the National Congress of American Indians (NCAI). Because of this recent accomplishment, it was the "most appropriate time for the Senate and the House of Representatives of the State of Oklahoma to express appreciation and congratulations to Jefferson Keel on his election to this most prestigious position."

According to the Commission, Keel "has brought honor to the Great State of Oklahoma and Oklahoma's sovereign nations," and has received a letter of commendation.

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EVENTS

Through January 29

You can win 2 Round Trip American Airline Tickets to anywhere in the U.S., (Excluding Hawaii & Alaska). Receive 1 ticket per $1.00 donation. Pick up your tickets at Tulsa Creek Indian Community Center located at 8611 S. Union Ave. Tulsa. Drawing will be held on Friday 1/29/10 at Noon (Need not be present to win). For more info call Tulsa Creek Indian Community office staff 918 298 2464

Through January 31

Art exhibit and sale showcasing work by Cherokee Living Treasure artists at the Jane Osti Studio. Items for sale will include baskets, bows, buffalo grass dolls, ceramics, clay beads, gigs, gourds, masks, pottery and sculptures. The exhibit will remain open throughout December and January. The studio is located across the road from the Cherokee Nation council house, south of Tahlequah on HWY 62. The Cherokee Native Art and Plant Society is sponsoring the exhibit. For more information, call (918) 453-0449.

Through January 31

KAW Women's Health (Breast and Cervical Early Detection Program) is scheduled at the Kanza Clinic in Newkirk, OK., White Eagle Clinic, Pawnee I.H.S., Pawhuska I.H.S. (Osage Clinic), and Perkins Family Clinic. Eligibility Requirements: Native Woman of Federally recognized tribe (CDIB), 18-64+, No health insurance coverage or Medicaid, Medicare A only, High Deductible, and Low Income (ie: 1/$25,525, etc.). Pays for Screening Mammograms (50+), Diagnostic Mammograms, Ultrasounds, Breast Biopsy (18-64+); Pap test, Diagnostic exams/procedures such as: Colposcopy, LEEP/CONE, and Follow up Pap test. Please call your clinic (see list above) to schedule a Well Woman Exam (Clinical Breast Exam, Pap/Pelvic, and/or follow up exam). A gift/incentive is presented to each eligible woman upon completion of the well woman exam (clinical breast exam and pap & pelvic exam). Our health care provider, Mary Tinsley, ARNP (Nurse Practitioner) is a CDC Screener for the Breast and Cervical Cancer Treatment Act. Sister programs: Cherokee Nation and Take Charge – State of Oklahoma Breast and Cervical Early Detection Programs.

Mondays

Smoking Cessation Classes in Claremore – Claremore Indian Hospital - Mondays, beginning January 11 – 5:30 p.m. until 6:30 p.m. Info call: Tonya Solomon, (918) 342-6441

Tuesdays

Smoking Cessation Classes in Sallisaw – Redbird Smith Health Center - Tuesdays, beginning January 5 – 5 p.m. until 6 p.m. Info call: Sid Church, (918) 774-1458

Smoking Cessation Classes in Salina – AMO Health Center – Tuesdays, beginning January 12 – 5 p.m. until 6 p.m. – Info call: Jeff Tucker, (918) 434-8500, ext. 7619

Smoking Cessation Classes in Bartlesville – Cherokee Nation Keeler Housing Office – Tuesdays, beginning January 19 – 5:45 p.m. until 6:45 p.m. – Info call: Jaime Clark, (918) 273-7529

Wednesdays

Smoking Cessation Classes in Muldrow – Muldrow Community Center – Wednesdays, beginning January 13 – 12 noon until 1 p.m. – Info call: Mary Owl-Batt, (918) 774-1429

Thursdays

Smoking Cessation Classes in Tahlequah – W.W. Hastings Hospital Dining Room – Thursdays, beginning January 14 – 5 p.m. until 6 p.m. – Info call: Cora Flute, (918) 453-5612

1st and Last Thursdays

The Native Nations Youth Council (NNYC) will hold meetings every first and last Thursday of each month from 6:30pm-8:30pm @ the Youth Services of Tulsa Activity Center on 311 S. Madison (on 3rd just west of Peoria). Please join Indian Health Care Resource Center of Tulsa at our next Strengthening Our Native Youth-Native Nations Youth Council (NNYC) meeting on Thursday, January 21st, 2010 as we begin preparing for our Annual Restoring Harmony Powwow. Come join in Native culture as we will be having a Northern style song and drum demonstration, explanation and instruction. There will also be an opportunity for the youth to make their own drum sticks and beaded earrings. Join us and learn how to become a part of the now forming NNYC drum group. See you there!
Info Call: Jiles Pourier (918) 382-2200

January 30

Miami Nation Winter Gathering and Indian Art Market at Ottawa/Peoria Cultural Center, Miami, Okla. For more info see ad this page or call 524-1445.

February 6

Dream Catcher's Pow-Wow - Sponsored by Ardmore High School Native American Club at the Hardy Murphy Coliseum, 600 Lake Murray Dr., Ardmore, OK
Info call Deana Craighead: (580) 226-7680

February 7

Iowa Valentines Gourd Dance
All Gourd Dance starting @ 1pm
Iowa Powwow Grounds, Perkins, OK
Info call Ashlee Jacobsen 405-547-2948
(Date changed from Feb. 6)

February 21-24

RES2010 - Reservation Economic Summit & American Indian Trade Fair, Las Vegas, NV. www.ncaied.org

February 27

Sand Springs Indian Education Stomp Dance at Clyde Boyd Middle School, 305 W. 35th St. off Hwy 97.Proceeds benefit scholarship fund. Info call 918-246-1583.

March 6

Circle of Honor ceremony honoring Billy Mills, Olympic gold medalist, at Tulsa's Central Library, 4th & Denver, 10:30 a.m. www.tulsalibrary.org

March 26

2010 Miss, Jr. Miss & Little Miss Indian Oklahoma City competition & performance. Free & open to the public 6:30 p.m. at Destiny Christian Center, 3801 S.E. 29th St., Del City, Okla. Reception Sponsored by Oklahoma City Indian Clinic www.okcic.com. Entry deadline postmarked or hand delivered by March 12th. For more info: www.missindianokc.org

April 17

Azalea Powwow
425 Boston
Muskogee, Okla.
918-684-6363

June 4

Miami Nation Tribal Powwow
Fairgrounds
Miami, Okla.
918-542-1445

June 12

Tinker Inter-Tribal Council Powwow
Joe Barnes Regional Park
Midwest City, Okla.
405-733-3587

June 18-20

Red Earth Festival
Cox Convention Center
Downtown Oklahoma City
405-427-5228
www.redearth.org

June 18

Red Earth Parade
Downtown Oklahoma City
405-427-5228
www.redearth.org

June 25

Peoria Powwow
60610 E. 90 Rd.
Miami, Okla.
918-540-2535

June 25-27

Tonkawa Tribal Powwow
Fort Oakland
Tonkawa, Okla.
580-628-2561

June 25-27

Iowa Tribal Powwow
Iowa Powwow Grounds
Perkins, OK
Info call Ashlee Jacobsen 405-547-2948

July 2

Quapaw Tribal Powwow
Quapaw Tribal Grounds
Quapaw, Okla.
918-542-1853

July 8

Sac & Fox Nation Powwow
Sac & Fox Nation Tribal Grounds
Stroud, Okla.
918-968-3370

July 23-25

Kihekah-Steh Powwow
Skiatook, Okla.
www.visittheosage.com

July 30-August 1

Kaw Nation Powwow
Ponca City, Okla.
866-404-5297

August 6

Oklahoma Indian Nations Powwow
Concho Powwow Grounds
Concho, Okla.
405-295-1473

August 13-15

Powwow of Champions
Perryman Ranch
Jenks, Okla.
918-838-8276

August 16-18

Indian Country Business Summit at Embassy Suites, Norman, Okla. Sponsored by Oklahoma and Texas American Indian Chambers of Commerce. Info call: 706-474-4116.

Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.

We're gathering information for the 2010 Powwow Guide. Please send your 2010 dates for the calendar and any story ideas or suggestions to lisa@nativetimes.com

14th Annual
MIAMI NATION
Winter Gathering
Saturday, January 30, 2010

Indian Art Market
Ottawa/Peoria Community Building 10:00 a.m. – ????

Gourd Dance 2:00 p.m. • **Stomp Dance** 8:00 p.m.
Ottawa/Peoria Cultural Center
(Located behind the Miami Indian Health Center, two blocks north of the intersection of Hwy. 10 and 69A, Miami, Okla.)

2:00 p.m. - Gourd Dancing
Head Singer: Lenny Sky - Quapaw
Head Gourd Dancer: Robert Hyatt - Quapaw

8:00 p.m. - Stomp Dance
Emcee: Steve Kinder, Wea
50/50s • Raffles

6:00 p.m. - Free Stew and Chili Dinner

For more information please contact:
Rhonda Gower, Charla Gibson, or Barbara Mullin at the Miami Tribal Office 918-542-1445
Miami Tribal Police on duty - No drugs, alcohol or firearms permitted. Not responsible for Accidents.

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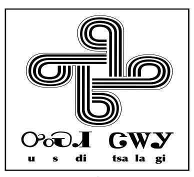
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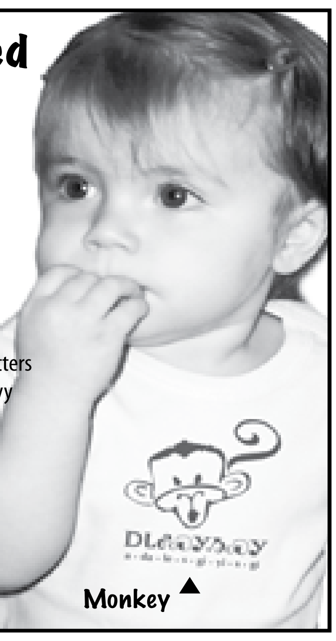

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- **Artifacts dealer takes plea deal**
- **HHS releases $4 million in emergency funds to Okla. LIHEAP**
- **Tim Giago: Finding a new Native voice as an Independent**

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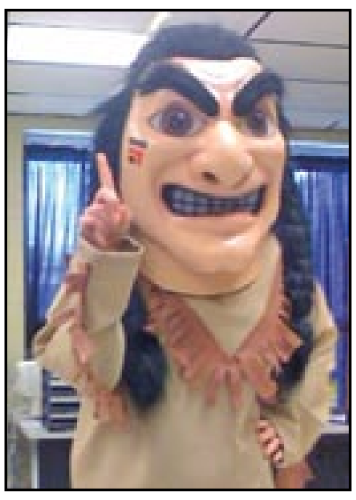
Mascot to stay; some agree to work toward a compromise



Tommy Tomahawk
TOMMY TOMAHAWK FACEBOOK FAN PAGE

By JoKAY DOWELL
Native American Times

STILWELL, Okla. – The Stilwell School Board voted Jan. 25 to keep its new sport team mascot "Tommy Tomahawk" during a special meeting to decide its fate. Hope for compromise on a more appealing mascot was voiced.

The special meeting was called after the mascot in a fringed leather costume with bushy, scowling eyebrows and a huge nose appeared in a local newspaper. A flurry of phone calls for and against the mascot ensued.

As nearly 100 attendees looked on, 12 people, six for and six against keeping the mascot were allowed to speak to the Board.

Alice Whitecloud a Cheyenne and Ponca and founding member of Tulsa Indian Coalition Against Racism, described her reaction to hearing of the new mascot.

"Come on people, this is the 21st century," Whitecloud, said. 'It's awful, its ugly. It's offensive. Some day those students will have children, then they will understand; they will remember. They've given the mascot all the mocking features of stereotypical Indians. Why not add the big, red alcoholic nose?"

Each of the six Stilwell High School students who spoke to the meeting said it was not their intention to offend. Student Council President Donna Martinez said the students worked very hard to come up with an image and raised money to have the costume made.

"We meant no disrespect," Martinez said. "It was meant to honor Indians. Indians are known for their bravery." Martinez went on to quote country singer Aaron Tippin, saying "You've got to stand for something or you'll fall for anything."

But, numerous national organizations have called for an end to the use of American Indian images as team names or mascots while schools across the country, including Northeastern State University, have changed or are in the process of change. The decision and the mascot will most likely attract attention.

"I think that others will look at the Stillwell community and make certain assumptions," Sedelta Oosawhee, a Cherokee Nation member from Tahlequah, said. "Stilwell has opened themselves up to criticism and has put a spotlight on their community."

See **MASCOT** *Continued on Page 4*

Creek Nation sues over tobacco sales

By CLIFTON ADCOCK
Tulsa World

TULSA, Okla. (AP) – The Muscogee Creek Nation is suing the state of Oklahoma for its alleged unlawful interference with the tribe's tobacco sales.

The lawsuit filed Jan. 11 in federal court in Muskogee says a change in the state's tax code hinders the tribe's ability to buy and ship cigarettes made by other tribes' tobacco manufacturers. Tribal officials are asking the court to rule that the state can't enforce the tax code.

The changes require tribal smokeshops that don't have a tobacco sales agreement to purchase tobacco from a state-licensed wholesaler. The Creek Nation owns a tobacco wholesale company in Okmulgee, and hasn't had a compact with the state since 2005.

The Attorney General's office, which represents the state in lawsuits, couldn't immediately be reached for comment.

Owners say sweat lodge not to blame for deaths

Attorneys say that the deaths were a tragic accident and that criminal charges aren't warranted because holding a sweat lodge isn't inherently dangerous.

By FELICIA FONSECA
Associated Press Writer

SEDONA, Arizona (AP) – The owner of an Arizona retreat where a sweat lodge ceremony turned deadly said the man who led it was a perfectionist who controlled every detail of an event meant to push people beyond their physical limits.

California-based motivational speaker James Arthur Ray is the focus of a homicide investigation that began shortly after three people died following the ceremony he led at the Angel Valley Retreat Center in Sedona in October.

His attorneys have suggested the sweat lodge was unsafe and that Ray cannot be held liable because its construction was the responsibility of retreat owners Amayra and Michael Hamilton.

But Amayra Hamilton said in an interview with The Associated Press on Wednesday that Ray "absolutely" would have pointed out anything he saw wrong with the sweat lodge before he led more than 50 people inside. She stood by previous statements that the sweat lodge was sound and that its construction was not to blame.

"What else can you say if James does not understand what went wrong? We know that there was nothing wrong with that sweat lodge," she said from her home at the retreat she and her husband purchased in 2002. "And yes, we know he must have or could have checked and it was not different than in previous years."

Nestled on 70 acres (28 hectares) in a valley surrounded by scrub forest, the Angel Valley Retreat Center was a draw for Ray, who touted its reputation, energy, beauty and history of American Indian use of the land.

The Hamiltons said they knew little about Ray when he held his first sweat lodge ceremony at the retreat in 2003 and had little personal contact him over the years. They said he made sure that every detail, from the menu to the

See **DEATHS** *Continued on Page 4*

In a Jan. 21 photo, Greg Millar, left, Bryan Brazill, center, and Patrick Clark stand in front of the artwork that brought them together. While dancing at a powwow, Brazill was the subject of a photograph taken by Clark which inspired the artwork by Millar. The men met, ending Millar's three-year search for the dancer. AP PHOTO/THE MISSOULIAN, LINDA THOMPSON

Artist tracks down mystery dancer captured in 1991 portrait

It would take a phone call from Germany to finally connect Greg Millar with Bryan Brazill, the dancer whom Millar had stared at for nine months as he crafted the 3-by-5-foot mosaic portrait in the shop behind his home.

By JOE NICKELL
The Missoulian

MISSOULA, Mont. (AP) – For three years, Missoula artist and carpenter Greg Millar searched in vain for anyone who could identify a Native American dancer in a photograph taken by his friend, Patrick Clark. Millar had crafted a portrait from that photograph out of intricately cut bits of tile; and as he labored over it, he vowed that if he ever sold the portrait, he would find the dancer and donate half of the proceeds from the sale to a charity of the dancer's choice.

His search took him from Missoula, where that picture was taken at the Fort Missoula Powwow back in 1991, across the state, to the Governor's Office of Indian Affairs, and to anyone else who could offer leads on the dancer's identity.

Little did he know, the answer was practically right under his nose. Even less would he have suspected that it would take a phone call from Germany to finally connect Millar with Arlee resident Bryan Brazill, the dancer whom Millar had stared at for nine months as he crafted the 3-by-5-foot mosaic portrait in the shop behind his home.

"I'm just so thrilled, and amazed that after all this time I finally was able to figure out who he was," said Millar.

Millar's search had all but fizzled out by the time he sold the portrait this past December. Though he'd been given plenty of promising leads over the years, none proved to be the dancer he sought. That changed when a story about Millar's search ran in the Jan. 4 edition of the Missoulian.

"A lot of people called me and e-mailed me after that story came out," said Millar, "and several people were pretty sure they knew who it was."

One of those people was Bruce Brazill, an Arlee native who is now serving in the U.S. Army in Heidelberg, Germany. When he read the story on the Missoulian's Web site, Brazill thought the dancer was his brother, Ryan, who currently is serving as a drill instructor for the Army at Fort Sill, Okla.

Turns out he was wrong – but only by a generation. The dancer was in fact Bruce Brazill's father, Bryan – a fact confirmed when Bryan met Greg Millar last week and showed him the vest he wore on that day back in 1991.

For his part, Brazill recognized himself in the tile portrait immediately.

"He captured the essence of me," said Brazill. "You know, the way you walk into a room is different from how I walk, and he captured the essence of my movement. That's what I noticed right away, even more so than the feather hat or the bustle, just the gesture of my movement itself."

Brazill has spent most of his life participating in dances at powwows around the region. Brazill said that when the photograph was taken, he was participating in a men's traditional special dance at the Fort Missoula Powwow.

After meeting with Millar for the first time two weeks ago, Brazill spoke with his family and decided that he'd like to see the donated proceeds from the sale of the portrait – which Millar said will be approximately $3,000 – go to the Veterans Warrior Society of the Confederated Salish and Kootenai Tribes.

"They're important in our culture because they help out with leading grand entries at powwows," said Brazill, "but more important, they help out with the wakes and funerals and represent our tribes across the United States."

Lawyer: Major artifacts dealer to take plea deal

By PAUL FOY
Associated Press Writer

SALT LAKE CITY (AP) – A major Southwest antiquities dealer who was forced to surrender five truckloads of American Indian relics to federal agents is expected to settle charges of digging up a grave and plundering artifacts from federal lands, his defense lawyer said Thursday.

Wally Bugden, a lawyer for Carl "Vern" Crites, told a federal magistrate in Salt Lake City that he was negotiating a plea deal with prosecutors.

But Crites told The Associated Press he was unaware of any negotiations and that a government raid of his home last year – the second since 1985 – was a misunderstanding that later forced him to give up his entire collection of thousands of artifacts.

"That was part of no deal," Crites said Thursday from Durango, Colo., where he lives. "I had no choice. They came and took my things. It was either that or they'd come with a search warrant and take them."

Authorities have said that Crites bragged in secret recordings of having sold pottery sets for $500,000.

The 75-year-old was one of 26 people arrested in Utah, Colorado and New Mexico last year in an investigation into trafficking of artifacts plucked from federal or tribal lands. To make the case, the government hired an antiquities dealer from Utah to secretly record $335,000 in transactions over two years.

Earlier this month, Bugden filed a motion seeking a copy of the operative's FBI contract and demanding to know if the government ever promised leniency in exchange for his help.

"I still want all that," Bugden said after Thursday's court hearing. "I don't think people have a born-again revelation and become a good Boy Scout. Generally speaking, they're in trouble. They have some motive."

The well-connected dealer, Ted Gardiner, a former CEO of a Utah grocery chain, was paid $224,000 for his services, according to court documents. Federal authorities insist Gardiner, who also ran an artifact authentication business, was never in trouble with the law.

Other defense lawyers have filed motions demanding the government reveal any criminal activity involving Gardiner that didn't lead to charges.

Gardiner didn't return a phone message left Thursday by the AP.

Two of the 26 defendants – one a Santa Fe, N.M., salesman, the other a prominent Blanding, Utah, physician, James Redd – committed suicide after their arrests.

Separately, Redd's wife and daughter surrendered their own vast collections, pleaded guilty and were sentenced last summer to terms of probation. The rest of the defendants have pleaded not guilty.

Packing a federal courtroom Thursday, defense lawyers and prosecutors told Magistrate Sam Alba that a handful of other defendants were expected to settle charges with plea agreements. Alba gave lawyers until March 8, the date of another conference, to wrap up those talks. Other defendants are fighting charges.

The sweeping investigation broke early on the morning of June 10, when more than 150 federal agents descended on the Four Corners region in flak vests to execute warrants in New Mexico, Colorado and Utah's San Juan County.

In the small town of Blanding, agents raided the homes of 16 people, some prominent members of the community, including a math teacher and the brother of a sheriff. Most were handcuffed and shackled as agents confiscated stone pipes, woven sandals, spear and arrow heads, seed jars and decorated pottery.

"The government is trying to change the culture of collecting. That's what people did in southern Utah," Bugden said Thursday. "This prosecution is trying to change people's attitudes."

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Associated Press Writer Mike Stark in Salt Lake City contributed to this report.

Supplies delivered to storm-stricken tribal lands

FLAGSTAFF, Ariz. (AP) – More than 5,000 gallons of water and 4,000 ready-to-eat meals have been delivered to tribal communities in northern Arizona in the days since a powerful winter storm left many residents stranded.

Emergency personnel and the Arizona National Guard used heavy equipment and helicopters Tuesday to deliver supplies from a command post in Holbrook to the reservations. Coal and firewood for heating and cooking, and hay for livestock also were being distributed.

President Barack Obama declared an emergency on Navajo and Hopi lands earlier this week.

Arizona Department of Emergency Management spokesman Eric Neitzel said all dialyses patients have been cared for, but clusters of people in isolated areas still haven't been reached.

Tribal officials said major roads and bus routes are clear, but homes off those paths remain snowpacked and muddy.

The Navajo Nation Council approved $1 million in emergency funds during the second day of its winter session Tuesday to be split among the tribe's 110 chapters.

"There is another storm said to be coming later this week, and it is up to the chapters to have their own action plans to fulfill the needs of our people," said Delegate Young Jeff Tom.

The National Weather Service said northern Arizona could get a dusting to an inch of snow at elevations 6,500 feet and above Tuesday night, with more snow expected through Thursday morning.

Coconino County Supervisor Lena Fowler, stationed as an emergency management coordinator at the Navajo Nation's Tuba City Chapter, said tribal officers were paired up with health officials to reach high-risk patients. The next priority is reaching isolated areas, she said.

Many areas of the reservation are hard to reach, with snow drifts of up to 8 feet. In one instance, a plow working to clear a road hit a car buried in the snow, Neitzel said.

Once the snow is cleared, officials are confronted with a muddy mess that can further complicate emergency efforts.

"Eventually this snow turns into water, and it has nowhere to go," said Navajo police Officer Ron Brown.

Neitzel said in some cases, supplies are being air-dropped with residents using mirrors to flash helicopters hovering above. A lot of homes on the reservation are miles apart from one another and some were tucked away in tree lines or covered in snow, he said.

The rescue efforts cleared by the emergency declaration will continue through next week as tribal communities identify their needs, Neitzel said.

Objections raised over Nine Mile Canyon agreement

SALT LAKE CITY (AP) – Two advocates for Utah's Nine Mile Canyon are objecting to an agreement aimed at safeguarding American Indian carvings and drawings near where a Colorado company wants to dramatically increase energy development.

Steve Tanner and Ivan White sent their objections to the federal Advisory Council on Historic Preservation on Friday.

The agreement signed earlier this month by state and federal officials is meant to reduce truckers' dust in the canyon and protect the rock art if energy development on the West Tavaputs Plateau – including 800 new natural gas wells – goes through.

Tanner and White say the deal doesn't go far enough in protecting the art panels.

An ACHP spokesman says his agency will look at the pair's objections but says it's rare for such agreements to be changed after they're signed.

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Defense asks to exclude witness in 1975 slaying

RAPID CITY, S.D. (AP) – Defense attorneys in a 1975 slaying on a South Dakota Indian reservation say the government's key witness should not be allowed to testify in next month's trial.

John Graham and Richard Marshall are charged in federal court with murder and aiding and abetting in the death of American Indian Movement activist Annie Mae Aquash. Trial is scheduled to begin Feb. 16 in Rapid City.

Marshall's attorney, Dana Hanna, says in court documents that he believes Arlo Looking Cloud intends to give testimony that the government knows is false. Looking Cloud was convicted of murder in 2004 for his role in Aquash's death and was sentenced to life in prison.

Hanna says his motion is based on tape recordings of Looking Cloud's telephone conversations from jail. Federal prosecutors say they are working on a response and declined further comment.

9th Annual

"TO BRIDGE A GAP" CONFERENCE

March 29-April 1, 2010

Tulsa Marriot Southern Hills

The Muscogee Creek Nation will be hosting the 9th Annual "To Bridge A Gap" Conference, in collaboration with the National Forest Service. This conference is designed to strengthen Government-to-Government relationships between the USDA Forest Service and federally recognized Tribal Governments with interests in our Forests. Topics for this year include:

GPS and GPR for preservation
We Are Distinctly Unique Peoples and Cultures
Tribal Consultation Best Practices
Tribal and NFS Collaborative Programs
Archaeological Resources Protection Act (ARPA) and Vandalism Issues
Native American Graves Protection and Repatriation Act (NAGPRA)
GIS (Geographic Information System): Benefits for Preservation
Tribal Environmental Programs and Issues
National Tribal Historic Preservation Program: Updates and Application Process

Guest Speaker will be Jefferson Keel, Lt. Governor of the Chickasaw Nation and President of the National Congress of American Indian.

Several federal and state agencies will be present including National Forest Service from various regions, Army Corp. of Engineers, State Historic Preservation Offices, National Park Service, and National Resources Conservation Service.

The "To Bridge A Gap" Conference is a wonderful opportunity to discuss tribal relations and cultural preservation issues, and participate with others who are dedicated to improving this relationship.

For more information including registration forms, please contact Joyce Bear, MCN, Cultural Preservation Department at (918) 732-7731; or Johnnie Jacobs at (918) 732-7835, johnniej@muscogeenation-nsn.gov

Conference registration and hotel information can also be found on the Muscogee Creek Nation website at www.muscogeenation-nsn.gov under Bulletins on the homepage.

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Red Earth prepares to open museum, shop in downtown OKC

By STEVE LACKMEYER
The Oklahoman

OKLAHOMA CITY, Okla. (MCT) — The Red Earth Festival is no stranger to downtown Oklahoma City, but the organization's collection has never strayed from the building now known as the home of the Science Museum Oklahoma.

That's about to change with the organization's move to the Santa Fe Plaza, immediately south of the Skirvin Hilton Hotel. Artifacts, paintings, sculptures and other displays have already made it to 9 Santa Fe Plaza, and an opening of the museum, along with a retail shop, is expected as early as March.

"This gives us visibility," said President Jonna Kirschner. "Red Earth started 25 years ago and was the festival component, and the Center of the American Indian (which later merged into Red Earth) was the physical component. But we never had the location where we could market our American Indian artists and have street frontage where people could get to know where we are."

The museum has a five-year lease for $6 a square foot with three three-year renewal options. The 2,000-square-foot storefront space is big enough to display about one-fifth of the museum's 1,600 artifacts, said deputy director Eric Oesch.

Oesch said the museum's retail store will include DVDs, CDs and books related to American Indian culture and a small area similar to a coffee shop where visitors can relax and take in the sounds and sights of that culture.

Kirschner said discussions about moving out of Science Museum Oklahoma, originally known as the Omniplex, started almost 20 years ago. But with its reorganization as primarily a science museum, she pitched her dream of Red Earth making downtown its home.

"Can't you imagine walking out of the Skirvin and seeing American Indian art and culture? We can show sculpture, show basketry, on weekends we can have little festivals," she said. "People come to Oklahoma City to see cowboys and Indians, and in downtown, where do you come to do that?"

Kirschner and Oesch said they hope to work with owners of Chase Tower to use the outside plaza for smaller festivals all year. Oesch said he envisions "Indian Taco Fridays" and craft displays.

Jane Jenkins, president of Downtown Oklahoma City Inc., said the Red Earth Museum will help downtown brand itself as a cultural destination.

"Downtown is a natural fit for them and they will serve as a stimulus for other cultural attractions," Jenkins said.

"I think Red Earth is going to contribute quite a bit to the cultural climate downtown."

HHS releases $4 million in emergency funds to LIHEAP

WASHINGTON – In response to the growing demands on states and families for much needed relief, U.S. Department of Health and Human services (HHS) Secretary Kathleen Sebelius announced last week the release of $4,078,641 in contingency funding to help eligible low-income homeowners and renters in Oklahoma meet home energy costs. These Low-Income Home Energy Assistance Program (LIHEAP) contingency funds will provide Oklahoma with additional assistance to pay heating and electricity costs.

"During these tight economic times, states and communities across the country have seen increased demand on key services, such as energy assistance for low-income families. And the record cold snap in places that traditionally don't see weather as cold as it has been this year has put even more pressure on families in these states," said HHS Secretary Sebelius. "The energy subsidies we are releasing today will help more families in Oklahoma afford heat and avert difficult choices too many Americans face between paying for heat and paying for other essentials like food and medicine," Sebelius said.

LIHEAP helps eligible families pay for home heating, cooling, and other energy costs, as well as helping to weatherize eligible families' homes. In recent years, more than six million low-income households across the country receive assistance under LIHEAP.

The contingency funds released today are in addition to basic LIHEAP funding states receive automatically. HHS released $2.6 billion in October and $1.2 billion last week in regular block grant funds. Today's $490 million release is from a $590 million LIHEAP contingency fund leaving $100 million available for unanticipated events in the contingency fund.

In total, Congress appropriated $5.1 billion for LIHEAP in Fiscal Year 2010. "We have made a decision to release a substantial portion of available funding now to help children, seniors, and families struggling to make ends meet," said Carmen R. Nazario, HHS assistant secretary for children and families. "At a time when unemployment is unacceptably high, this assistance can provide a real helping hand to families hardest hit by the recession."

For a complete list of state allocations of the funds released go to http://www.acf.hhs.gov/news/press/2010/liheap_2010_490m.html.

Individuals interested in applying for energy assistance should contact their local/state LIHEAP agency. For more information, go to http://www.acf.hhs.gov/programs/ocs/liheap/ or http://www.acf.hhs.gov/programs/ocs/liheap/brochure/brochure.html.

NATIVE AMERICAN TIMES

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The Native American Times, formerly the Oklahoma Indian Times, is published weekly by Lisa Hicks Snell. Mailing address is PO Box 411 Tahlequah, OK 74465. All the contents within the Native American Times are copyrighted material. Any reproduction, redistribution without the written consent of the **NATIVE AMERICAN TIMES** is strictly prohibited.

Subscription rates: $65.00 for fifty-two issues, $32.50 for twenty-six issues, or $16.25 for thirteen issues. (Rates are for postage and handling) Send check or money order to:

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Attn: Subscriptions
P.O. Box 411
Tahlequah, OK 74465-0411

Phone: (918) 708-5838
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NOTICE FOR
OSAGE COUNTY

(WEATHER PERMITTING)

THE OSAGE COUNTY ASSESSOR WILL BE AT THE FOLLOWING LOCATIONS:

SKIATOOK-COMMUNITY CENTER-220 S. BROADWAY - MARCH 12, 10:00 A.M. – 3:00 P.M.

SAND SPRINGS- HEALTH CENTER-306 E. BROADWAY- MARCH 10, 10:00 A.M. – 3:00 P.M.

McCORD - SENIOR CITIZENS CENTER-115 MARY RD - MARCH 9, 10:00 A.M. – 3:00 P.M.

TULSA – GILCREASE HILLS HOMEOWNERS ASSOC. – MARCH 11, 10:00 A.M. – 3:00 P.M..

FAIRFAX – SENIOR CITIZENS CENTER – 600 W HARRISON- FEB. 2 & 3, 11:00 A.M. – 1:00 P.M.

PRUE - SENIOR CITIZENS CENTER –209 WAH GRA SEE- FEB. 4, 11:00 A.M. – 1:00 P.M

FOR THE PURPOSE OF

TAKING NEW APPLICATIONS FOR HOMESTEAD EXEMPTIONS, DOUBLE HOMESTEAD EXEMPTION, SENIOR FREEZE, VETERANS EXEMPTION, REPORTING CHANGES MADE TO YOUR PROPERTY AND/OR BUILDINGS, TURNING IN MANUFACTURED HOMES, RENDERING BUSINESS PERSONALS, REPORTING LIVESTOCK, FARM EQUIPMENT, TRACTORS, ETC., AND APPLYING FOR AGRICULTURE FUEL EXEMPTION.

DEADLINE FOR FILING IS MARCH 15, 2010

ADDITIONAL HOMESTEAD EXEMPTION: AN ADDITIONAL EXEMPTION WILL BE GRANTED FOR ALL HOUSEHOLDS WITH A GROSS INCOME (COLLECTIVE INCOME OF ANY AND ALL SOURCES OF ALL PERSONS LIVING IN THE HOMESTEAD) NOT TO EXCEED $20,000.00 FOR THE PRECEEDING CALENDAR YEAR. THERE ARE NO AGE REQUIREMENTS. HOWEVER, FOR A PERMANENT EXEMPTION, YOU MUST FILE AT THE AGE 65, AND YOU MUST BE 65 AS OF MARCH 15TH. IF 66 YEARS OR OLDER AND QUALIFIED IN 2009, NO ANNUAL APPLICATION IS REQUIRED. FOR MORE DETAILS CALL 918-287-3448.

VETERANS EXEMPTION: 100% DISABLED OR SURVIVING SPOUSE MAY NOW APPLY FOR A PROPERTY TAX EXEMPTION THAT WILL ELIMINATE THEIR TAX BURDEN ON HOMESTEAD PROPERTY. APPLICANT MUST PROVIDE A CURRENT U.S.D.V.A. BENEFITS AWARD LETTER WITH QUALIFICATIONS SPECIFIC TO THIS EXEMPTION THAT CERTIFIES THE 100% SERVICE RELATED DISABILITY.

PROPERTY VALUATION FREEZE (AKA: SENIOR FREEZE): THE OWNER MUST BE 65 YEARS OLD OR OLDER AS OF JANUARY 1ST, 2010; AND GROSS HOUSEHOLD INCOME LEVEL CANNOT EXCEED $57,600.00 FOR THE 2009 YEAR. TO QUALIFY THE TAXPAYER MUST PROVIDE COPIES OF 2009 PAPERS TO VERIFY TOTAL HOUSEHOLD INCOME OF ALL OCCUPANTS LIVING IN THE HOMESTEAD PROPERTY. TOTAL HOUSEHOLD INCOME INCLUDES ALL TAXABLE AND NON-TAXABLE INCOME SOURCES. THE STATE OF OKLAHOMA WILL VERIFY ALL APPLICANTS.

IT IS THE RESPONSIBILITY OF THE TAXPAYER TO NOTIFY THIS OFFICE IF INCOME EXCEEDS THE QUALIFIED AMOUNTS.

HOUSE BILL #1724: IF PERSONAL PROPERTY TAXES ARE DELINQUENT, YOUR HOMESTEAD EXEMPTION WILL BE CANCELLED.

GAIL HEDGCOTH, OSAGE COUNTY ASSESSOR
600 GRANDVIEW, RM 101, OSAGE COUNTY COURTHOUSE, PAWHUSKA, OK. 74056
HOURS: 8:30 A.M. – 5:00 P.M. 918-287-3448

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Exhibit honors Indian soldiers

HELENA, Mont. (AP) – The Montana Historical Society is scheduling the Smithsonian Institution's "Native Words, Native Warriors" exhibit to tour the state's American Indian reservations.

"This is a rare opportunity to honor Montana's Indian veterans, and all veterans, as well as to honor the important work of retaining native languages," said Society Director Richard Sims.

The Smithsonian created the exhibit to tell the story of Indian Marines and soldiers who used their coded native languages as a weapon against U.S. enemies.

The Navajo code talkers during World War II have received the most recognition, but the exhibit shows that Native Americans were first enlisted to relay messages in their own languages during World War I.

Marines and soldiers from 16 tribal nations served as code talkers, including the Assiniboine, Sioux, Navajo, Hopi, Cherokee, Chippewa and Cree.

The exhibit also addresses the irony the Indians faced as they transitioned from Indian boarding schools, where they were punished for speaking their native languages, to being honored for using that language as a vital secret weapon in combat.

Montana has the opportunity to bring the exhibit to the state because the historical society is an affiliate of the Smithsonian.

Montana Historical Society Board of Trustees member George Horse Capture of Great Falls initiated the exhibit when he was a Smithsonian curator, and will serve as guest curator of the Montana exhibit.

The historical society plans to launch the exhibit in Helena in April and then take it to the state's reservations. The society is also working with tribal veterans' representatives and tribal councils who want to contribute in their own way in honoring and celebrating their warriors during each four-day event.

The society is seeking sponsors to help cover the $35,000 to $40,000 cost for creating and presenting the traveling exhibit.

Williams wins Creek special run-off election

By THOMPSON GOUGE
Muscogee Creek Nation Public Relations

OKMULGEE, Okla. – The Muscogee (Creek) Election Board held the Special Runoff Election for the 2009-2010 Muscogee (Creek) National Council Tulsa District Seat A on Saturday, January 16, 2009. This Election has allowed the Muscogee (Creek) National Council seats to be complete. The Unofficial results are as follows:

Carol Sue McHenry-Williams: 191 / 30.8%
Jerry Wilson: 85 / 19.2%

Carol Sue McHenry-Williams is of the Beaver Clan and belongs to the Turtle Tribal Town. She retired in 1997 after working 20 years for the Williams Companies, a Fortune 500 Company, and has 10 years experience as a Computer Software System Analyst. She is a member of the Tulsa Creek Indian Community since 1991 and serves on the Tulsa Indian Affairs Commission and the Bylaws Committee. "Over the years my family has benefited from the many programs offered by the Muscogee (Creek) Nation, now I would like to give back to my people" said Williams. Her priority will be to represent Tulsa District Tribal citizens and she wants to be accountable and fair to all Muscogee (Creek) citizens, not only those who live within the Tribal boundaries but also to the ones who reside outside the boundaries.

For more information, call the Muscogee (Creek) Nation Election Board at (918) 732-7684, toll-free at 1-800-482-1979 or by fax at (918) 756-2637.

MASCOT

Continued from Page 1

One student remarked that the community and students should make any decisions regarding the mascot since no one else will see it. Oosawhee disagrees.

"This highlights a new reality. We do not live in isolated communities. We are connected at a rate and in a way that is hard to imagine. So, the decisions we make and the actions we take can now be seen by thousands. All over the country they can be seen in real time," she said.

Oosawhee is hopeful for a compromise. She said she and friends she has spoken with would work with the community to make changes to the mascot that would be acceptable to both sides. Board members Eli Pumpkin and Jeff Johnson are also hopeful for a compromise.

"I'd like to see maybe both groups come together and work to come up with a mascot that's not offensive," Pumpkin said.

Pumpkin said he had received several calls from American Indians in the district who are opposed to Tommy Tomahawk. Both men voted against keeping the mascot. Johnson said he supports the students' endeavor but has concerns about the mascot.

Board members Bill Muskrat, Andy Inman and Jess Merriott voted to keep the mascot. Merriott said his job is to support the community and the students.

But, others think the mascot is a disservice to the community.

Charlie Soap, a full-blood Cherokee and a speaker of the language said the mascot would do more damage than good.

"It's an embarrassment to Indian people," Soap said. "The NIEA (National Indian Education Association) discourages these mascots."

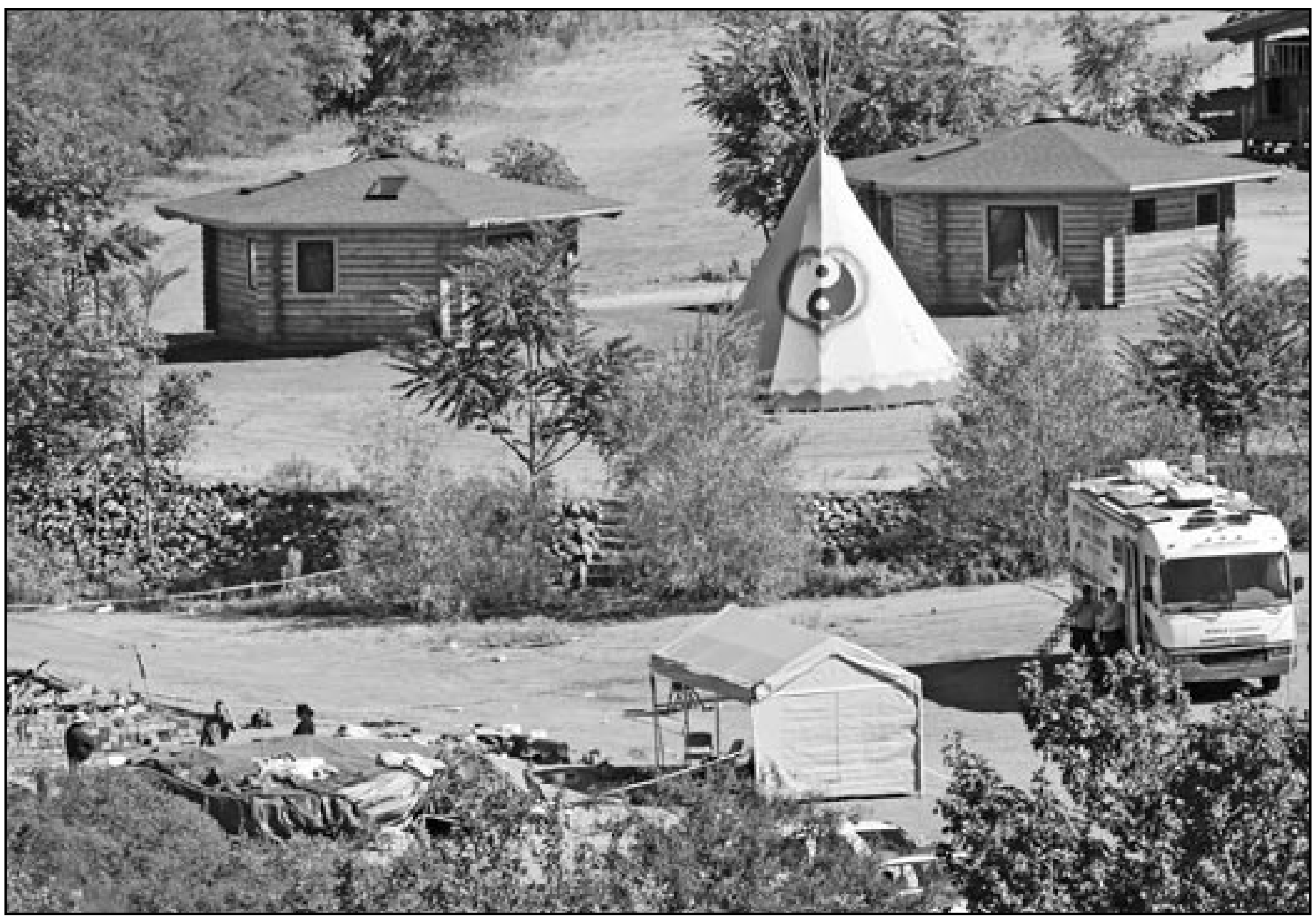
Other Cherokee educators agreed.

Dr. Neil Morton, former Stilwell School student, teacher, principal and superintendent, now head of Cherokee Nation's education department, called the mascot a caricature that "is less than human."

Such remarks had an impact on some students who, after the meeting, approached speakers opposed to Tommy Tomahawk.

Stilwell senior, Key Club and Indian Heritage Club member Bonnie Gray said she had no idea the mascot would become controversial. She and fellow seniors Keshia Kincaid and Bethany Glenn approached Whitecloud and anti-mascot Stilwell residents J.C. and Hazel Fourkiller, offering to meet and try to come to an agreeable mascot image. Gray said the meeting helped her understand how the image could be offensive and she would advocate for a compromise.

"We raised a lot of money and would hate to have done that for nothing. But I wouldn't want to hurt anyone. I would like to have something we all could respect."



Participants were promised that the sweat lodge would be one of the most intense experiences of their lives. FILE PHOTO

DEATHS

Continued from Page 1

People were vomiting, passed out and being hosed off in an effort to cool them down. Three people who never regained consciousness died at hospitals.

placement of stage stairs and the timing of events was precise. If it wasn't, "we would redo it according to his wishes," Hamilton said.

"James is a perfectionist," she said. "He had his retreats perfect the way he wanted it. I cannot see why the sweat lodge would be an exception."

More than 50 people filed inside the sweat lodge that was built in 2008 and used numerous times without incident – something Ray's attorneys and the Hamiltons agree on. Feeling restless, Hamilton said she drove a golf cart to the site of the sweat lodge the evening of Oct. 8 and witnessed "total chaos" as it ended. She called authorities.

People were vomiting, passed out and being hosed off in an effort to cool them down. Three people who never regained consciousness died at hospitals – Kirby Brown, 38; James Shore, 40; and Liz Neuman, 49. Eighteen others were hospitalized.

Ray had promised the participants that the sweat lodge would be one of the most intense experiences of their lives. Authorities in central Arizona's Yavapai County are considering charges against him in a wide-reaching investigation that is expected to be turned over to prosecutors soon.

Lawsuits filed after the deaths accuse Ray and the Hamiltons of negligence and fraud. Authorities have said the sweat lodge lacked the necessary building permit.

Amayra Hamilton said she's not concerned with the lawsuits. "We feel very much at peace with what we did and did not do."

Ray's attorneys said again on Wednesday that the deaths were a tragic accident and that criminal charges aren't warranted because holding a sweat lodge isn't inherently dangerous, Ray took all necessary safety precautions and he acted immediately when participants became ill. Many participants have said Ray could have done more to ensure their safety.

Amayra Hamilton said she advised Ray in 2005 to tone down his sweat lodge ceremonies after a man fell unconscious and was taken to the hospital. Ray's attorneys said he has since limited the number of rounds, moved the ceremony to daylight hours, set up a recovery station and trained staff in CPR.

"We were confident he had learned from that experience in 2005 and that that would never happen again," Hamilton said.

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Finding a new Native voice as an Independent

By TIM GIAGO
(Nanwica Kciji)
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Like millions of other Americans I watched the State of the Union address by President Barack Obama almost as a moth drawn to a flame. I saw something afoot that I haven't read about in the words of other columnists even though it was not something I expected.

Whenever the President made a point that may have been intended to draw the audience together, African American, white women and Democrats stood and cheered while their Republican counterparts sat on their hands.

The real problem with this is that the Republican delegation was made up entirely of white males. Is this indicative of a racial divide? While most African Americans cheer for Obama are those opposed to his politics also opposed to his race? It certainly seemed that way to me.

The one political group not visible during the address was the one group that will make a huge difference in the elections of 2010: the Independents. It was this group that took it to the Democrats in Massachusetts and cost them the seat held by a Democrat for more than 50 years. It is clear that the Independents were saying with their vote: Obama, you do not speak for me. To even think that Senator Ted Kennedy's seat would be taken by a Republican even 1 year ago would have been heresy. The Obama Administration found itself asleep at the switch.

Have either the Democrats or the Republicans truly been representative of the minorities or most Americans in America? What have the Democrats, who have professed to be the shining beacon for minorities since the days of Franklin Delano Roosevelt, done to earn the minority vote?

As an example, they have taken the votes of Native Americans for granted for too many years. As I have suggested in the past, it is time for Native Americans to shake their traditional support of Democrats and shift their allegiance to the Independent Party.

All you have to do is go to the courthouse where you are registered to vote and tell the clerk you wish to switch party affiliations. You sign a simple form and gazooks, you are now an Independent.

This will make you a political magnet for Republicans and Democrats. They will come after your vote with promises they may actually be forced to keep, that is if they want your vote in the next election.

There is a sure way to test this approach. Look around you and whether you live in an urban setting or on an Indian reservation ask yourself: Am I better off now than I was last year? Am I better off than I was 10 years ago? I think you will soon find the answer to that question. And stop thinking of yourself as a victim, but instead see yourself as a new, independent political force, because that is what you will become.

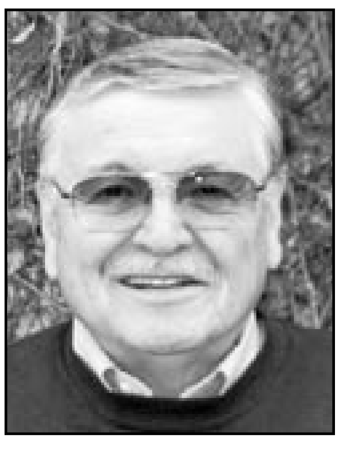
You can bet that the Democrats and the Republicans will come up with ideas they hope will secure your vote because both parties know that in states with large Native populations, your vote can and will make the difference. But never forget that Democrats and Republicans have been handing you empty promises for more than 100 years.

It is not carved in stone that you have to be a Democrat, or a Republican, for that matter. The same old politics of the past has not made that much of an improvement in your life and you know it. The worst thing that can happen to either party is that they cannot ever take your vote for granted again and they will soon understand that your vote is a vote they must earn. If you are an Independent you can sort through the platforms of the other parties and pick and choose those with ideas closer to your own.

South Dakota must open its primary elections. At the moment if you are an Independent in South Dakota you are not allowed to vote in the primaries and that is simply un-American. We can change this law as one voice. To learn more about the Independent movement go to Independentvoice.org. You may be surprised how many independent thinkers are on this website and how so many of them think just like you.

The Democrats and the Republicans are in gridlock. They march to the same tune and cannot move forward because neither side will cross the aisle. It is a childish game that makes politics more important than the people.

The state of union is in disarray because bi-partisan politics is dead. If Native Americans are to find their own voice in American politics, they must separate themselves from the mainstream and join the ranks of the Independents.


Tim Giago

(Tim Giago, an Oglala Lakota, is the publisher of Native Sun News. He was the founder and first president of the Native American Journalists Association, the 1985 recipient of the H. L. Mencken Award, and a Nieman Fellow at Harvard with the Class of 1991. Giago was inducted into the South Dakota Newspaper Hall of Fame in 2008. He can be reached at editor@nsweekly.com)

Around the Campfire

The myth of the savage Indian, Part 2

By Dr. DEAN CHAVERS
© 2010

The colonists thought it was a blessing from God when Indians were killed in battle or died from diseases. The Pilgrim governor, William Bradford said of the massacre at Mystic:

Those who escaped the fire were slain with the sword; some hewed to pieces, others run through with their rapiers, so that they were quickly dispatched and very few escaped. It was conceived they thus destroyed about 400 at this time. It was a fearful sight to see them frying in the fire … and horrible was the stink and stench thereof. But the victory seemed a sweet sacrifice and they [the colonists] gave the praise thereof to God, who had wrought so wonderfully to them.

The white settlers from Georgia to Massachusetts quickly developed an antipathy to Indians that has seldom been matched in history for viciousness. One British visitor wrote that "white Americans have the most rancorous antipathy to the whole race of Indians; and nothing is more common than to hear them talk of extirpating them totally from the face of the earth, men, women, and children."

The Indian "wars" started within a few months or years of time the English, German, and Scottish colonists settled on the east coast. Although the history books call them wars, they were never wars. Neither the colonies nor the U. S. ever declared war on any Indian tribe. In many of the Indian "wars," the intent of the colonists was to annihilate the Indians. Racial hatred and attempts at genocide were strong features of many of the conflicts between colonist and settlers and the Native people.

Within a few years the colonists had started taking Indian prisoners as slaves. They kept some of them, and sold others in the West Indies, the Azores, and Bahama as slaves. The Pequots, the Creeks, and Cherokees, and many other tribes lost large parts of their population through sales into slavery. According to Gallay, this practice continued in New Mexico, Arizona, Colorado, and California long after the Civil War had supposedly ended slavery in the U. S. Navajos, Apaches, Pueblos, Pimas, and other Southwestern tribes had much of their population sold into slavery.

Genocide, destruction of property, mutilation, rape, and annihilation of the Indians was the intent of many "Indian wars." While rape is hardly mentioned in the history books, it was clearly a weapon of war used by Europeans to try to annihilate the Indians and take their possessions and lands. Susan Brownmiller put the use of rape into perspective:

The rape of Indian women by white men and the rape of white women by Indians was a casual by-product of the move westward and The Great Frontier. Although white men talked freely at the time of the rape of white women—and often used these stories as an inflammatory excuse for their own behavior—the women were reticent. Firsthand narratives of captivity by abducted females that were published and widely circulated in the seventeenth, eighteenth and nineteenth centuries were carefully edited for modesty. Nevertheless, explicit, personal accounts of rape have found their way into history. But in this white man's country, insults to Indian women are largely lost. The rape of a "squaw" by white men was not deemed important. The Indian woman gave her testimony to no one; it was never solicited, except perhaps orally within her tribe. Testaments comparable to those white abolitionists took from black slaves do not exist for the Indian. Any documentation of the rape of white and Indian women at the hands of their enemy must be lopsided for this reason.

Europeans were surprised and baffled by the refusal of Indian men to rape white women. The culture of Spain, Russia, France, Britain, Holland, and Portugal gave men absolute power over women. This including taking women as prizes of booty in war, with the right to rape enemy women at will.

The anonymous author of "A Narrative of the Capture of Certain Americans at Westmoreland" said, "I don't remember to have heard an instance of these savages offering to violate the chastity of any of the fair sex who have fallen into their hands." (Brownmiller)

She quotes Frederick Drimmer, an editor of "captivity narratives," as saying, "Anyone reading early accounts of captivity among the Indians is struck by the fact that female prisoners do not appear to have been abused by the Indians in the eastern section of the country." General James Clinton, who fought the Iroquois in 1799, said, "Bad as the savages are, they never violate the chastity of any women their prisoners."

Many white women who were captives of Indians later rejected returning to their former homes. They found that Indians treated them better than their white male peers, steeped as they were in the culture of Europe, which then claimed that women were the "property" of men and had no rights. In the matrilineal societies of Indian tribes such as Iroquois and Cherokee, women were the land owners, the property owners, and the lawmakers. Indian women had a much stronger role to play in Indian society than white women did in white society.

The British soldier Colonel Henry Bouquet said in 1764 that "Some women who had been delivered up afterwards found means to escape and run back to the Indian towns. Some who could not make their escape clung to their savage acquaintance at parting, and continued many days in bitter lamentation, even refusing sustenance."

The historian Ebenezer Mix wrote in 1842, "From all history and tradition, it would appear that neither seduction, prostitution, nor rape was known in the calendar of crimes of this rude savage race, until the females were contaminated by the embrace of civilized men" (Brownmiller). Mix never saw the contradiction in his terms, calling white men who raped "civilized" and Indian men who refused to rape as "savages." This cutting bit of irony in itself tells the whole five hundred year slanted history of Indian-white relations in the U. S.

Rape of Indian women was clearly an act of subjugation of the Indian race. Indian women who resisted were often beaten and sometimes killed. It was a rare Indian woman captive of white men who was repatriated without being raped.

It is a shame that this tradition continues. The statistics of today say one third of Indian women will be molested at some point in their lives. Most of the molesters and rapists will be white men. Their chances of being charged with rape are under 10%. Their chances of being convicted of rape are under 5%. The juries that will try the few cases of white men raping Indian women will be made up almost entirely of white men. Seldom does a minority person or a white woman get seated on these juries.

And the grand tradition of racial animosity is still with us today. In Gallup, Ukiah, Seattle, Santa Fe, Grants, Gordon, Rapid City, Bismarck, Winner, and two hundred other places near Indian Country, the attitudes and actions still persist. The schools at Winner kick Indian kids out as young as twelve years old. Gallup schools have a major industry of kicking kids out; the dropout ("kickout") rate is 65%, even though they try to pretend it is not.

People are still killing Indians in Farmington, Lawrence, Gallup, and Rapid City. Many of these are hate crimes, but almost none of them is investigated as a hate crime. The leaders of the border towns, when confronted about conditions in their towns, invariably deny there are any racial problems. About the only exception is Rapid. After decades of being one of the anti-Indian capitals of the U. S., under a new mayor they are having meetings to talk about their problems. The rest of the places still have no problems.

Three Indian kids are missing right now in Wyoming, but there hasn't been a peep about it in the national press. At least ten Indians have been killed in Rapid within the past decade, and no one has been charged with any of the crimes or tried on the charges.

Is it any wonder that Indian kids have low images of themselves? The schools still tell them they are no good, that they will just be dropouts, that all they will ever do is pump gas or do beadwork. Thanks, America, for creating this huge problem. And thanks especially to the federal government for its two hundred year program of persecution against Indian people.

(Dr. Dean Chavers is director of Catching the Dream, a Native scholarship organization. His latest books are "Modern American Indian Leaders" published by Mellen Press and "Racism in Indian Country" published by Peter Lang Publishers. Contact him at CTD-4DeanChavers@aol.com. This column is from his next book, "Broken Promises: Termination of Indian Treaties and the Aftermath." He was one of the original Alcatraz occupiers.)

The viewpoints expressed on this page are the opinions of the writers and not necessarily the opinion or viewpoint of the Native American Times publisher or staff.
Letters to the editor are welcome and may be submitted via e-mail to editor@nativetimes.com. To be published, we require you provide your name, tribal affiliation and city of residence.

EVENTS

Mondays
Smoking Cessation Classes in Claremore – Claremore Indian Hospital - Mondays, beginning January 11 – 5:30 p.m. until 6:30 p.m. Info call: Tonya Solomon, (918) 342-6441

Tuesdays
Smoking Cessation Classes in Sallisaw – Redbird Smith Health Center - Tuesdays, beginning January 5 – 5 p.m. until 6 p.m. Info call: Sid Church, (918) 774-1458

Smoking Cessation Classes in Salina – AMO Health Center – Tuesdays, beginning January 12 – 5 p.m. until 6 p.m. – Info call: Jeff Tucker, (918) 434-8500, ext. 7619

Smoking Cessation Classes in Bartlesville – Cherokee Nation Keeler Housing Office – Tuesdays, beginning January 19 – 5:45 p.m. until 6:45 p.m. – Info call: Jaime Clark, (918) 273-7529

Wednesdays
Smoking Cessation Classes in Muldrow – Muldrow Community Center – Wednesdays, beginning January 13 – 12 noon until 1 p.m. – Info call: Mary Owl-Batt, (918) 774-1429

Thursdays
Smoking Cessation Classes in Tahlequah – W.W. Hastings Hospital Dining Room – Thursdays, beginning January 14 – 5 p.m. until 6 p.m. – Info call: Cora Flute, (918) 453-5612

1st and 3rd Thursdays
The Native Nations Youth Council (NNYC) will hold meetings every first and third Thursday of each month from 6:30pm-8:30pm @ the Youth Services of Tulsa Activity Center on 311 S. Madison (on 3rd just west of Peoria). Please join Indian Health Care Resource Center of Tulsa at our next Strengthening Our Native Youth-Native Nations Youth Council (NNYC) meeting as we begin preparing for our Annual Restoring Harmony Powwow. Come join in Native culture as we will be having a Northern style song and drum demonstration, explanation and instruction. There will also be an opportunity for the youth to make their own drum sticks and beaded earrings. Join us and learn how to become a part of the now forming NNYC drum group. See you there!
Info Call: Jiles Pourier (918) 382-2200

January 30
Miami Nation Winter Gathering and Indian Art Market at Ottawa/Peoria Cultural Center, Miami, Okla. For more info see ad this page or call 524-1445.

February 6
Dream Catcher's Pow-Wow - Sponsored by Ardmore High School Native American Club at the Hardy Murphy Coliseum, 600 Lake Murray Dr., Ardmore, OK
Info call Deana Craighead: (580) 226-7680

February 7
Iowa Valentines Gourd Dance
All Gourd Dance starting @ 1pm
Iowa Powwow Grounds, Perkins, OK
Info call Ashlee Jacobsen 405-547-2948
(Date changed from Feb. 6)

February 12-14
Tulsa Indian Art Festival at Spirit Bank Event Center, 105th & Memorial, Tulsa, Okla. www.tulsaindianartfestival.com

February 21-24
RES2010 - Reservation Economic Summit & American Indian Trade Fair, Las Vegas, NV. www.ncaied.org

February 27
Sand Springs Indian Education Stomp Dance at Clyde Boyd Middle School, 305 W. 35th St. off Hwy 97.Proceeds benefit scholarship fund. Info call 918-246-1583.

March 6
Circle of Honor ceremony honoring Billy Mills, Olympic gold medalist, at Tulsa's Central Library, 4th & Denver, 10:30 a.m. www.tulsalibrary.org

Gainsville Student Powwow
Gainsville High School Gymnasium
2201 S 1-35, Gainsville, Texas
All veterans, color guards, gourd dancers, drums and princesses welcome.
580-317-3767

March 13
Corn Husk Dolls
2:00 - 3:00 p.m.
Tweens, Teens and Adults
Judy Z. Kishner Library, Tulsa, Okla.

March 13
American Indian Athletes; Their Accomplishments, Contributions and Legacy with Matt Roberts Children's Program 2:00 pm – 3:00 pm, Collinsville Library

March 16
Traditional Southeastern Pottery
3:30 pm - 4:30 pm - For tweens
Preregistration is required
Brookside Library, Tulsa, Okla.

March 19
Tulsa Powwow Princess applications due. INFORMATION: Applications can be mailed to : Cherrah Ridge, 2966 W. 66th Street, Tulsa, OK 74132, faxed to (918) 445-4947 or e-mailed to tici@tulsapowwow.org

March 26
2010 Miss, Jr. Miss & Little Miss Indian Oklahoma City competition & performance. Free & open to the public 6:30 p.m. at Destiny Christian Center, 3801 S.E. 29th St., Del City, Okla. Reception Sponsored by Oklahoma City Indian Clinic www.okcic.com. Entry deadline postmarked or hand delivered by March 12th. For more info: www.missindianokc.org

March 29 - April 4
"To Bridge a Gap" conference hosted by the Muscogee Creek Nation at Tulsa Marriot Southern Hills. For more information including registration forms, please contact Joyce Bear, MCN, Cultural Preservation Department at (918) 732-7731; or Johnnie Jacobs at (918) 732-7835, johnniej@muscogeenation-nsn.gov

April 17
Azalea Powwow
425 Boston
Muskogee, Okla.
918-684-6363

June 4
Miami Nation Tribal Powwow
Fairgrounds
Miami, Okla.
918-542-1445

June 11
126th Chilocco Indian School reunion at the Embassy Suites, 1815 S. Meridian in Oklahoma City. The Golden Class of 1960 will celebrate its 50th anniversary and be recognized during the banquet. Chiloccoans and Class of 1960 may contact Betty Brown Jones at 405 392-5536, or Jim Baker at 405 377-6826.

June 12
Tinker Inter-Tribal Council Powwow
Joe Barnes Regional Park
Midwest City, Okla.
405-733-3587

June 18-20
Red Earth Festival
Cox Convention Center
Downtown Oklahoma City
405-427-5228
www.redearth.org

June 18
Red Earth Parade
Downtown Oklahoma City
405-427-5228
www.redearth.org

June 25
Peoria Powwow
60610 E. 90 Rd.
Miami, Okla.
918-540-2535

June 25-27
Tonkawa Tribal Powwow
Fort Oakland
Tonkawa, Okla.
580-628-2561

June 25-27
Iowa Tribal Powwow
Iowa Powwow Grounds
Perkins, OK
Info call Ashlee Jacobsen 405-547-2948

July 2
Quapaw Tribal Powwow
Quapaw Tribal Grounds
Quapaw, Okla.
918-542-1853

July 8
Sac & Fox Nation Powwow
Sac & Fox Nation Tribal Grounds
Stroud, Okla.
918-968-3370

July 23-25
Kihekah-Steh Powwow
Skiatook, Okla.
www.visittheosage.com

July 30-August 1
Kaw Nation Powwow
Ponca City, Okla.
866-404-5297

August 6
Oklahoma Indian Nations Powwow
Concho Powwow Grounds
Concho, Okla.
405-295-1473

August 13-15
Powwow of Champions
Perryman Ranch
Jenks, Okla.
918-838-8276

August 16-18
Indian Country Business Summit at Embassy Suites, Norman, Okla. Sponsored by Oklahoma and Texas American Indian Chambers of Commerce. Info call: 706-474-4116.

Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.

We're gathering information for the 2010 Powwow Guide. Please send your 2010 dates for the calendar and any story ideas or suggestions to lisa@nativetimes.com

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RACISM IN INDIAN COUNTRY

A book By Dean Chavers, Ph. D.

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Navajo Council ups power for legislative counsel

FLAGSTAFF, Ariz. (AP) – The top lawyer for the Navajo Nation's legislative branch can issue opinions, contract with outside attorneys and enforce election codes under a measure passed by tribal lawmakers.

The Tribal Council voted 67-6 in favor of the bill this week that turns over power reserved for the attorney general to the legislative counsel. Navajo President Joe Shirley Jr. has 10 days to veto or approve the measure once it reaches his desk, and at least one lawmaker said he'd be surprised if the president signs it.

Some lawmakers have been at odds with current Attorney General Louis Denetsosie over the years, and have tried to fire him numerous times because they disagreed with his positions. Earlier this week, they lashed out at him for including the council's use of discretionary funds as part of an investigation into allegations of illegal and unethical behavior by tribal government employees, including Shirley.

The bill's sponsor, Katherine Benally, contended Denetsosie is biased toward lawmakers and said the legislative counsel would better represent them. One lawmaker compared the legislative counsel to a medicine man without jish, a sacred bundle of ceremonial items, and said the job cannot be done without the proper tools.

Benally's bill amends the duties of the legislative counsel to also include applying for court orders to enforce subpoenas and applying for special prosecutors. It also places the legislative counsel on a list of people who must be advised when the Navajo Nation is being sued.

Key to the bill was allowing the legislative counsel to issue legal opinions, though some lawmakers questioned how conflicts created when the legislative counsel and attorney general issue dueling opinions would be resolved.

Delegate Kee Allen Begay, an outspoken opponent of Shirley, said he seriously doubted the president would sign the bill.

The council wrapped up its weeklong winter session held in the tribal capital of Window Rock Jan. 29.

Among other items passed was a 20-year $60 million loan to finance much-needed judicial and public safety facilities. The priorities are Tuba City and Crownpoint, N.M.

Lawmakers also sought to clarify the judiciary branch's use of a set of laws based on the tribe's centuries-old values and customs. The council codified the Dine Fundamental Laws in 2002, but Delegate Raymond Joe claimed the laws have been abused and misinterpreted.

Lawmakers voted to amend the fundamental laws to state that they should continue to guide the Navajo way of life but do not supersede tribal laws or policies.

Under the measure, any dispute regarding the validity, application or interpretation of fundamental law will not be heard in Navajo courts but be resolved consensually through peacemaking.

BE A PART OF THE 2010 NATIVE TIMES POWWOW & TRAVEL GUIDE

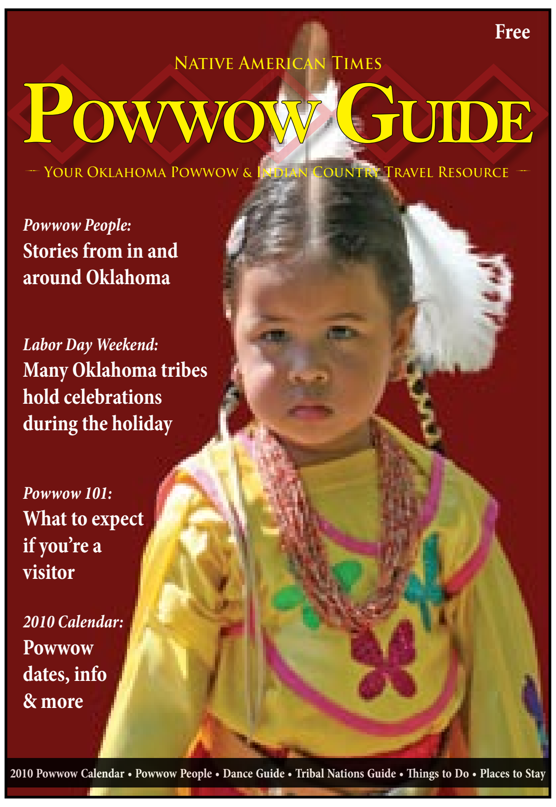
As you can see from the cover, we're switching from a tabloid to a magazine format and the 2010 Guide will be a travel resource as well as event guide.

The Guide will be available at all of Oklahoma's Travel Welcome Centers, the Native American Times' regular distribution points, the Red Earth Festival, area powwows and other special tribal events.

We're looking to feature not only interesting people and powwows, but highlight information about the tribes that make Oklahoma home. The Guide will give readers ideas on what there is to see and do while they're here in Indian Country. We'll point them to cultural activities and tours, places to shop, places to eat and places to stay.

We'll also be featuring some of the people and places that make this a great place to visit.

The Native American Times Powwow Guide will be available by Spring. Our anticipated release date is March 1, 2010.



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NATIVE AMERICAN TIMES

POWWOW GUIDE

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Powwow People:
Stories from in and around Oklahoma

Labor Day Weekend:
Many Oklahoma tribes hold celebrations during the holiday

Powwow 101:
What to expect if you're a visitor

2010 Calendar:
Powwow dates, info & more

2010 Powwow Calendar • Powwow People • Dance Guide • Tribal Nations Guide • Things to Do • Places to Stay

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MUSIC REVIEWS

The Essentials/Redbone

By JAMISON MAHTO
Indigenous in the News

As I head East toward the river road on the main drag of the urban rez, lost to minutes and memories of those times so pivotal to the Native community, gone back to political activism and demands for social justice, I remember the paisley patterned hippie chicks in sandals and granny glasses, the smell of patchouli everywhere and the choppy funk groove foundation below the cool sweat of a low brow chanted vocal.

"Formed in 1968 in Los Angeles, California, by the brothers Patrick Vasquez (bass and vocals) and Lolly Vasquez (guitar and vocals), the name Redbone itself is a joking reference to a Cajun term for a mixed-race person, the band's members being of mixed blood ancestry. The band referenced Cajun and New Orleans culture many times in their lyrics and performing style." So you might believe that but as a native man, I know which bone they were talking about.

The recent re-release of this great Redbone material starts out with the song Light As A Feather which is a song that has roots in all of the great old New Orleans R n' B and features great use of guitar effects and the rhythm section is already burnin' down the house.

The sixth Track Maggie is another solid hit for Redbone and has roots in the Cajun New Orleans tradition of music and the inhabitants of the French Quarter. Maggie is a lady of the night. "Nobody cries when Maggie dies." They fade on a hard jam with lots of syncopation going and the 600-watt Leslie rotating speaker on full tilt.

One of my faves Message From A Drum starts with a tribal vocal chant over rolling drums and segues into a beautiful flute melody with a sentiment that reflects an intense and profound spirituality regarding friendship and love. "It hurts to find some people un-kind."

The song Jerico is not in reference to the ancient city in the West Bank, with historical and Biblical significance, particularly in regards to the Battle of Jericho but in this case is an autobiographical piece on growing up in a suburb of Fresno, CA. "Growing up drinking and stealing"

My old band Ahbleza used to perform the Redbone song Wovoka as a part of our act. "Wovoka (c. 1856 - September 20, 1932), also known as Jack Wilson, was the Northern Paiute religious leader who founded the Ghost Dance movement. Wovoka means, "wood cutter" in the Northern Paiute language. Wovoka was born in Smith Valley area southeast of Carson City, Nevada, around the year 1856."

"Wovoka gained a reputation as a powerful medicine man early in adulthood and is now perceived to have been adept at magic tricks. One feat he often performed was being shot with a shotgun, which may have been similar to the bullet catch "trick". Reports of this feat potentially convinced the Lakota that their "ghost shirts" could stop bullets."

"Wovoka taught that in order to bring his vision to pass the Native Americans must live righteously and perform a traditional round dance, known as the Ghost dance, in a series of five-day gatherings. Important to note is that Wovoka's preaching included messages of non-violence."

Red bone asserts in the voice of the great Native prophet, "All people must dance, keep on dancing keep on dancing, all people must sing, keep on singing, keep on singing for the good times to come."

CD Review:

All Rebel Rockers / Michael Franti & Spearhead

By JAMISON MAHTO
Indigenous in the News
www.iicoc.com

One of the headliners at the RNC main stage and former founding member of The Disposable Heroes of Hiphoprisy, Michael Franti & Spearhead present an eclectic world music mix that includes elements of R n' B, Hip-Hop and Reggae with a message that speaks of a revolutionary ecological social consciousness similar to that of Bob Marley and others who understand music has the power to change.

Spearhead consists of Michael Franti, vocals and guitar, Carl Young on bass, Dave Shul on guitar, Manas Itene on Drums and Raliegh J. Neal, II on keyboards. That's the touring band however the musicianship that I recognize is that of Sly Dunbar and Robbie Shakespeare on drums and bass respectively, former members of Bob Marley's Wailers who are also credited as producers on this CD. Franti has good taste in his choices here and that includes guest appearances on several tracks including Cherine Anderson and Zap Mama.

Although his message has political import and substantial lyrical power in that regard Michael never strays far from the rock and sway of the dark Jamaican dance hall sound. To me, its' way more important that people dance because when you understand the fact that dancing has been outlawed and taboo in certain societies and cultures the mere act of dancing becomes an act of revolution

The first track, Rude Boys Back in Town has me swaying down the back alley of the night watch like a pro. Watch out I'm comin'! Let me tell ya, the rude boys back in town.

A Little Bit of Riddim featuring Cherine Anderson on the second track is all you need. This brutha' knows how to rock it. It's the stuff that makes for legendary bike ridin'.

The track Life in the City is based on a 1 – 3 Major to minor combination of reggae, rock and hip hop elements. Michael sings, "ai-yi-yi, put your hands up high, 'cuz ya never know how long you're gonna live 'til ya die!" Some holdin' on, so damn gone, spend their whole life with the TV on. So if you love somebody better tell them so cause you never ever ever know when they gonna go. If they love you back just give thanks, can't keep love like money in the bank." It's a great lyric.

Hey World (Remote Control Version) the fourth track is philosophical advice to let go of the remote control and take control over the events of our life. It is also a call to action. Get your ass up off the couch and do somethin' Yo! Once again he rocks. He's good, very good at breaking it down. His musicians understand the highs and lows of playing good music. It's called a sense of dynamics. Nothing is static; it is in continual motion and totally about dancing.

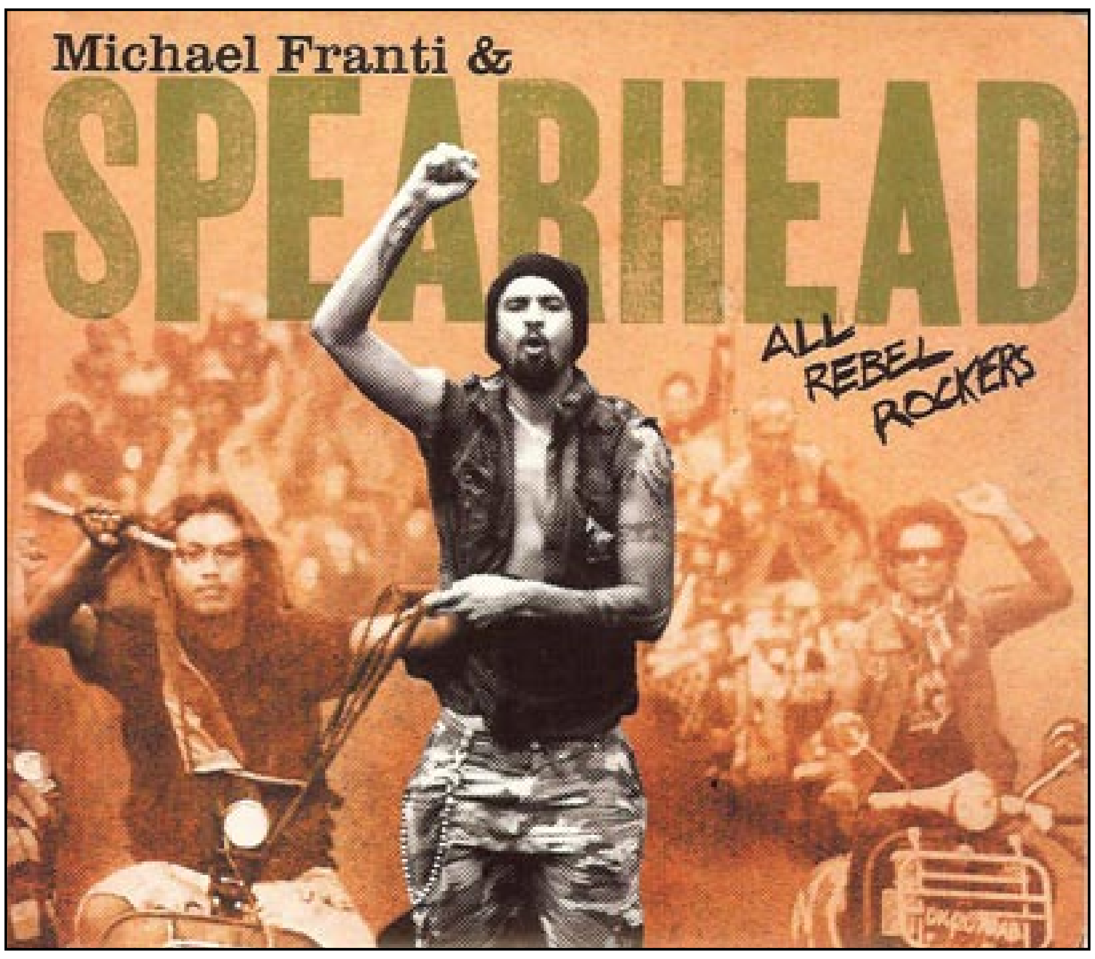
All I Want Is You is a low and slow, very laid back message of love. There is a tinge of melancholy to this song and it features the refrain from which the album title is taken, "All Rebel Rockers, All Rebel Rockers!"

Soundsystem is a song that features the vocals of Cherine Anderson and the female voice is a great addition to the sound. Is this related to the Dub movement in Jamaica where the people would set up huge sound systems and dance till the early morning'? This is definitely more r n b than anything. It's still got groove galore.

The Future is a fairly inclusive title as Franti sings, "They tell you the future's a big wonderland and that homeland security has a career for you. Don't you believe what they told you before; it's the same frickin' lies that they'll tell you some more." Combining hip-hop with other elements is a musical trend that combines the best of various influences. This is what great musicians do. They work it.

Nobody Right Nobody Wrong starts with an Acoustic guitar intro is nice touch. With incredible passion Franti sings, "It's hard, this livin, this life we been given, locked in your soul or locked up in prison, remember you got to reach high to be risen, the day you let it go is the day you are forgiven. One man got a jet fighter, the other got a song. Nobody right, nobody wrong."

I've got to be able to ride this bike crazed, alone and on top of rush hour traffic down Hennepin Avenue under the pale moon light of salvation, stoned and on the hunt, looking for legendary in a world that has forgotten the legends that bore them through the hard times. Michael Franti & Spearhead has got me righteous once again. The revolution will be televised and Michael Franti is going to be there.



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Discography
1994: Home
1997: Chocolate Supa Highway
2001: Stay Human
2003: Everyone Deserves Music
2006: Yell Fire!
2008: All Rebel Rockers

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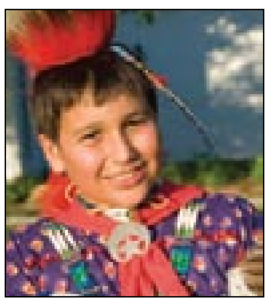

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NATIVE AMERICAN TIMES

VOLUME 16 • ISSUE 7 • PUBLISHED WEEKLY • FEBRUARY 12, 2010

Former C&A officials convicted

Fourteen convicted after investigation of financial activities of Cheyenne-Arapaho Business Committee.

By DEPT. OF JUSTICE
Western Oklahoma District

OKLAHOMA CITY – A federal jury found William F. Blind, Jr. (aka “Bill Blind”), 68, and his wife, Vinita H. Sankey, 60, both of Canton, Okla., guilty of conspiracy and embezzlement of more than $150,000 of funds belonging to the Cheyenne and Arapaho Tribes of Oklahoma (“Tribes”), including net gaming revenues derived from the Lucky Star Casinos, Sanford C. Coats, U.S. Attorney for the Western District of Oklahoma announced on Feb. 4.

“These defendants used their elected positions within the Tribe to take funds for improper and personal use,” said U.S. Attorney Coats. “Tribal elected officials must be held to the same standard as other elected government officials. I commend the FBI agents and prosecutors who worked diligently on these cases for six years in order to expose this corruption and to bring these 14 defendants to justice.”

Blind and Sankey were elected to the Tribe’s Business Committee as representatives for the Arapaho District One (A-1) in 1998 and served on the Business Committee until 2006. Blind and Sankey also had served as Tribal Tax Commissioners. Blind served for a period as Tribal Chairman and Sankey served for a period as Tribal Secretary.

Evidence at trial showed that, between 2000 and 2006, Blind and Sankey conspired to embezzle tribal funds entrusted to them by virtue of their elected positions through submission of various travel claims for expenses related to conferences they did not attend, improper reimbursements, and payment for expenses of relatives to which they were not entitled.

In addition, evidence showed that tribal funds were used to purchase cashiers’ checks from which cash was retained for personal use, and that checks were improperly drawn on the Tribal operating and tax accounts for personal use. Also, evidence showed that tribal funds were

See **OFFICIALS** *Continued on Page 3*

Jeff Carpenter, left, and Brad Clonch are “Injunuity.” The Oklahoma duo will be performing their brand of Native music in Switzerland this summer. COURTESY PHOTO

Not your grandfather’s flute music

By WESLEY MAHAN
Native American Times

ADA, Okla. – What happens when you mix the Native American flute, a guitar, and some drums together?

One thing you might not think of is award winning folk/rock music. However, that is what happened when Brad Clonch (Mississippi Choctaw) and Jeff Carpenter (Chickasaw) came together to form Injunuity.

Formed in 2007, the group won a NAMMY the following year for Best Debut/Duo Group.

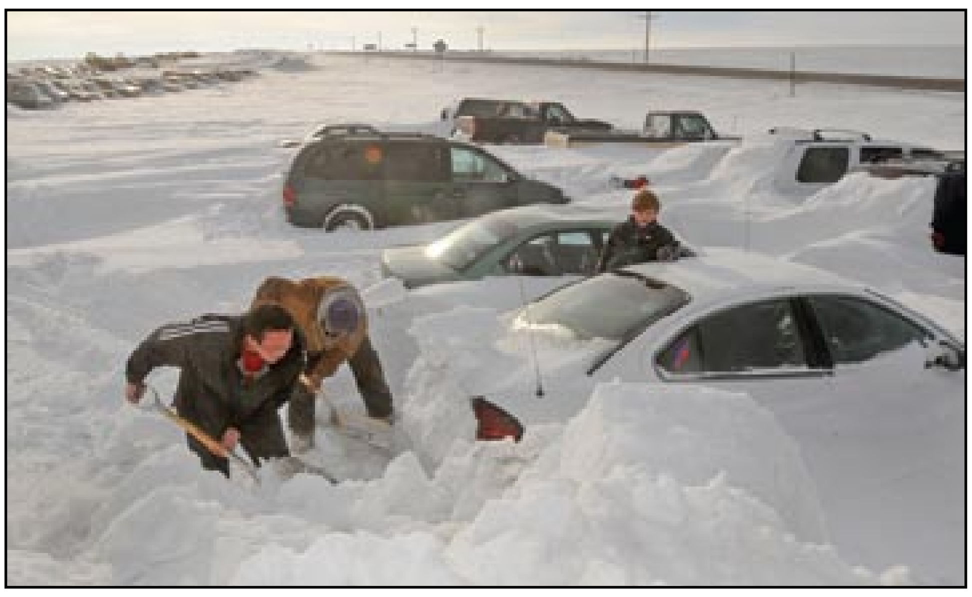
“He (Brad) was doing his own solo project with the flute. He had a show coming up and said ‘hey Jeff I want you to play guitar with me at the show,’” said Carpenter.

So the two teamed up and wrote about six or seven songs for the show. The performance turned out to be a big success. “People really seemed to like it. They really got into that style of music. From there it really took off,” said Carpenter.

The duo then quickly put together an EP to get their sound out there. They began playing small shows around Oklahoma and added other members to round out the band. The group has since branched out playing shows across the country, from Alabama to New Mexico to Wisconsin. This summer the original duo will head to Switzerland for a European tour.

The music is something new and unique by going

See **MUSIC** *Continued on Page 4*



In this photo taken on Feb. 2, Daryl Scott, left, and Ted Rousseau dig out cars at Rousseau’s father’s auto service center in Ridgeview, S.D., a community on the Cheyenne River Indian Reservation, while Rousseau’s son Kaden, 5, looks on. The cars were buried by an ice storm and blizzard that swept through the region nearly two weeks earlier.
AP PHOTO/STEVE McENROE

Tribe without power, water for more than 2 weeks

By WAYNE ORTMAN
Associated Press Writer

EAGLE BUTTE, S.D. (AP) – Tribal officials prepared Feb. 3 to go door to door to assess needs on the Cheyenne River Indian Reservation, where some residents were still without electricity and running water nearly two weeks after an ice storm.

Emergency shelters were still open, but seeing fewer people and serving more as distribution centers for food or bottled water. Utility crews continued working through snow and below-freezing temperatures to rebuild above-ground power lines. Federal officials were traveling across the reservation in north central South Dakota and elsewhere to assess damage for possible federal assistance.

And Joe Brings Plenty, in his first term as elected chairman of the impoverished,

See **TRIBE** *Continued on Page 4*

Self-help guru in court on manslaughter charges

By FELICIA FONSECA and AMANDA LEE MYERS
Associated Press Writers

CAMP VERDE, Ariz. (AP) – Self-help guru James Arthur Ray says it was all a tragic accident when his followers began collapsing one by one in a sweat lodge at his retreat, with three of them dying. As unfortunate as the ordeal was, he says the participants knew about the risks the ceremony presented.

Prosecutors say it’s a blatant case of manslaughter by a man who recklessly crammed dozens of people in a 400-square-foot sweat lodge and chided them for wanting to leave, even as people were vomiting, getting burned by hot rocks and lying lifeless on the ground.

The two sides will be on display in coming months now that prosecutors have charged Ray with manslaughter in a case that could send him to prison for more than 35 years. The 52-year-old Ray said nothing during his first court appearance Feb. 4, and his lawyer entered a not guilty plea.

The prospect of a conviction against Ray will depend on whether jurors view the episode as an accident or a criminal act in which he recklessly caused the deaths of the victims, the definition of manslaughter in Arizona.

Despite the shocking details that have emerged from that night in the sweat lodge, legal experts say prosecutors won’t have an easy time landing a conviction.

Ray’s strongest defense will be that the participants were made aware of the risks the ceremony presented, including extreme temperatures in a small space and the possibility of injury or death, and voluntarily went in, criminal defense attorneys said.

But that won’t necessarily put Ray in the clear.

“Even though they assumed risks, that doesn’t necessarily take the defendant off the hook,” said Roy Black, a Miami defense attorney whose clients have included Rush Limbaugh and William Kennedy Smith. “He has an obligation to people. He’s the one leading the program, he has a responsibility to make sure it’s run safely.”

Any evidence of illnesses at prior Ray-led events, cover-up or lying about incidents and testimony that Ray ignored signs of medical distress would bode well for prosecutors, said former federal prosecutor Laurie Levenson, a law professor at Loyola Law School in Los Angeles.

James Arthur Ray said nothing during his first court appearance last week.

Police reports released in the case show a detailed investigation that found previous injuries at Ray-led events, and witnesses who said Ray

See **GURU** *Continued on Page 4*

INTER-TRIBAL
COUNCIL INC.

Seated left to right are Chief Tom Gamble, Miami Nation; Chief John Froman, Peoria Tribe; Chief John Ballard, Ottawa Tribe; and Vice-Chairman J.R. Mathews, Quapaw Tribe. Standing left to right are Chief Bill Follis, Modoc Tribe; Bryan Moore, Chief Information Officer; and Kim Chuculate, Administrative Officer of Northeastern Tribal Health System.

Okla. tribes get funds for new medical clinic

Submitted By KIM HAIRE
Northeastern Tribal Health System

MIAMI, Okla. – The US Department of Housing and Urban Development recently announced funding for the Fiscal Year 2009 Indian Community Development Block Grants. Five tribes in Ottawa County to include Miami Nation, the Peoria Tribe of Indians, the Ottawa Tribe, the Modoc Tribe and the Quapaw Tribe have executed funding agreements with HUD for construction funds to build a medical clinic and associated administrative offices for the Northeastern Tribal Health System.

"This is a major step in improving health care for the Tribal community in Northeast Oklahoma," NTHS Governing Board Chairman and Peoria Tribal Representative Terry Kinder. "I'd like to extend a special thank you to the participating Tribes for submitting their fiscal year 2009 grant proposals for NTHS."

ICDBG applications were submitted by NTHS on behalf of the Modoc Tribe for Health Programs Administration, the Peoria Tribe for Community Health, the Miami Tribe for Dental and Optometry, the Quapaw Tribe for Pharmacy and Behavioral Health, and the Ottawa Tribe for Diabetes Education and Physical Therapy. This project brings approximately four million federal dollars into Northeast Oklahoma for our tribal community.

Phase 1 of this multi-phase system will allow all medical departments with the exception of family Providers and their staff along with Lab, X-ray, Triage and Medical Records to relocate. Building in phases will allow NTHS to keep family medicine as one entity and to more effectively and efficiently provide the necessary medical services for the community.

Kimberlee Chuculate, NTHS Administrative Officer and Bryan Moore, NTHS Chief Information Officer, will serve as the Project Director and Project Manager respectively. The US Corps of Engineers will serve as a technical advisor throughout the process. They will assist with the contract solicitation, selection, design review, quality assurance, final and warranty inspections.

"The Northeastern Tribal Health System is passionate about patient care. We are very excited about this opportunity to build a new facility and have the ability to expand services. We are grateful for the support of the Inter-Tribal Council, participating tribes and the NTHS Governing Board," said Chuculate. "This project will allow greater services for the Native American people."

The construction project is expected to begin mid-summer on tribal trust property owned by the Peoria Tribe located on US Highway 69A just north of the clinic's current location. "This historical event, a collaboration of five Tribes in the HUD Southern Plains Regions, has never been done before and we are excited to be a part of this monumental occasion," Chief John Froman.

"A special thank you to the NTHS Governing Board and to NTHS staff, Ted Bearden and Luann Buffalo, who were able to provide critical information for the grant applications prior to the onset of our reporting systems," stated Moore. "Our number one priority is to meet the health care and medical needs of the tribal community."

MCN hosting annual 'To Bridge a Gap' conference

OKMULGEE, Okla. – The Muscogee Creek Nation will be hosting the 9th Annual "To Bridge A Gap" Conference, in collaboration with the National Forest Service March 29 to April 1. This conference is designed to strengthen Government-to-Government relationships between the USDA Forest Service and federally recognized Tribal Governments with interests in our Forests. The Forest Service and Tribal Governments have a desire and obligation to establish Government-to-Government relationships where there are mutual interests in managing the cultural, natural, or social resources of the National Forests.

The conference will be held at the Southern Hills Marriott Hotel in Tulsa, Oklahoma and will provide opportunities for Tribal and Forest Service leaders to share information about their respective missions, values, program activities, and interests.

Topics for this year's To Bridge A Gap will include:
- **GPS and GPR (Ground Penetrating Radar) for preservation.**
- **We Are Distinctly Unique Peoples and Cultures**
- **Tribal Consultation Best Practices**
- **Tribal and NFS Collaborative Programs**
- **Archaeological Resources Protection Act (ARPA) and Vandalism Issues**
- **Native American Graves Protection and Repatriation Act (NAGPRA)**
- **GIS (Geographic Information System): Benefits for Preservation**
- **Tribal Environmental Programs and Issues**
- **National Tribal Historic Preservation Program: Updates and Application Process**

Guest Speaker will be Jefferson Keel, Lt. Governor of the Chickasaw Nation and President of the National Congress of American Indian.

Several federal and state agencies will be present including National Forest Service from various regions, Army Corp. of Engineers, State Historic Preservation Offices, National Park Service, and National Resources Conservation Service.

The To Bridge A Gap Conference is an opportunity to discuss tribal relations and cultural preservation issues, and participate with others whom are dedicated to improving this relationship.

For more information including registration forms, call Joyce Bear, MCN, Cultural Preservation Department at (918) 732-7731; or Johnnie Jacobs at (918) 732-7835, johnniej@muscogeenation-nsn.gov

Conference registration and hotel information can also be found on the Muscogee Creek Nation website at www.muscogeenation-nsn.gov under Bulletins on the homepage.

'Remember the Removal' rides again

TAHLEQUAH, Okla. – The Cherokee Nation is looking for a few stalwart bicyclers with an avid interest in Cherokee history to participate in the Remember the Removal bike ride this summer.

During the 2010 Remember the Removal Project, a challenging 1,000 mile bike ride, a selected group of Cherokee students will retrace the historic Trail of Tears, riding from the original Cherokee homelands Georgia and ending in Tahlequah, Okla., the capitol of the Cherokee Nation. This is the third such ride to be sponsored by the tribe, with the original ride first completed in 1984 and a 25th anniversary ride held last year.

The bike ride begins in early June and will end approximately 20 days later, back in Tahlequah. As weather and terrain permits, the group will camp along the route some nights, while other nights will be spent in commercial lodging.

The deadline to apply is March 1. Space is limited to 15 riders. To qualify, applicants must be a citizen of the Cherokee Nation and a student in high school or college and at least 16 years old. Selected riders will be supplied with a bike, riding gear, meals, transportation and lodging, but will need to bring their own changes of clothing, toiletries, bedding and spending money. To apply to be part of the 2010 Remember the Removal ride, visit http://www.remembertheremoval.org/signup/ or call (918) 453-5498.

Drew Edmondson to speak at Seminole Domestic Violence Awareness Banquet

By JILL PRIMEAUX
Seminole Nation

SEMINOLE, Okla. – Oklahoma Attorney General Edmondson will speak at the Seminole Nation Domestic Violence Banquet and Style Show at 6 p.m. on Feb. 20 at the Enoch Kelley Haney Center at Seminole State College.

Edmondson was elected Attorney General in 1994, and was re-elected in 1998, 2002 and 2006.

"It is an honor to have Attorney General Edmondson to speak at the Seminole Nation Domestic Violence Banquet to help in the effort to raise funds for the Seminole Nation Domestic Violence Safe House," Chief Leonard M. Harjo said.

The Seminole Nation Domestic Violence Awareness Banquet tickets are $25 which includes entrance into the Style Show. The Seminole Nation Domestic Violence Banquet also has two sponsorship levels. Turquoise Level $500: Includes 8 tickets, 1 table reservation, honorable mention in agenda and 8 gift bags. Coral Level $350: Includes 8 tickets, 1 table reservation, and honorable mention in agenda. Both Sponsorships guarantee up-front seating. All proceeds go to the Domestic Violence Safe House Project. For more information about the banquet, or to donate to the SN Domestic Violence Safe House call the Seminole Nation Domestic Violence program at 405-382-3762.

'Meet Christopher' is a winner

A tween book published by the National Museum of the American Indian featuring an Osage boy is named Best Middle School Book.

By KARA BRIGGS
American Indian News Service

WASHINGTON – "Meet Christopher: An Osage Indian Boy from Oklahoma" has been named the Best Middle School Book for 2009 by the American Indian Library Association.

Author Genevieve Simermeyer selected her cousin as the focus of the book, the fourth in the My World series published by the Smithsonian's National Museum of the American Indian. Christopher Cote lives in Skiatook, Okla., a town on the border of the Osage reservation. Simermeyer, who is the museum's school programs manager, and Katherine Fogden, who is a museum photographer and Mohawk, traveled to Oklahoma to document Christopher's life.

"I think what makes him interesting is that he is a lot like every other kid in his school," Simermeyer said. "He's in the band, he likes to play the trombone. He very much has a sense of not having to be only one thing or another. Participating in all the extracurricular activities doesn't impinge on being an Osage person. They are all a part of who he is; he doesn't feel like one thing is more important than the other."

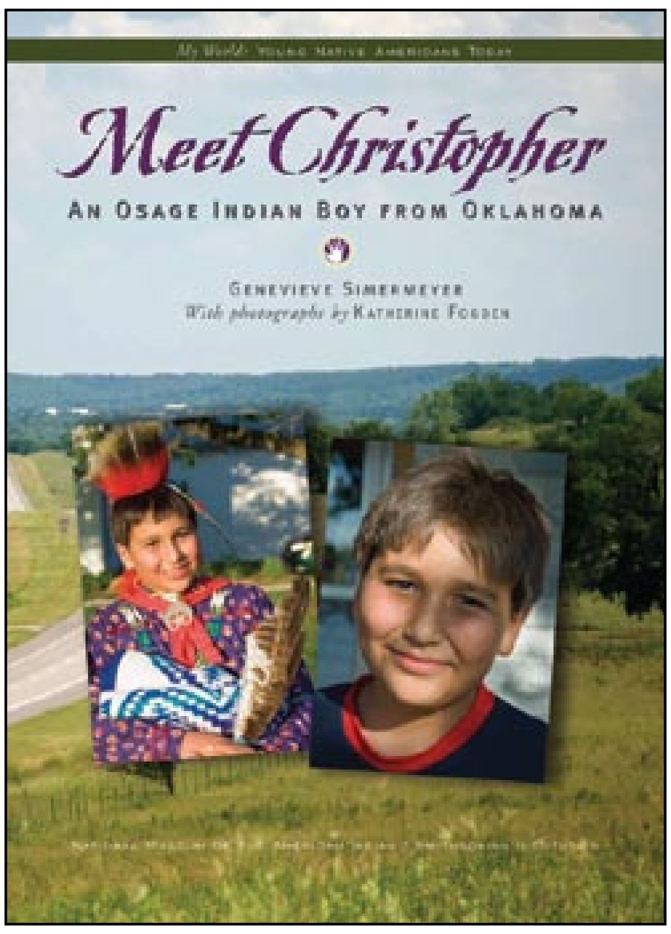
Christopher was 11 when the author began her research by chatting with him on the phone. Producing the book took over two years, and now Christopher is a freshman in high school. Simermeyer said he is proud to be the protagonist, and his family is proud of his willingness to share his life story.

But the book isn't only about a boy, it's also about his multigenerational Osage family. One scene describes Christopher going with his parents and older brother to Osage language class at the library. His family stopped routinely speaking Osage when his great-grandmother was a young girl.

The book explains, "One of our teachers, Mr. Lookout, told us that we are pioneers in re-learning Osage. Our class has people of all ages in it—kids, teenagers, adults and elders—and all of us are excited to be hearing and speaking our original language."

Two other books received awards from the American Indian Library Association. Lurline Wailana McGregor's "Between the Deep Blue Sea and Me: A Novel" (Kamehameha Publishing) was named Best Young Adult Book; and Thomas King's "A Coyote Solstice Tale" (Groundwood Books), illustrated by Gary Clement, was named Best Picture Book.

"Meet Christopher: An Osage Indian Boy from Oklahoma" can be purchased by going to the museum's website, at http://AmericanIndian.si.edu/MeetChristopher, or from Council Oak Books at www.counciloakbooks.com.


My World: Young Native Americans Today
Meet Christopher
An Osage Indian Boy from Oklahoma
Genevieve Simermeyer
With photographs by Katherine Fogden

"Meet Christopher" isn't only about Christopher. It's also about his multi-generational Osage family.

Wyandotte casino plans put a damper on possible Kansas development

By FRED MANN
The Wichita Eagle

TOPEKA, Kan. (AP) – Concerns about a proposed tribal casino in Park City may scuttle plans for a Sumner County casino.

After two months of contract negotiations with the Kansas Lottery, developers of the Chisholm Creek Casino Resort near Mulvane remain concerned about possible competition from the tribal casino, the lottery's executive director, Ed Van Petten, said Thursday.

"We have agreed to a few safeguards in that regard, but I don't know we're going to get to the point where they're completely comfortable going ahead or not," he said.

Negotiations could be done by the middle or end of next week. "But I do not know if that means we're going to be done with a contract, or without," Van Petten said.

If developers don't reach a contract agreement with the state, they can't build the casino. The lottery then would reopen bidding in the south-central gaming zone, Van Petten said. That could mean a delay of at least 18 months.

Chisholm Creek partners include Och-Ziff Real Estate of New York, which would own 50 percent of the project; Lakes Entertainment of Minnesota, with 17 percent ownership; and Clairvest Group of Canada with 33 percent.

Negotiations have been under way since early December, when developers asked for more time just as the state's gaming board was to vote on a contract.

"It's been long enough," Van Petten said.

Chisholm Creek has planned a $225 million casino at the Mulvane exit off the Kansas Turnpike. It has said it would open a $125 million first phase by September 2011. That phase would feature 1,300 slot machines and 30 gaming tables, a buffet, restaurant, multi-function entertainment venue and an EMS facility. A third party was to open a hotel within six months of the casino opening.

The original contract had come up for a vote by the Lottery Gaming Facilities Review Board on Dec. 1. Just before the vote, Chisholm Creek asked that the board send it back to the lottery, which would own the casino, for more negotiations. It cited plans by the Wyandotte Tribe of Oklahoma to build a casino in Park City as the main reason.

Financial consultants hired by the state had said a tribal casino in Park City would seriously affect Sumner County's casino. One consultant estimated it would lower the revenue at Chisholm Creek by 21.5 percent.

A tribal casino wouldn't pay money to the state. A Sumner County casino would be required by state law to pay 22 percent of its gambling revenue to the state, and 5 percent to local governments and a problem gambling fund.

The Wyandotte Tribe's plans are no closer to reality than they were in December. The tribe, which has owned 10.5 acres near Park City since 1992, has applied to the Department of the Interior to have the land put in trust for gaming purposes. The application was filed in 1996 and updated in 2006.

A representative of the Wyandotte said the tribe is still waiting to hear from the Interior Department about its application.

But Doug Spangler, the tribe's director of governmental affairs, also said, "I think it's imminent. All the requirements have been fulfilled."

Kansas Attorney General Steven Six has objected to the tribal proposal, and so has U.S. Rep. Todd Tiahrt, R-Goddard.

If the application is approved, the tribe would be eligible to open a Class II, or bingo-style, casino. It would have to negotiate a compact with the state to conduct Class III, or Las Vegas-style, gaming, which is the type of gambling that would take place at Chisholm Creek.

Van Petten said other small matters remain to be resolved in negotiations with Chisholm Creek, but the competition with the tribal proposal is the main issue.

Chisholm Creek has not expressed objections to two bills in the state Legislature that would encourage track owners to put slot machines at their tracks by raising the amount of revenue they could keep from the machines.

The bills could mean slots for Wichita Greyhound Park, pending a new vote in Sedgwick County.

OFFICIALS

Continued from Page 1

used to purchase various vehicles (including a 2001 Dodge Pickup, 2002 Lincoln Town Car, Chrysler 300 M, and a 2003 Dodge 1500 Quad Cab Pickup), two riding lawn mowers, and a portable storage building, which were not returned to the Tribes upon leaving office. In total, more than $150,000 of Tribal funds were embezzled or converted.

The pair was originally indicted in November of 2008. The trial lasted six days and the jury deliberated about six hours before finding Sankey guilty on conspiracy and 21 counts of embezzlement. The jury found Blind guilty of conspiracy and eight counts of embezzlement and found him not guilty on a single count of embezzlement.

At sentencing, Blind and Sankey each face up to five years in federal prison, a $250,000 fine, and restitution on each count. Sentencing for both defendants has been set for May 5, 2010.

Related Case Prosecution Summary

The case against Blind and Sankey arose out of a long-term investigation of financial activities of the 33rd Cheyenne-Arapaho Business Committee which has also resulted in the conviction of the following individuals in prior separate cases:

1. Robert Tabor, 62, of Calumet, Okla., pleaded guilty to conspiracy to embezzle more than $114,000 of net gaming revenues derived from the Lucky Star Casinos. Tabor was the Arapaho District A-2 elected representative and Chairman of the Cheyenne-Arapaho Business Committee. In April of 2008 he was sentenced to serve 12 months in federal prison and was ordered to pay $114,376.47 in restitution. (Case No. CR-07-211)
2. Colleen Tabor, 49, of Calumet, Okla., pleaded guilty to embezzlement of $7,646.60 of Cheyenne-Arapaho Tribal funds derived from the Lucky Star Casinos. She was the wife of Robert Tabor. In April of 2008 she was sentenced to serve four years probation and pay $7,646.60 in restitution. (Case No. CR-07-211)
3. James Wayne Pedro, Sr., 69, of El Reno, Okla., pleaded guilty to embezzling gaming revenues from the Lucky Star Casinos and also pleaded guilty to making a fraudulent statement to HUD. Pedro was an elected member of the Business Committee of the Cheyenne-Arapaho Tribes of Oklahoma. In April of 2006 he was sentenced to 30 months in federal prison and ordered to pay $193,235.77 in restitution to the Cheyenne-Arapaho Tribes of Oklahoma and $6,277 to the Oklahoma Housing and Finance Agency. (Case No. CR-05-203)
4. Peggy Bigpond, 53, of Concho, Okla., pleaded guilty to unlawfully receiving and converting gaming revenues from the Lucky Star Casinos to her own use. Bigpond worked as Pedro's secretary during a portion of his term of office on the Business Committee of the Cheyenne-Arapaho Tribes of Oklahoma. In April of 2006 Bigpond was sentenced to 16 months in federal prison and ordered to pay $32,276.66 in restitution to the Cheyenne-Arapaho Tribes of Oklahoma. (Case No. CR-05-204)
5. Lea E. Schantz, 42, of El Reno, Okla., pleaded guilty to receiving and converting gaming revenues from the Lucky Star Casinos, knowing that the funds had been embezzled. Schantz also pleaded guilty to making a false statement to HUD. In April of 2006 Schantz was sentenced to serve eight months in federal prison and ordered to pay $48,434 and $6,277 in restitution. (Case No. CR-05-205)
6. Vera E. Franklin, 55, of El Reno, Okla., pleaded guilty to embezzlement of $7,000 of Cheyenne-Arapaho net gaming revenues from the Lucky Star Casinos. Franklin was an elected member of the Business Committee of the Cheyenne-Arapaho Tribes of Oklahoma, serving as the Cheyenne District 2 representative. Franklin was sentenced in October 2007 to serve one month in federal prison and pay $7,000 in restitution. (Case No. CR-07-73)
7. Louella Oldbear, 56, of Del City, Okla., was convicted by a jury in November 2007 of embezzling over $17,000 and making a false statement to the FBI about the use of Cheyenne-Arapaho tribal money to purchase vehicles. She was sentenced to serve 12 months and one day in federal prison and ordered to pay $17,064.94 in restitution to the Cheyenne-Arapaho Tribes, and serve three years of supervised release and perform 104 hours of community service following her release from prison. Oldbear was Secretary to a Cheyenne-Arapaho Business Committee member. (Case No. CR-07-77).
8. Renee Island, 43, of Calumet, Okla., was convicted by a jury in January of 2008 of conspiracy and embezzlement of Cheyenne-Arapaho Tribal funds derived from the Lucky Star Casinos involving transfers of tribal funds between January and September 2003. She was sentenced to serve 10 months in prison and pay $34,837.38 in restitution to the Cheyenne and Arapaho Tribes and serve three years of supervised release following her release from prison. Island was employed by the Cheyenne-Arapaho A-2 District as the secretary to Robert Tabor. (Case No. CR-07-49)
9. Edward Dunn Whiteskunk, 51, of Hammond, Okla., pleaded guilty to embezzling net gaming revenues from the Lucky Star Casinos. He was sentenced to serve one year and one day in prison, pay $98,865.97 in restitution to the Cheyenne and Arapaho Tribes and serve three years of supervised release following his release from prison. Whiteskunk served as a member of the Cheyenne-Arapaho Business Committee and was the elected representative of the Cheyenne District 4. (Case No. CR-08-35)
10. Roy D. Bullcoming, 54, of Seiling, Okla., pleaded guilty to embezzlement of net gaming revenues from the Lucky Star Casinos. He was sentenced to serve 36 months in prison, pay $101,585.68 in restitution to the Cheyenne and Arapaho Tribes and serve three years of supervised release following his release from prison. Bullcoming served as a Business Committee Representative of the Cheyenne and Arapaho Tribes, representing the tribal membership of Cheyenne District 1. He also served as a ceremonial Peace Chief for the Cheyenne Tribe. (Case No. CR-08-55).
11. Eugene Blackbear, Jr., 56, of Watonga, Okla., pleaded guilty to embezzlement from the Lucky Star Casinos. He was sentenced to serve five years probation and pay $14,843.51 in restitution to the Cheyenne and Arapaho Tribes. Blackbear was an employee of the Tribes. (Case No. CR-08-141)
12. Robert Roy Woods, Sr., 64, of El Reno, Okla., pleaded guilty to defrauding Social Security by failing to report income he was earning from the Arapaho District One (A-1) office for his self-employed labor. Woods was sentenced to serve three years probation and pay $13,312.86 in restitution to the Cheyenne and Arapaho Tribes. (Case No. CR-07-024)

All of these cases are the result of investigations conducted by the FBI and were prosecuted by Assistant U.S. Attorneys Jim Robinson and Arvo Mikkanen.

NATIVE AMERICAN TIMES

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Subscription rates: $65.00 for fifty-two issues, $32.50 for twenty-six issues, or $16.25 for thirteen issues. (Rates are for postage and handling) Send check or money order to:

NATIVE AMERICAN TIMES
Attn: Subscriptions
P.O. Box 411
Tahlequah, OK 74465-0411

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Chocolate's Indigenous history makes for sweet, spicy tale

From the Chickasaw's Bedré brand to the Smithsonians' Mitsitam Cafe's concoctions, chocolate is a Native sweet treat.

By KARA BRIGGS
American Indian News Service

WASHINGTON – Chocolate is a flavor as old and varied as the Americas, says Richard Hetzler, executive chef at the acclaimed Mitsitam Cafe at the Smithsonian's National Museum of the American Indian in Washington, D.C.

Mayans transplanted the cacao tree from the rainforest to their villages and fermented, dried and roasted its seeds to concoct a decidedly unsweet drink involving chilies and lots of froth.

The Aztec were drinking the bitter brew when the Spanish Conquistadors arrived in the 1520s. Although the Spaniards didn't like the beverage, they hauled the cacao seeds back to Europe. A century later, when someone thought to add sugar—a luxury the ancient Mayans didn't have—this indigenous American flavor became a lasting worldwide sensation.

Native ties to making chocolate continue into the 21st century via Bedré Fine Chocolates, a company the Chickasaw Nation of Oklahoma bought in 2000. Bedré, sold in Neiman Marcus and Bloomingdale's department stores, is particularly proud to provide the guitar-shaped chocolates to three of the Seminole Nation's Hard Rock© hotels. Guests find the delicious products of the only Native American-owned chocolate company in the United States on their pillows.

At the Smithsonian's Mitsitam Cafe, Hetzler likes to cook chocolate the old-school way, though with a twist. His Mexican hot chocolate is both sweet and spiced with pasilla peppers. And the Mitsitam's Chocolate and Coconut Soup draws out the chocolate's distinctive flavor with coconut milk, onions and pasilla negro chile peppers.

Hetzler will demonstrate cooking with chocolate during the museum's "Power of Chocolate" festival on Feb. 13-14. The festival will travel back to the roots of chocolate with Bolivian cocoa farmers and presentations about the history, mythology and art surrounding its origins.

New tastes are part of the "Power of Chocolate," a festival, which will be celebrated at the Smithsonian's National Museum of the American Indian on Feb. 13-14. PHOTO BY KATHERINE FOGDEN

The Mitsitam Cafe's Chocolate and Coconut Soup, garnished with cocoa-dusted plantains

Serves 3-4

1 medium white onion, diced
2 medium shallots, diced
3 dried pasilla negro chile peppers
2 cups half-and-half
2 cups heavy cream
1 14-oz. can of coconut milk
8 oz. bittersweet chocolate (74 percent)

For garnish:
1 green plantain
¼ cup cocoa powder
¼ cup sugar

To prepare:
For the soup, sauté onions, shallots and the dried chiles until translucent. Add cream and half-and-half; bring to a boil. Remove from heat and add chocolate. Whisk until blended. Add coconut milk. Puree in blender. Season lightly with salt.

For garnish, peel a green plantain and slice fruit into thin discs. Lightly deep fry until crispy. Stir together cocoa and sugar, and use the mixture to lightly coat the fried plantain chips. Scatter the cocoa-coated chips atop each serving of soup.

The Mitsitam Cafe's Mexican hot chocolate recipe

Serves 4-5

1 gallon milk

½ stick Mexican or regular cinnamon

3 arbol chilies

1 pasilla pepper, or dried poblano

1 cup sugar

3 pieces Mexican chocolate

1 cup cocoa powder

To prepare:

Heat milk with cinnamon and dried peppers. Once milk has scalded, remove cinnamon and dried peppers, and remove from heat. Break up Mexican chocolate into small pieces. Whisk in sugar, cocoa powder and Mexican chocolate pieces. Place the combined chocolate milk on heat, and whisk until it simmers. Serve immediately.

GURU

Continued from Page 1

ignored growing signs that the ceremony had gone terribly wrong.

Should the case go to trial, testimony is expected to include cult experts, medical professionals, psychologists, American Indian sweat lodge leaders, former Ray employees and participants of various Ray-led events.

The charges came nearly four months after Ray led more than 50 people into the sauna-like sweat lodge at a retreat he rented near Sedona.

The ceremony was intended to be almost a religious awakening and the highlight of Ray's "Spiritual Warrior" retreat. About halfway through the ceremony, people began feeling ill, vomiting and collapsing. Three people who never regained consciousness died at hospitals – Kirby Brown, 38, of Westtown, N.Y.; James Shore, 40, of Milwaukee; and Liz Neuman, 49, of Prior Lake, Minn. Eighteen others were hospitalized.

The sweat lodge was built in 2008 specifically for Ray's event and used numerous other times without incident. What happened inside of the pitch-black structure last October depends on who you ask.

Some participants said Ray highly encouraged them to stay inside, scolded them for leaving and ignored repeated pleas for help. His attorneys say participants were free to leave as they pleased and Ray was unaware of any problems until after the two-hour ceremony ended.

Defense attorneys said Ray would fare better with jurors who acknowledge there are risks in life and take responsibility for their actions, have Libertarian political views and do not want government control of their lives. Levenson said prosecutors would benefit from jurors who tend to stick to conventional religion and medicine because they are less likely to endorse sweat-lodge ceremonies.

Black said it would be interesting to see whether the jury is influenced by any claims of brainwashing. The sweat lodge participants had endured five days of fasting and sleep-deprivation before the ceremony began.

For now, Ray remains in an Arizona jail on a $5 million bond – a figure his attorneys want lowered because Ray has no criminal history. He faces three to 12 1/2 years in prison on each of the three manslaughter charges if he's convicted, with probation being an option.

Regardless of the outcome of the criminal case, Ray could face deep financial troubles brought on by the episode as his self-help empire crumbles. He made millions with a motivational mantra that preaches spiritual and financial wealth, and the lucrative speaking gigs and books have dried up.

He also faces the likelihood of several costly civil lawsuits filed by the victims that could further erode his wealth.

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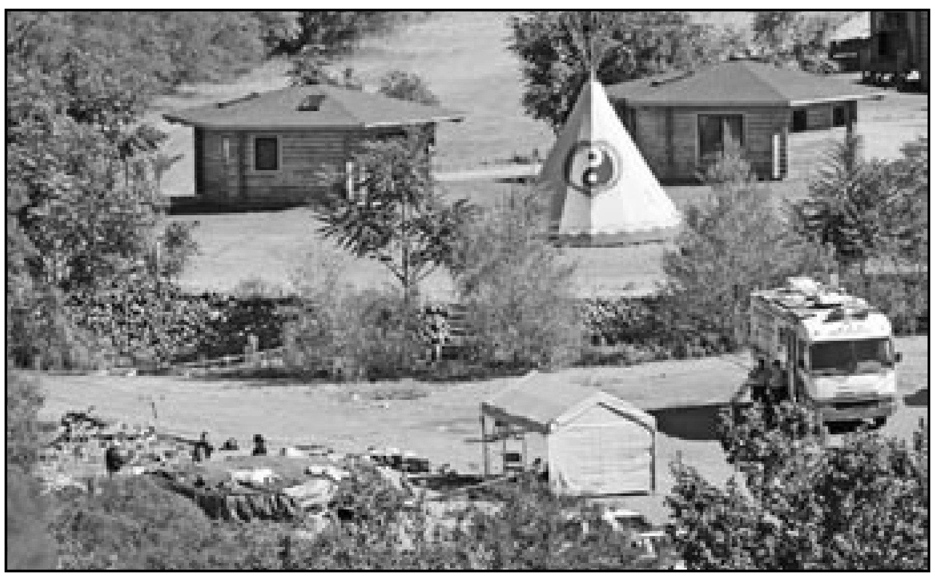
Fonseca reported from Flagstaff, Ariz.



The sweat lodge, seen here collapsed in the lower left corner, was built in 2008 specifically for Ray's event and used numerous other times without incident. What happened inside of the pitch-black structure last October depends on who you ask. FILE PHOTO

MUSIC

Continued from Page 1

with a no-vocal completely instrumental style. "It's a different thing that most people haven't really been introduced to. It's a rock style music featuring the Native flute as the melody instrument. People say it's a new fresh sound and we're changing the way people listen to flute music," said Carpenter.

"Native American flute music is a broad category. But it's not necessarily your traditional style Native flute music. We have a slogan, 'it's not your grandfather's flute music.' Different mixed with modern drums and modern bass and electric and the rhythms. It still kind of holds that cultural presence with the flute being the primary instrument on every song," said Clonch.

That change has come through the combination of opposite music styles. "It's a melding of my background and Brad's background. Brad was raised on classical piano. He grew up listening to Beethoven and Bach. I grew up more of a rock, more modern style of music. In our music you will hear a lot of classical elements – a lot of string orchestra and piano. That's all Brad's background. I usually come up with drums and the guitar and bring those things into play. It's a great mesh between the two of us," said Carpenter.

The pride in their heritage and keeping it alive is what gives the music its spirit. "I've always liked the aspect of, if you record something, it's a feeling, it's a part of you. It's captured in history with the technology today. Tribes centuries ago didn't have recorders, so a lot of those songs were lost and a lot of the history was lost. With Jeff and I, although it's something modern, I still want to think of it as something we're doing historically. By helping keep one aspect of our culture alive through music with the Native flute and with other tribal instruments," said Clonch.

In the future, the group would like to win a Grammy award and move into doing music for television and film. This spring they will release a full-length album titled "Fight for Survival." For more information visit www.injunuity.net or the band's Facebook page, www.facebook.com/injunuity.

TRIBE

Continued from Page 1

8,000-member Lakota Sioux Nation, asked why it took an emergency to get the attention of a government he and many other Indians say has broken its treaty obligations to care for Indians who gave up their land to make way for white settlers.

One out of every two people lives in poverty in Ziebach County, home to a reservation larger than Rhode Island and Delaware combined. The jobless rate among tribal members, according to a 2003 Department of Interior report, was 88 percent.

Here, as on many of the state's other nine Sioux Indian reservations, jobs are few and life is short. Alcoholism, suicide, crime and a sense of abandonment plague the tribe.

"There are a lot of issues in tribal lands that go unheard of because there's not an interest from the state, there's not an interest from the federal government until something like this happens where people pay attention to such a disaster," Brings Plenty said.

"Then they have to come in and sit down and visit with us."

The 2008 poverty rate of 54 percent in Ziebach County was the highest in the nation, according to the U.S. Census Bureau. The Cheyenne River Reservation overlaps Ziebach and Dewey counties in the north central part of the state, a rugged and sprawling area that attracts few businesses.

Economic growth is further limited by an outdated water distribution system that failed during the storm.

"We can't put up homes. We can't put up additional businesses," Brings Plenty said. "Our water system needs to be upgraded and this has been a concern for my tribal government for almost two decades."

The tribe is the only one of the state's Sioux tribes that does not offer casino gambling, which can be a major employer on reservations.

Job creation is difficult in areas like Cheyenne River that are located far from urban centers and offer little in recreation or amenities that attract families, said Clarence Skye, executive director of United Sioux Tribes, a nonprofit organization working on behalf of Sioux tribes in the Dakotas and Nebraska.

"The reservations were never set aside for economic development, they were set aside to put Indians away," he said.

Tribal officials were checking households for basic necessities, mental health and medical needs, said Natalie Stites, the tribal attorney who is doubling as information officer.

"We have reports that people are still snowed in, some people never got plowed out and we're trying to address those situations," Stites said.

Cheyenne River was part of a broad area in northern South Dakota that lost electricity. The South Dakota Rural Electric Association said 15,500 customers lost power at some point, including 3,800 with the utility that serves the reservation and surrounding area.

Those still without power are outlying ranches where crews may have to replace a mile of power poles and transmission line to restore service to a single customer, spokeswoman Brenda Kleinjan said.

COMMENTARY

Watson challenger supports Cherokee Nation

By TIM GIAGO
(Nanwica Kciji)
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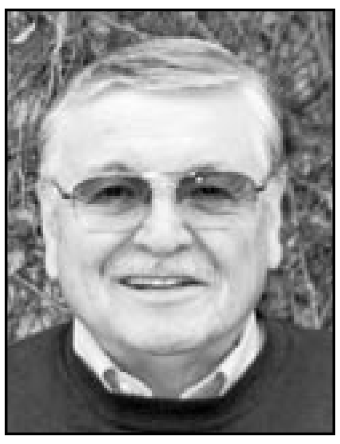

Tim Giago

How many of you know that a United States Congresswoman from California has twice tried to terminate the federal status of the Cherokee Nation? It may be the first and only time such an event has occurred. Rep. Diane Watson (D-CA) is trying to do just that.

In March 2006, the Cherokee Nation's Supreme Court ruled that the descendants of the Cherokee Freedmen (Black descendants of slaves) were unjustly kept for over 20 years from enrolling as citizens. They were allowed to register and to become enrolled citizens of the Cherokee Nation. Principal Chief Chad "Corntassel" Smith called for an emergency election to amend the constitution. A petition for a vote to remove the Freedmen descendants was circulated and Chief Smith held an emergency election. As a result of the amendment's near unanimous approval the Freedmen descendants were removed from the Cherokee Nation tribal rolls.

"It's an Indian thing, we do not want non-Indians in the tribe, our Indian blood is what binds us together," said Jodie Fishinghawk, who helped lead the drive to expel the Freedmen.

She notes that nearly all Indian nations require their citizens to be able to document direct ancestors in the tribe. Standards vary from nation to nation, and most are more stringent than the Cherokee. Fishinghawk says a tribe's right to set conditions of citizenship is fundamental to its sovereignty.

"It's a democratic process, people are allowed to vote. That's what America is based on, that's what we use here in the Cherokee Nation."

Into the door stepped Congresswoman Watson. An African American herself, Watson threatened the Cherokee Nation with termination and if not that, the withholding of funds vital to the Nation's very survival. She intimated that the increasing wealth of the Cherokee through their profitable gaming casinos has caused some tribal members to seek the removal of others in order to increase their own benefits. Yet, by applying this line of thinking to the Cherokee Nation, Rep. Watson is accused of overlooking the fact that so many Indian tribes in her home state, California, have become notorious in Indian Country for expelling former tribal members from their rolls. Indian country had never witnessed this mass removal of tribal members until the California tribes initiated so many actions within their ranks. The response to Rep. Watson in Oklahoma is, "Clean up your own backyard before trashing ours."

The rise of another African American politician in California's 33rd District to challenge Rep. Watson for her Congressional seat has delighted most Cherokee and many have thrown their full support behind him because he firmly supports the Cherokee Nation's legal right to remove the Freedmen from the tribal rolls.

His name is Felton Newell and he is running against Rep. Watson in November. Who is Newell. In 2006, Newell left his corporate law job to serve the people of his community as a prosecutor in the Los Angeles City Attorney's office. Felton has prosecuted 28 criminal misdemeanor cases to a jury verdict, including cases involving domestic violence, vandalism and criminal assault.

Newell also has forced lax property owners in the 33rd district to retake control of their properties from gang members and drug dealers who were using the buildings as bases for criminal activity. He currently serves as a neighborhood prosecutor in downtown Los Angeles. In this position, Felton meets with community, business and political leaders to identify the quality of life crimes affecting the citizens who work and live downtown, and develops strategies to reduce those crimes.

Chief Smith has found himself in the middle of the turmoil. He is a firm believer that every Indian nation has the right to identify and claim its own membership. He is angry at the threats Rep. Watson brought against the Cherokee Nation and he sees these threats as a precedent that could threaten all of Indian Country.

"We did not hold the election about the Freedmen to dispute the issue of race. We have thousands of Black men and women living as enrolled members of the Cherokee Nation, but they have proof of Indian blood and that's all this whole thing is about. We expect that our tribal members have Cherokee blood."

When John Lewis (D-GA), an African American, spent two days visiting the people of the Cherokee Nation he came away with his eyes wide open, according to Smith. "He saw things for himself and he heard and saw both sides of the issue that few people take the time to understand," Smith said.

At any rate, Newell believes he has a good shot at unseating the longtime Congresswoman Watson in this year's elections. He would like any Native American interested in this issue and in his ideas to go to: www.feltonnewell.com and see for themselves what he is all about.

The decision in the Freedmen v. Cherokee Nation will be announced shortly so stay tuned.

(Tim Giago, an Oglala Lakota, is the publisher of Native Sun News. He was the founder and first president of the Native American Journalists Association, the 1985 recipient of the H. L. Mencken Award, and a Nieman Fellow at Harvard with the Class of 1991. Giago was inducted into the South Dakota Newspaper Hall of Fame in 2008. He can be reached at editor@nsweekly.com)

The viewpoints expressed in columns and letters are the opinions of the writers and not necessarily the opinion or viewpoint of the Native American Times publisher or staff. Letters to the editor are welcome and may be submitted via e-mail to editor@nativetimes.com. To be published, we require you provide your name, tribal affiliation and city of residence.

FINAL JOURNEY

'Visionary' ex-Miss. Choctaw Chief Martin dies

By HOLBROOK MOHR
Associated Press Writer

JACKSON, Miss. (AP) – Phillip Martin, a longtime chief of the Mississippi Band of Choctaw Indians, was remembered Friday as a visionary who lifted the tribe from stifling poverty with casinos and other businesses.

Martin died Thursday night at a Jackson hospital with his family by his side after suffering a massive stroke a few days earlier, said his niece, Natasha Phillips. He was 83.

Martin's 28-year tenure saw the construction of an industrial park and the $750 million Pearl River Resort, complete with two bustling casinos, a golf club and a water park, on tribal land in rural east central Mississippi, about 65 miles northeast of Jackson. He was praised for improving the economic standing of the tribe with more than a dozen enterprises that created thousands of jobs. He also created a path to college for tribal youth.

"The tribe, through my leadership, set up a scholarship program that pays 100 percent of their college. All they have to do is go," he said in 2009.

Martin spent 45 years in Tribal government.

"He was a great man and a visionary leader ... He transformed the economy of our Tribe and with it the fate of our people," said Miko Beasley Denson, the current chief who defeated Martin in 2007. "Our Tribe and all of Indian Country would not be where we are today without his leadership, commitment to self-determination and his dedication to economic development."

Gov. Haley Barbour called Martin "a visionary leader whose remarkable life was marked by devoted and productive service to the Mississippi Band of Choctaw Indians."

"His attention to economic development while preserving the cultural aspects of Native American life in Mississippi will be long remembered. He was a great Mississippian and will be missed," Barbour said Feb. 5 in a statement.

U.S. Sen. Roger Wicker, R-Miss., said Martin "inspired his people" and "created hope and opportunity for Mississippi Choctaws."

First elected chief in 1979, Martin promoted economic development long before the casinos opened. In 1981, he persuaded his hometown of Philadelphia, Miss., to issue bonds to lure American Greetings to an industrial park on the Pearl River Reservation. American Greetings employed 150-250 people at its peak with an annual payroll of more than $2 million.

"Most people do not realize that we are a sovereign government," Martin said in 2005. "The tribe ... uses its enterprise revenues as the equivalent of tax dollars to support its schools, police protection, fire protection, courts, road construction and maintenance, hospital and three community clinics, social services and water and sewer services."

Martin's influence reached beyond Mississippi. He was the first president of the Board of Regents of Haskell Indian Junior College, now Haskell Indian Nations University in Lawrence Kan. He also served as president of the National Tribal Chairmen's Association and president of United South and Eastern Tribes Inc.

In later years as chief, he faced criticism over not having enough tribal members in upper-level management positions, a long wait for new housing and assertions that tribal schools couldn't compete with the nearby public school system.

Critics also questioned the viability of placing the tribe's two casinos across the street from one another in Neshoba County – the Silver Star casino opened in 1994; the Golden Moon opened in 2002.

Martin didn't see it that way.

"Anytime you go into business, it's a risk. A lot of people thought that two casinos couldn't survive. I believe they can," Martin told The Neshoba Democrat newspaper in 2009 as he promoted his newly published book, "Chief: The Autobiography of Phillip Martin."

The weak economy forced the Golden Moon in January 2009 to eliminate hundreds of nontribal staff positions and cut operations to three days a week to save money.

Martin also led a failed effort to open another casino on land the tribe owned in coastal Jackson County. That would have been the only casino in the county, though there are several along the Gulf of Mexico in Mississippi's two other coastal counties.

Martin spent a decade in the U.S. Air Force, and began a career in tribal leadership in 1957. He was married to Bonnie Kate Bell, a former Indian princess who retired after 52 years with the Bureau of Indian Affairs. The couple had recently celebrated their 54th anniversary.

Other survivors include two daughters, five grandchildren and four great grandchildren.

Martin's funeral was Feb. 8 at the Holy Rosary Catholic Church in the Tucker community of Neshoba County.

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Events

Mondays
Smoking Cessation Classes in Claremore – Claremore Indian Hospital - Mondays, beginning January 11 – 5:30 p.m. until 6:30 p.m. Info call: Tonya Solomon, (918) 342-6441

Tuesdays
Smoking Cessation Classes in Sallisaw – Redbird Smith Health Center - Tuesdays, beginning January 5 – 5 p.m. until 6 p.m. Info call: Sid Church, (918) 774-1458

Smoking Cessation Classes in Salina – AMO Health Center – Tuesdays, beginning January 12 – 5 p.m. until 6 p.m. – Info call: Jeff Tucker, (918) 434-8500, ext. 7619

Smoking Cessation Classes in Bartlesville – Cherokee Nation Keeler Housing Office – Tuesdays, beginning January 19 – 5:45 p.m. until 6:45 p.m. – Info call: Jaime Clark, (918) 273-7529

Wednesdays
Smoking Cessation Classes in Muldrow – Muldrow Community Center – Wednesdays, beginning January 13 – 12 noon until 1 p.m. – Info call: Mary Owl-Batt, (918) 774-1429

Thursdays
Smoking Cessation Classes in Tahlequah – W.W. Hastings Hospital Dining Room – Thursdays, beginning January 14 – 5 p.m. until 6 p.m. – Info call: Cora Flute, (918) 453-5612

1st and 3rd Thursdays
The Native Nations Youth Council (NNYC) will hold meetings every first and third Thursday of each month from 6:30pm-8:30pm @ the Youth Services of Tulsa Activity Center on 311 S. Madison (on 3rd just west of Peoria). Please join Indian Health Care Resource Center of Tulsa at our next Strengthening Our Native Youth-Native Nations Youth Council (NNYC) meeting as we begin preparing for our Annual Restoring Harmony Powwow. Come join in Native culture as we will be having a Northern style song and drum demonstration, explanation and instruction. There will also be an opportunity for the youth to make their own drum sticks and beaded earrings. Join us and learn how to become a part of the now forming NNYC drum group. See you there!
Info Call: Jiles Pourier (918) 382-2200

February 12-14
Tulsa Indian Art Festival at Spirit Bank Event Center, 105th & Memorial, Tulsa, Okla. www.tulsaindianartfestival.com

February 18
American Indian Chamber of Commerce Tulsa Chapter monthly luncheon at 11:30 a.m., Tulsa Country Club, 701 N Union Ave., Tulsa. Guest speaker Freida Satepeahtaw-Bailey, Loan Specialist. Contact Adam Proctor at aproctor@caddosolutions.com for further information.
RSVP: aiccotulsachapter@gmail.com or (918) 409-1026

February 20
Men's 5 on 5 Basketball Tournament at Sequoyah High School (old gym). Cost: $100. Deadline: Feb. 17. Prizes: Hoodies for 1st and T-shirt for 2nd. Contact: Christine Hooper cell: 918-316-3614 (call or text) or e-mail: christine-hooper@cherokee.org

February 21-24
RES2010 - Reservation Economic Summit & American Indian Trade Fair, Las Vegas, NV. www.ncaied.org

February 27
Glenpool Native American Student Association Stomp dance at the Glenpool Creek Indian Community building located off Hwy 75 & 141st Street. (behind the smoke shop) 7:00pm.-midnight. Info call Kristi Collington 322-3823 EXT 568 Booths are free with an item donation.

February 27
Sand Springs Indian Education Stomp Dance at Clyde Boyd Middle School, 305 W. 35th St. off Hwy 97.Proceeds benefit scholarship fund. Info call 918-246-1583.

March 5-7
March Madness the Rez Way! Tonkawa Tribe youth girls basketball tournament at Fort Oakland Gym, Tonkawa, Okla. $25 entry fee must be in by March 1. For more info call: Lisa Norman 580-628-2561 or 580-823-2379; Leroy Enloe 1-405-334-0381; or Dewayne Warrior 1-580-761-3037

March 6
Circle of Honor ceremony honoring Billy Mills, Olympic gold medalist, at Tulsa's Central Library, 4th & Denver, 10:30 a.m. www.tulsalibrary.org

March 6
Gainsville Student Powwow
Gainsville High School Gymnasium
2201 S 1-35, Gainsville, Texas
All veterans, color guards, gourd dancers, drums and princesses welcome.
580-317-3767

March 6
Osage Nation Prevention Youth Powwow at the Agriculture Building, Osage County Fairgrounds. Contest powwow. Gourd Dancing at 2 p.m. Grand Entry at 7 p.m.

March 13
Corn Husk Dolls
2:00 - 3:00 p.m.
Tweens, Teens and Adults
Judy Z. Kishner Library, Tulsa, Okla.

March 13
American Indian Athletes; Their Accomplishments, Contributions and Legacy with Matt Roberts Children's Program 2:00 pm – 3:00 pm, Collinsville Library

March 16
Traditional Southeastern Pottery
3:30 pm - 4:30 pm - For tweens
Preregistration is required
Brookside Library, Tulsa, Okla.

March 19
Tulsa Powwow Princess applications due. INFORMATION: Applications can be mailed to : Cherrah Ridge, 2966 W. 66th Street, Tulsa, OK 74132, faxed to (918) 445-4947 or e-mailed to tici@tulsapowwow.org

March 26
2010 Miss, Jr. Miss & Little Miss Indian Oklahoma City competition & performance. Free & open to the public 6:30 p.m. at Destiny Christian Center, 3801 S.E. 29th St., Del City, Okla. Reception Sponsored by Oklahoma City Indian Clinic www.okcic.com. Entry deadline postmarked or hand delivered by March 12th. For more info: www.missindianokc.org

March 29 - April 1
"To Bridge a Gap" conference hosted by the Muscogee Creek Nation at Tulsa Marriot Southern Hills. For more information including registration forms, please contact Joyce Bear, MCN, Cultural Preservation Department at (918) 732-7731; or Johnnie Jacobs at (918) 732-7835, johnniej@muscogeenation-nsn.gov

April 10-11
All Nations Native American Pow Wow at Agri Business Building, 712 W. Washington Ave., Arkansas City, Kansas. Info call (620) 442-7984. Vendors call (620) 442-2113.

April 17
Azalea Powwow
425 Boston
Muskogee, Okla.
918-684-6363

June 4-5
Miami Nation Tribal Powwow
Fairgrounds
Miami, Okla.
918-542-1445

June 11
126th Chilocco Indian School reunion at the Embassy Suites, 1815 S. Meridian in Oklahoma City. The Golden Class of 1960 will celebrate its 50th anniversary and be recognized during the banquet. Chiloccoans and Class of 1960 may contact Betty Brown Jones at 405 392-5536, or Jim Baker at 405 377-6826.

June 12
Tinker Inter-Tribal Council Powwow
Joe Barnes Regional Park
Midwest City, Okla.
405-733-3587

June 18-20
Red Earth Festival
Cox Convention Center
Downtown Oklahoma City
405-427-5228
www.redearth.org

June 18
Red Earth Parade
Downtown Oklahoma City
405-427-5228
www.redearth.org

June 25
Peoria Powwow
60610 E. 90 Rd.
Miami, Okla.
918-540-2535

June 25-27
Tonkawa Tribal Powwow
Fort Oakland
Tonkawa, Okla.
580-628-2561

June 25-27
Iowa Tribal Powwow
Iowa Powwow Grounds
Perkins, OK
Info call Ashlee Jacobsen 405-547-2948

July 2
Quapaw Tribal Powwow
Quapaw Tribal Grounds
Quapaw, Okla.
918-542-1853

July 8
Sac & Fox Nation Powwow
Sac & Fox Nation Tribal Grounds
Stroud, Okla.
918-968-3370

July 23-25
Kihekah-Steh Powwow
Skiatook, Okla.
www.visittheosage.com

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Pictures available: www.flickr.com/photos/mcr-1955/sets

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Kaw City, Okla.
866-404-5297

August 6
Oklahoma Indian Nations Powwow
Concho Powwow Grounds
Concho, Okla.
405-295-1473

August 13-15
Powwow of Champions
Perryman Ranch
Jenks, Okla.
918-838-8276

August 16-18
Indian Country Business Summit at Embassy Suites, Norman, Okla. Sponsored by Oklahoma and Texas American Indian Chambers of Commerce. Info call: 706-474-4116.

Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.

We're gathering information for the 2010 Powwow Guide. Please send your 2010 dates for the calendar and any story ideas or suggestions to lisa@nativetimes.com

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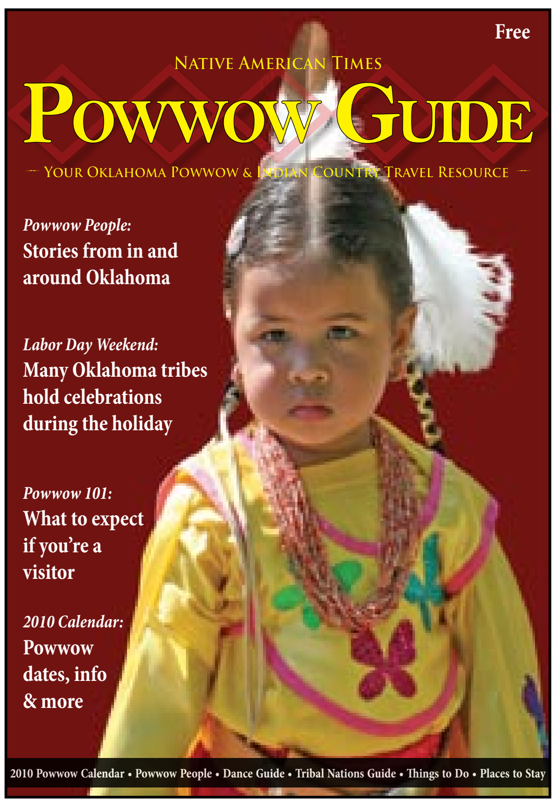
As you can see from the cover, we're switching from a tabloid to a magazine format and the 2010 Guide will be a travel resource as well as event guide.

The Guide will be available at all of Oklahoma's Travel Welcome Centers, the Native American Times' regular distribution points, the Red Earth Festival, area powwows and other special tribal events.

We're looking to feature not only interesting people and powwows, but highlight information about the tribes that make Oklahoma home. The Guide will give readers ideas on what there is to see and do while they're here in Indian Country. We'll point them to cultural activities and tours, places to shop, places to eat and places to stay.

We'll also be featuring some of the people and places that make this a great place to visit.

The Native American Times Powwow Guide will be available by Spring. Our anticipated release date is March 1, 2010.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Stories from in and around Oklahoma
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Many Oklahoma tribes hold celebrations during the holiday
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What to expect if you're a visitor
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Inside this issue:

- **Resort officially opens**
- **Tech company helps tribes**
- **Gov. named to ed board**

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NATIVE AMERICAN TIMES

VOLUME 16 • ISSUE 8 • PUBLISHED WEEKLY • FEBRUARY 19, 2010

Tribes get $1 billion in stimulus funds

By MATTHEW DALY

WASHINGTON (AP) – Seventy-six Native American tribes across the country will share $1 billion in economic stimulus money to help create jobs and revitalize tribal communities.

The money, announced Thursday, will allow tribes from California to Florida to issue low-interest bonds for projects such as health care centers, water plants and wind farms.

Deputy Treasury Secretary Neal Wolin said the tribes will be able to issue either traditional tax-exempt bonds or special Build America Bonds for designated projects. Build America Bonds are taxable but interest payments are subsidized. The bonds are intended to help states, local governments and tribes build schools, hospitals, roads and other infrastructure.

The money cannot be used for casinos or other gaming projects.

The bond authority announced Thursday is the second round of economic stimulus money awarded to tribes. A total of 58 tribes received $1 billion in similar bond authority last fall.

The Pueblo of Acoma tribe in New Mexico will use about $7 million in tribal economic development bonds to develop a wind farm that is expected to produce about 15 megawatts of electricity from 10 wind turbines. The tribe is using $5 million from the first round of grants to build a steel production facility.

Chandler Sanchez, governor of the Pueblo of Acoma, said the tribe has been developing reservation lands in western New Mexico for many years as part of its effort to create jobs and gain economic independence.

"I am excited about the prospects of developing renewable energy technologies here at Acoma that are made attainable" through the Treasury's bond initiative, Sanchez said in a statement.

Other projects include $30 million for the Navajo nation of Arizona, Utah and New Mexico for renewable energy and retail facilities; $30 million for the Ute tribe in Utah for housing; and $27.2 million for the Delaware Nation in Oklahoma for retail, industrial, housing and other projects.

Tribe marks massacre with burial ground gathering

By JESSIE L. BONNER
Associated Press Writer

PRESTON, Idaho (AP) – Tribal members descend in late January each year to the burial ground near the Bear River where soldiers felled hundreds of their ancestors in one of American history's bloodiest– but little remembered – massacres.

Descendants of the Northwestern Shoshone who were decimated in their winter encampment in a surprise attack 147 years ago, they stamp their feet in the cold and offer songs and prayers to the dead.

Bodies from that distant morning in 1863 were never officially counted, and the bones were long ago scattered to the surrounding hills.

The commanding Army officer involved counted 220-270 dead. Settlers who went in later found many more bodies in ravines or under deep snow and put the number as high as 500, a figure cited in a National Park Service history. The tribe estimates 400 of their number were killed. No more than 60 survived.

Any of those numbers are larger than the much more well known massacres at Wounded Knee in South Dakota, where some 146 Lakota Sioux were gunned down in 1890, and at Sand Creek, Colorado, where an 150 Cheyenne and Arapaho were killed in 1864.

And yet, history books make little mention of Bear River, perhaps because the nation was elsewhere engaged in the Civil War. The Battle of Gettysburg with its estimated 51,000 casualties was later that same year, one of the bloodiest ever on American soil.

Those who chose to remember the Bear River Massacre this year gathered around the small monument that marks the ground. The colorful dreamcatchers and handkerchiefs fastened to tree branches hung stiffly in the freezing cold.

Carolyn Neaman, a 62-year-old retired nursing assistant whose uncle filled her with both respect and horror for the site near Preston, Idaho, about 100 miles (160 kilometers) northeast of Salt Lake City, recounted her elder's words.

"'If you're really quiet,' he said, 'you can hear the cavalry coming down the hills,'" Neaman said. "He told us to listen really, really quiet and you can hear a lot of things that go on. You can hear men and women crying, and little kids.

See **BURIAL** *Continued on Page 4*

Callan Chythlook-Sifsof is the first Native Alaskan to make the U.S. Winter Olympic team. PHOTO BY RAY CORRAL / THE BRISTOL BAY TIMES / WWW.CALLANX.COM

Native Alaskan snowboarder makes Olympic appearance

By WILL GRAVES
AP Sports Writer

VANCOUVER, British Columbia (AP) – Callan Chythlook-Sifsof grew up in the part of Alaska known as "The Bush" and spent her first 12 years in a village about 500 miles northwest of Anchorage, a place reachable only by boat or plane.

She received her first snowboard as a gift from an uncle when she was 7, and she and her older brother would pull each other across the rugged terrain.

She never imagined a snowboard would carry her to the Olympics and let her make history in the process. Chythlook-Sifsof is the first Native Alaskan – from the state's indigenous cultures – to make the U.S. Winter Olympic team. Even she's a little amazed by it all.

"When you come from where I come from, the Olympics are just something you see on TV. It's never really real," she said. "For everybody living there, I'm really proud to show to people that this isn't just some-

See **ALASKAN** *Continued on Page 3*

EBCI woman rallies Okla. Cherokees for support against power station

By JoKAY DOWELL
Native American Times

QUALLA BOUNDARY, North Carolina – Eastern Band of Cherokee Indians enrolled citizen Natalie Smith is asking leaders of the two federally recognized nations of Cherokees in Oklahoma for support against a proposed electric power tie station because it desecrates the sacred place from where all Cherokees originate.

"There really can't be a negotiation other than to relocate the project out of view of the valley," Smith said. "In any shape or form, it is not appropriate for Kituwah."

Recently, Smith and others raised opposition asking EBCI Principal Chief Michell Hicks to oppose the construction upon learning that Duke Energy had begun work on a site adjacent to the Kituwah Mound near Cherokee, N.C.

The EBCI Council by resolution on Feb. 4 opposed Duke's plan. Also referred to as Ferguson Field, Kituwah is considered sacred and is said to be the Mother Town to all Cherokees.

Between 4,000 and 8,000 Cherokees died on what is called the Cherokee "Trail of Tears," during forced removals to the West in the 19th century. Two groups of Cherokees, Cherokee Nation and the United Keetoowah Band, ultimately settled in Oklahoma.

Hicks said that Kituwah still remaining is amazing and that EBCI purchased the site because of its sacred meaning to the Cherokee people and to ensure protection of it for future generations of Cherokees.

EBCI Public Relations representative Lynne Harlan said in a statement that the EBCI has directed its Office of Attorney General to seek remedies, "including, but not limited to retaining independent counsel" to assess EBCI's rights and "to work with local county officials to halt progress on construction until local concerns can be heard by the Public Utilities commission."

The EBCI resolution states that interested parties, including the EBCI or nearby Swain County governments or residents were not consulted about potential effects of the substation.

However, Duke Corporate Communications spokesman Jason Walls said the company was not required to obtain input from nearby communities since it is upgrading an existing line.

"We reviewed several sites to locate the tie station but none of the property owners were willing to sell." Walls said.

He added that Duke then bought property for the substation next to where it already had an existing station, approximately 200 yards from Kituwah. Walls said that the com-

See **CHEROKEES** *Continued on Page 3*

Choctaws officially open Durant casino

By JUDY ALLEN
Choctaw Nation

DURANT, Okla. – Amid frigid temperatures and bright lights filling the sky over Durant were crowds of people who came Feb. 9 to witness the grand opening and ribbon-cutting for the new Choctaw Casino Resort.

Master of Ceremonies Jody House opened the ceremony by welcoming guests and with introductions of dignitaries in attendance before giving the floor to the leader of the Choctaw Nation, Chief Gregory E. Pyle.

"Welcome everyone and thank you for coming out to share in this momentous occasion with us," said Chief Pyle.

Durant Mayor Jerry Tomlinson also spoke during the ceremony and he, along with members of the Durant Industrial Authority, presented Chief Pyle and Assistant Chief Gary Batton with a Native American sculpture on behalf of the citizens of Durant to show their appreciation for all the Choctaw Nation has done for the area.

"We continue to hear one resounding praise - the Choctaw Nation has put Durant, Oklahoma, on the international map," said Mayor Tomlinson.

The ceremony continued outside with a ribbon-cutting followed with a lighting of the flames on the Towers and Fire Rings sculpture located in front of the casino's grand outer entryway.

The ceremony marked the end of 22 months of coordination, building, and hard work put into the $300 million resort, and marked the beginning of fun, excitement, and new opportunities at the expansive casino and 12-story, amenity-filled hotel.

A fireworks show closed the ceremony.

While thousands of guests trotted the floors, trying their luck for the first time at the new casino, Janie Dillard, Executive Director over Gaming, acknowledged the nearly 1,900 employees on staff who had been working feverishly for months to make sure the night went off without a hitch.

"A huge thanks goes to our employees who put so much into making this casino a success," she said.

The casino sprawls over 110,000 square feet of carpeted gaming area and features 3,001 slot machines, 36 Black Jack tables, 30 Poker tables and two Roulette tables for the enjoyment of guests aged 18 and older. Four premium lounges are also positioned around the casino for guests wanting to relax or take a break from gaming.

"This is great," said Jennifer Pearson of Durant, a guest enjoying the casino for the first time. "I can't believe this is in Durant. It feels like I'm in (Las) Vegas."

Nine restaurants ranging from a steakhouse and a cafe to a stop-and-go food court provide variety for those wanting to grab a bite to eat.

The hotel boasts 204,000 square feet filled with 330 guest rooms, 12 suites, two executive suites and a business center. It also features a fitness center, indoor and outdoor pool, a spa, amphitheater and escalators connecting a 1,700-slot parking garage for the enjoyment and convenience of its guests.

With the new casino came more than 1,000 new jobs and a $25 million annual payroll to employees, providing an economic boost to the area.

The unemployment rate for Bryan County is 5 percent compared to the 6.5 percent average for the state of Oklahoma. Across the Red River, Grayson County, Texas, has an unemployment rate of 8.3 percent, according to the Bureau of Labor Statistics.

"The great thing is that the unemployment rate in Bryan County is one of the lowest in the entire state," said Chief Pyle. "We're really proud of that."

Additionally, the casinos mean growth within the Choctaw Nation. Money from gaming funds many programs for the Choctaw Nation's tribal members.

Janie Dillard,executive director over Gaming; Chief Gregory Pyle; and Assistant Chief Gary Batton cut the ribbon during the Choctaw Nation Casino Resort's official opening ceremony on Feb. 9 in Durant, Okla.

"Head starts, daycares, scholarships, medical clinics - it all comes out of gaming so it's very important to us that this goes well," said Chief Pyle.

"We've sent about 7,000 kids through Career Development and we spend about $10 million a year on scholarships, " he continued. "About 90 percent of those funds come from our casinos. We built our own hospital and five clinics and put in millions of dollars a year to keep and buy medicine for our elderly. We spent $7 million last year feeding and housing our elderly. It all comes out of our casinos. The list goes on and on."

ISC: It's all about customer service

By LISA SNELL
Native American Times

DURANT, Okla. – Intertribal Software Consultants has been helping businesses and tribes better serve their citizens with software and information technology solutions since 1993.

A 100-percent Native American woman-owned corporation, ISC is gearing up for its fourth year to tell its story from Feb. 22-24 at the National Center for American Indian Enterprise Development's Reservation Economic Summit 2010 in Las Vegas.

ISC offers several productivity solutions. Its Tribal Assistance Manager® software automates tribal citizen assistance programs by tracking participant eligibility and history, tracking different funding sources and producing custom vouchers that can be sent to the Choctaw Nation's finance department. Programs such as the Low-Income Home Energy Assistance Program , WIA, Summer Youth, Johnson O'Malley, Eyeglasses, Dentures and Hearing Aid program, Federal Child Care Assistance, Elder Care, Per Capita Gaming distributions and other citizen services benefits from this integrated system.

The program enables tribes to merge "islands of data" and centralize all their records so every department can access and update the same information.

"The TAM system is completely integrated with our Electronic Records Management System so each department can go paperless in a short time. Time savings and efficiency is an immediate benefit. More and more tribes are looking at their citizenship as clients," Ida Curely-Wilcox, ISC president and CEO, said. "Our job is to empower governments with software solutions to better serve their citizens."

Ida Curley-Wilcox
Intertribal Software president/CEO

Another product ISC is offering is, laserfiche electronic records management or ERM. Laserfiche is making business easier for many customers by integrating records, cutting down on paper handling and making documents easier to find and search. It also helps preserve and make historic documents more accessible. ISC currently supports more than 20 tribal organizations with laserfiche records management system.

"The Cheyenne and Arapaho Tribes were using original enrollment documents from the 1890's as part of their enrollment research. We scanned all those historic documents, created a secure indexing system and made them electronically searchable," Steve Wilcox, ISC vice president, said.

The city of Vail, Colo., is another laserfiche user that runs the program to not only be more efficient, but to reduce paper.

"From a paper management perspective, we've been able to destroy 664 boxes of records. We scanned 364 boxes of backfiles and got rid of 300 boxes of duplicates and records beyond retention. We even built out a couple of offices from the saved space," Michael Wolfe, Vail's town records manager, said.

The real benefits of laserfiche, Wolfe said, are the ongoing ones. "The most savings come from recovering staff time. For example, Open Records requests that used to take two weeks and many photocopies to fill can now be addressed in minutes by looking up the information in laserfiche and posting the response via WebLink or sending an e-mail," he said.

In addition to laserfiche, a new product ISC is rolling out is AtTask. AtTask allows managers to plan projects, as well as add and edit tasks easily and intuitively, with a spreadsheet-like task worksheet and an interactive Gantt chart. Collaboration between team members is easy because the program provides a full set of workflow notifications and tools to help people talk about tasks and issues, and resolve problems.

"Every tribal government and enterprise is faced with managing numerous simultaneous projects. In managing all these projects each administration is faced with hours of meetings and follow up communications to track issues and challenges," Wilcox said. "This software makes a lot of those meetings unnecessary."

Administrators can be updated from their desktops instead of the conference room. The program allows users to track time and expenses; update task status, including approvals; create notes; and attach documents, as well as submit and track issues or delays to each project.

In addition to productivity, ISC helps with connectivity by being a one-stop service for Web development. The company will do any or all of what is required toward establishing a high quality Internet presence - from acquiring the Web site name to developing the site to hosting and maintaining it.

It's also developed a software product that can help keep Web site costs down by enabling clients to manage and perform development tasks themselves, a product recently used to develop a site for the Comanche National Museum in Lawton.

"I am responsible for updating our Web site and I must say, I was a little hesitant about taking over the task. I had some previous experience with updating another Web site and it was a pain. I didn't have any problems with our new site though. I was amazed at how user friendly they made it. Intertribal came to Lawton and trained me over a morning and I was good to go," said Candy Morgan, the museum's Education and Public Programs manager.

"Another great feature thing about Intertribal is that they can log into my computer from their headquarters. That allows them the chance to see my computer as I see it. If I run into any really big problems, they can fix things on the spot. I haven't had to call them for that yet because their software is so easy to use," she added.

To contact ISC, visit its Web site at www.intertribalsoftware.com or stop by booth 218 at the RES 2010 business trade show from Feb. 22 -24 at the Las Vegas Hilton.

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Anoatubby appointed to education board position

ALBUQUERQUE – The American Indian Graduate Center (AIGC), a non-profit organization dedicated to improving cultural and economic wellbeing for individuals and tribes through graduate education elected a new President and officers for 2010/11 and appointed two new board members. Mr. David Mahooty will serve as President of the Board and Governor Bill Anoatubby and Ms. Dana R. Jackson will assume positions as Board Members.

Chickasaw Gov. Bill Anoatubby

Mahooty is Assistant Vice President and Relationship Manager for the Wells Fargo New Mexico Commercial Banking office in Albuquerque, NM. He also serves on the Laguna Education Foundation Board and the Advisory Council for the Native American Initiative for Junior Achievement. An AIGC alumnus, Mahooty earned his Bachelor of Arts in Economics and Master of Business Administration from the University of New Mexico. He is also a graduate of the New Mexico Military Institute. Grayson B. Noley, Ph.D. was elected Vice President and Melanie Patten Fritzsche was elected Secretary and Treasurer.

An active member in tribal government for 35 years, Gov. Anoatubby has served as Governor of the Chickasaw Nation since 1987. He also holds board positions for Integris Health, Inc., Oklahoma Heritage Association, Oklahoma State Fair, Native American Cultural and Educational Authority (chairman), Inter-Tribal Council of the Five Civilized Tribes (president), Federal Reserve Oklahoma City Branch, and Arkansas Riverbed Authority. He received an Associates Degree in Business from Murray State College and a Bachelor of Science in Accounting from East Central University.

Jackson is an attorney at Akin Gump Strauss Hauer & Feld in Washington, D.C. where she specializes in Indian gaming, economic development on tribal lands, Native American housing and education, and tribal trust. Jackson formerly advised Senator Tim Johnson (D-SD) on legislative issues relevant to Indian Affairs and Judiciary committees. She also served as an attorney to the National Indian Gaming Commission. Jackson earned her Bachelor of Arts and Juris Doctor from the University of Montana.

"The AIGC Board of Directors is composed of a diverse, dynamic group of professionals and leaders in the nationwide Indian community. Mr. Mahooty, Governor Anoatubby and Ms. Jackson will infuse new vigor into our organization and ensure our mission to provide education and leadership opportunity to American Indian and Alaska Native students is realized," said Elizabeth Rodke Washburn, AIGC's outgoing President. "AIGC is a world-class organization with a sound commitment to advancing the lives of our Indian people – from the more than 15,000 students who have received scholarships to our newest board members."

AIGC has awarded more than $44 million in scholarship money to American Indian and Alaska Native students since it was established in 1969. Each year, the organization awards approximately 450 scholarships in the range of $3,000 to $4,000. AIGC is headquartered in Albuquerque, NM.

About the American Indian Graduate Center

AIGC works to improve cultural and economic wellbeing for individuals and tribes through graduate education. Since its founding in 1969, AIGC has awarded over $44M to 15,000 graduate students in all fields of study. As a non-profit organization, AIGC is committed to raising scholarship funds for its students and is proud of the fact that more than 90 percent of every dollar raised goes directly to scholarships and services for students.

CHEROKEES

Continued from Page 1

pany would work with EBCI to meet its growing energy needs in a way that is respectful to Cherokee culture. He added that Duke is taking steps to reduce the visual impact of the substation on Kituwah by using dark darkened, less-reflective steel, installing a retaining wall constructed of dark stone and planting natural vegetation that would grow to eventually block the substation from view.

But Natalie Smith is not convinced, saying that a substation next to Kituwah would be akin to building a similar structure next to Saint Peter's Basilica in Rome, Italy. She said Cherokees from everywhere make pilgrimages to the site. Therefore, she thinks all federally recognized Cherokee leaders should band together to stop the substation from being constructed.

"We need some type of letter or public statement from (Cherokee Nation) Chief Chad Smith and (United Keetoowah Band of Cherokee Indians) Chief George Wickliffe. We need them both to plainly ask our government to not allow the substation to be in that location at all," she said. "A general statement of support is not enough. We need a specific request of some significance."

In a letter to Hicks, Chief Smith pledged, "to protect this historical and revered place… Kituwah Mound is a sacred place and should be preserved at all costs."

The letter also stated that a resolution in support of Kituwah was to go before the CN Council on Feb. 16.

UKB spokeswoman Marilyn Craig also confirmed that Wickliffe had also sent a letter to Hicks in support of Kituwah.

But Natalie Smith wants the Oklahoma Cherokee leaders to show their support by coming to North Carolina.

"You have an interest in Kituwah's well-being as well," she indirectly addressed Chiefs Smith and Wickliffe in an e-mail received by NAT.

Neither CN or UKB staff could confirm either chief's official travel to N.C. for EBCI support.

E-mails received by NAT have indicated Hicks was to meet with Duke officials on Feb. 17 in Cherokee.

Inhabited by Cherokee people for thousands of years, Kituwah fell into the hands of white farmers during European colonization. The 300-acre site was bought back in 1997 by the EBCI for $3.5 million.

A once-impressive mound stood at the center and is said to be where the Cherokees' Sacred Flame was housed. Kituwah is listed on the Nation Register of Historic Places.

Enrolled citizen of Cherokee Nation and language educator Tom Belt, who lives in Cherokee and is married to an EBCI citizen, agreed with Natalie Smith, saying a substation in the area of Kituwah is disrespectful.

"It's like putting up a huge billboard between the Lincoln Memorial and the Washington Monument," he said. "I'm sure the American people would consider that irreverent and this is the same thing."

NATIVE AMERICAN TIMES

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P.O. Box 411
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ALASKAN

Continued from Page 1

thing that you see on TV. That real people can do this. It's for everybody."

It's not that Native Alaskans have a disdain for the Olympics. Chythlook-Sifsof said the remoteness of the land doesn't exactly lend itself to having Olympic dreams come true.

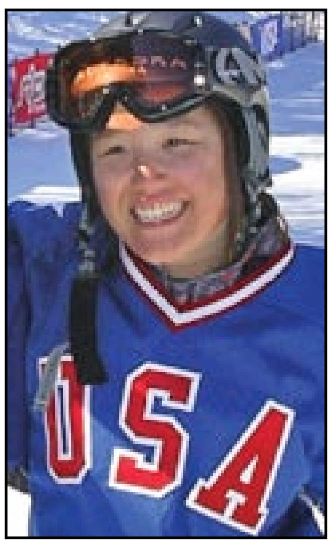
Even now there isn't a snowboardcross course in Alaska. Her family moved to a ski resort in Girdwood – about an hour outside Anchorage – when she was 12, a move that allowed her to hone her craft.

And when she saw Girdwood native Rosie Fletcher take bronze in the parallel giant slalom in 2006, she knew the Olympics were suddenly a very real possibility.

She's been amazed at the level support from the community, including fellow Native Alaskans. Though the role of trailblazer isn't something she feels comfortable with, she is happy to lead the way.

When she found out she made the Olympic team, she celebrated with mother Gloria before taking a minute to realize the significance of her unlikely path to Vancouver.

"My whole family was going crazy and my mom kind of paused and said, 'Do you know what this means?'" Chythlook-Sifsof said. "It was an emotional moment."


Callan Chythlook-Sifsof celebrates before taking a moment to realize the signifcance of her Olympic trip.

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Relief fund for tribe grows quickly

PIERRE, S.D. (AP) – The president of the South Dakota Community Foundation says donations are pouring in to a relief fund for residents of the Cheyenne River Indian Reservation.

An ice storm and blizzard in late January paralyzed the reservation, knocking out power and water to thousands.

Foundation President Bob Sutton says there was only about $8,000 in the relief fund earlier this week. But he says thousands of donations have been pouring in from around the country after the reservation's plight and the relief fund were featured on a cable TV news talk show. The fund has now surpassed $200,000.

The Bush Foundation and the Northwest Area Foundation are offering some matching money that Sutton says could push the relief fund to $300,000.

On the Net:

SD Community Foundation: http://www.sdcommunityfoundation.org/

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Information from: KUSD-FM, http://www.sdpb.org

No gag order ruling in sweat lodge case

By FELICIA FONSECA

CAMP VERDE, Ariz. (AP) – Attorneys in the case of a motivational speaker charged with manslaughter remain free to speak about the case as a judge considers whether to issue a prosecutors' request for a gag order.

Yavapai County Judge Warren Darrow said Friday he would take the request under advisement and reminded attorneys to comply with ethical rules that govern their conduct.

An attorney for James Arthur Ray, who faces three counts of manslaughter stemming from a sweat lodge ceremony he led in October, argued that a simple reminder of such rules would suffice. Prosecutors contended the gag order was needed to limit pretrial publicity that could taint the jury pool and cited interviews that defense attorneys granted a day after Ray's arrest last week.

"Any orders that might come from the Supreme Court later as a sanction are going to be too little, too late," said prosecutor Bill Hughes.

Defense attorney Brad Brian said Ray's attorneys stayed quiet for months and decided to grant only a limited number of interviews to counter the negative publicity against their client brought on by the sheriff's office and the release of records in the case.

"We are well aware of the risks of going too far, and we don't intend to do that," he said.

Attorneys for some media organizations also argued against issuing a gag order, saying it was unjustified and would severely limit the public's ability to monitor the proceedings.

As requested, the gag order would cover Ray, his Web site and blog, his attorneys and their staff, and employees of his Carlsbad, Calif.-based company, James Ray International. It also would include employees of the county sheriff's office and the county attorney's office.

Ray is being held at the Yavapai County jail on a $5 million bond, a figure his attorneys will argue to have reduced at a Feb. 23 hearing. If convicted, Ray faces up to 121/2 years on each of three counts of manslaughter with probation being an option.

Prosecutors contend Ray recklessly crammed more than 50 participants of his "Spiritual Warrior" event into a 415-square-foot sweat lodge and chided them for wanting to leave, even as people were vomiting, getting burned by hot rocks and lying unconscious on the ground.

Three people died at hospitals – Kirby Brown, 38, of Westtown, N.Y., James Shore, 40, of Milwaukee; and Liz Neuman, 49, of Prior Lake, Minn. Eighteen others were hospitalized.

James Arthur Ray

Ray's attorneys have said he took all the necessary precautions and immediately tended to the ill. They have called the deaths a tragic accident and said Ray has pleaded not guilty.

Amanda Shackleford, left, works with Alan Bise of Thunderbird Records during a recording session of 11 Chickasaw students' compositions by ETHEL, a string quartet based in New York. The recording session was conducted Jan. 22-24 at Oklahoma City University. The CD is expected to be released this year and distributed worldwide.

Chickasaw students participate in groundbreaking recording

By TONY CHOATE

ADA, Okla. – While Johnothan Bomboy spent several years in the school band and has a natural talent for music – he plays 11 instruments, including guitar – he couldn't read music. But that changed during the Chickasaw Summer Arts Academy as Jerod Tate was explaining time signatures and music notation.

"I just suddenly had this eureka moment," Bomboy said. "I just stood up in the class room when he was teaching that and said 'I get it!' I don't know what it was, but that light bulb just clicked and it was a fairly bright light bulb," he added.

Since that time, he has composed several works for string quartet, two of which were recorded during a recent history-making project Jan. 22-24 at Oklahoma City University.

Bomboy is one of 11 CSAA student composers who acted as co-producers as their music was recorded by America's premier postclassical string quartet ETHEL.

Results of the project will be featured on the first album release in history with only works by American Indian student composers. The completed album is set for a summer 2010 release by Thunderbird Records.

"We are extremely pleased to be part of this innovative project," said Chickasaw Nation Governor Bill Anoatubby. "Our goal is to inspire these students to pursue their dreams, by giving them a glimpse into a world of possibilities and experiences. The students are remarkable and they should be very proud of what they have accomplished."

Formed in 1998, ETHEL is known for their adventurous and improvisational take on classical music. They have brought several workshops, tours, and performances to hundreds of American Indian students over the ensemble's 11-year history.

Juilliard-trained performers in the group include Cornelius "Neil" Duffalo, violin; Ralph Farris, viola; Dorothy Lawson, cello; and Mary Rowell, violin.

"It's just fascinating to be playing all this new music written by young people," said Duffalo. "It's such a joy to see the high level of achievement here and the sophistication of music from high school students."

The Chickasaw Nation's Composer in Residence Jerod Impichchaachaaha' Tate led the composition group at CSAA and oversaw the album recording.

Ralph Farris, who play viola for ETHEL,said that he knew the students would be "awesome" because he knows Jerod's work.

"Jerod is a very special guy," said Farris. "He is building theses composers' confidence and their technique.

"It's astonishing watching him work, the rapport he has with his students is amazing. We knew the students would be the top of the line."

During the sessions, all 11 students spent hours working with Thunderbird records producer Alan Bise participating in all aspects of the album recording from start to finish.

Dylan Bennett, a student at Norman North High School, said it was "intimidating" at first to work with such a renowned group of musicians.

While several of the students expressed similar feelings, Bise said they were more than up to the challenge.

"I am amazed at how confident these student-composers are," said Bise during a break in the recording session. "They are not shy at all about saying what they want. They are very impressive kids, the compositions are great, but the way they interact with everybody is really surprising and amazing."

"It's rare we get to work with living composers, anyway. I wasn't sure how the students would react to an environment like this, it's a tough environment. They are working with a very professional group from New York, ETHEL quartet and they are handling it unbelievably well."

Tate echoed the sentiment.

"Every single one of them took this wonderful risk and felt very comfortable," said Tate. "All the kids concurred that their experience with Alan Bise was wonderful.

"They felt so supported sitting with Alan in the hot seat that it didn't occur to them to be nervous. Once they sat down and started going it just flowed beautifully."

Daniel Bennett, Dylan's father, said the arts academy and the recording project have really helped give Dylan direction.

"After CSAA camp he started composition and that became his focus," said Daniel. "Watching it come alive today was amazing. It's a great tool. What a great opportunity to experience the recording process at such a young age."

Tate said many of the parents were really impressed to see a group of professionals treat the students' music so seriously and with so much attention to detail.

"I'm sure the parents went home with a new type of respect for their kids," he said.

ETHEL has performed around the globe and collaborated with artists including Bang on a Can, The Chamber Music Society of Lincoln Center, the Orpheus Chamber Orchestra, the New York Chamber Symphony, CONTINUUM, Sheryl Crow, Roger Daltrey and Yo-Yo Ma's Silk Road Project.

Jerod Impichchaachaaha' Tate has received numerous commissions and his works have been performed by the National Symphony Orchestra, Detroit Symphony Orchestra, Philadelphia Classical Symphony, Minnesota Orchestra, Buffalo Philharmonic Orchestra and Colorado Ballet.

A 2008 recording of his works performed by the San Francisco Symphony and San Francisco SymphonyChorus, and marks the first time a major American Symphony Orchestra and an American Indian composer have collaborated to record and release orchestral works.

BURIAL

Continued from Page 1

"I've heard it," Neaman said.

The federal government designated the Bear River Massacre site as a National Historic Landmark in 1990, acknowledging that many of the victims were women and children.

The Northern Shoshonee were encamped along the "Bia Ogoi" or Bear River for the Warm Dance, a yearly winter ritual to drive away the cold.

Col. Patrick E. Connor and about 200 soldiers from the 3rd California Infantry attacked at daybreak on Jan. 29, 1863.

Several sources, including Army reports, historical tracts and carefully preserved oral histories from the tribe, describe what happened.

Connor and his men had been sent in response to growing tensions between the Indians and white settlers in the region. A miner and two other settlers had been killed, and the Shoshone were blamed, although they insisted other Indians were at fault. There were reports three Shoshones had stolen some horses and cattle earlier that month.

Survivors recounted the "battle" as a day of savagery, ending with soldiers smashing infants' skulls, raping dying women and dispatching the wounded with bullets, clubs and axes.

Connor recorded 14 troopers killed in the attack, with one National Park Service account offering a higher number of dead soldiers.

Since the 1970s, both Indians and non-Indians have gathered without formalities at the Bear River site, sometimes during the worst of winter, to mark the anniversary. Interest has gone back and forth, said Patty Timbimboo-Madsen, cultural and natural resource director for the Northwestern Shoshone.

"For us to publicly display that emotion is hard," said Timbimboo-Madsen, a 58-year-old descendant of the survivors. "But when people want to know, you have to be able to put that behind you and tell the story."

Her great great grandfather, Chief Sagwitch Timbimboo was among the tribal members who escaped. He was shot in one hand before tumbling into the frozen river and floating under some brush. After nightfall, he and a few warriors fled on ponies.

Her great grandfather, Yeager Timbimboo, was 12 when the soldiers attacked, she said. He lay still in the blood-soaked snow until a soldier realized he was alive. The boy was allowed to live. Today, the tribal members are both thankful for the survivors, Timbimboo-Masden said, and wish to honor those who perished.

This year, the group sang songs and sprinkled sage over a fire pit to represent unity. They prayed that they would understand what happened and ultimately, forgive.

If not for the massacre, the Northwestern Shoshone would have continued to thrive, the descendants believe, following the seasons over a range that included eastern Nevada, northern Utah, southern Idaho and Wyoming. The tribe would number in the thousands rather than 500. They might have acquired a reservation to call home.

In the years that followed the massacre, some of the survivors were taken under the wing of the Mormon church. Some tribal members later dispersed to Shoshone reservations at Fort Hall in Idaho, Wind River in Wyoming, Skull Valley in Utah and Duck Valley in Nevada.

The Bear River gathering this year included several dozen students from Utah high schools, including a film club that traveled to the ceremony to make a documentary about how the tribe is now addressing the horror of an almost forgotten massacre.

Timbimboo-Masden said past generations were not open to sharing the story because they were too close to the carnage.

"So you have the next generation, my generation, who says it's time to change," she said. "It's time to heal."

COMMENTARY

Legislating sweat lodge ceremony not the solution

By SCOTT FRAZIER
Crow/Santee Elder

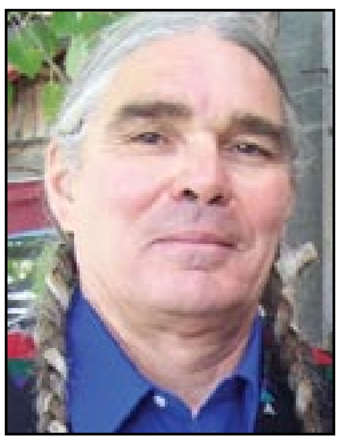
In recent months, waves of criticism about the sweat lodge disaster that occurred in Sedona, AZ moved Native communities to suggest new regulations in an attempt to protect their ceremonies. In October, two participants died from injuries sustained during a sweat lodge led by a non-Indian who was encouraging self growth.

The Native people should have distanced themselves from this event. There is no relationship between what was done in Sedona and a Traditional Native Sweat Lodge Ceremony. Placing the Sedona led sweat lodge in the same category as a traditional Native sweat lodge ceremony is like comparing apples and oranges. Though they both are fruit, they come from different trees entirely.

Disasters such as the Sedona incident happen when untrained people try to unleash the sacred elements. Fires get out of control and people are overwhelmed by heat especially when untrained people are leading the ceremony. In an attempt to recreate what this non-Native man may have seen others do successfully, ended in disaster and at the expense of the innocent. In this case, Native people were not involved; hence, this was not a Native event at all.

Currently, legislation is being discussed by Native politicians regarding the operation of Sweat Lodges off Indian reservations. The legislation will be directed at controlling Non-Indians but sadly, will also impact urban Natives, college Natives and those Natives not enrolled in a federally recognized Tribe that live off the reservations. In the end, all will suffer from this type of legal control and short sightedness.

Unfortunately, the distribution of sacred items to the Tribes is nothing new. The government currently regulates the Peyote religion, practiced by Native people for the past one hundred years. The government also controls the distribution of buffalo meat and items used for sacred ceremony by the Tribes following the bison slaughters near Yellowstone Park. Some Natives say, "Everything else in our lives is regulated by the government, why not regulate the Sweat Lodge ceremony too?" The idea of regulating sacred items being used by non-Indians is currently a popular concept in Indian country. However, these regulations will include a cross section of Native people living off the reservation. To me, governmental regulation is not the freedom of religion that everyone enjoys in the United States. Non-Native religions have the freedom to practice their beliefs openly while Native people apparently do not.


Scott Frazier

Are we going to allow a thoughtless, enterprising, Non–Indian entrepreneur murder the Native American right of religious freedom or are we going to be traditionally driven? We should not be connected to the wrong cause but rather free to believe in our Tribal customs.

The viewpoints expressed in columns and letters are the opinions of the writers and not necessarily the opinion or viewpoint of the Native American Times publisher or staff. Letters to the editor are welcome and may be submitted via e-mail to editor@nativetimes.com. To be published, we require you provide your name, tribal affiliation and city of residence.

FINAL JOURNEY

Cherokees mourn the death of Hastings Shade

TAHLEQUAH, Okla. – Former Cherokee Nation Deputy Chief and Cherokee traditionalist Hastings Shade died on Feb. 9 at the age of 67.

He spent more than 40 years serving the CN as an administrator, manager, teacher and volunteer. Widely recognized for this work in cultural preservation and as a skilled traditional artisan, he was designated a Cherokee National Treasure in 1991.

Shade had a strong commitment to children and to teaching Cherokee language, culture and history. He authored books on the Cherokee language and culture. While serving as deputy chief under Principal Chief Chad Smith from 1999-2003, he spent much time attending and teaching at Cherokee cultural camps locally and around the country.

"His figurative heart for the Cherokee people was huge and strong. He was quick to hug a teenager with encouragement and tell them spellbinding stories of inspiration," wrote Smith in a Feb. 10 e-mail to Cherokee Nation employees. "He foremost was a gentleman and a traditionalist who was fluent in Cherokee language and conversant in Cherokee thought."

Shade was also involved with the Keetoowah Cherokee on many different levels.

"Hastings was a traditionalist who was respected by all Keetoowah Cherokee children, adults and elders. We as a tribe have the highest esteem for him. We don't discriminate tribal affiliation, we value all our Cherokee people," United Keetoowah Band Chief George Wickliffe said.

He was a Keetoowah Cherokee language instructor whose classes in Basic and Intermediate Keetoowah Cherokee were always well attended and very popular. He was also involved in many culture camps that the Keetoowah Cherokee sponsored and the UKB funded several master-apprentice programs where Shade taught fish gig making.

A story teller by nature, Shade was a charter member of a Cherokee storytelling group, "The Turtle Island Liars Club." He also participated in starting the Youth and Elders Camp, which evolved into the Seven Clans of the Fire Camp.

"Just as our past great leaders, such as John Ross, the first ever Principal Chief of the original Cherokee Nation and Sequoyah, the United Keetoowah Band of Cherokee Indians will always honor Hastings Shade, and I believe I speak for all Cherokee people as well," Wickliffe said.

Smith wrote that he and his wife Bobbie visited Shade a few hours before his passing.

"He said he wanted to teach some more and he had a great depth of Cherokee knowledge to share," Smith states. "He was awarded National Treasure years ago for his craftsmanship but he also was a national treasure to the Cherokee people for his cultural contributions, encouragement and statesmanship. We will miss him. Let us keep his wife Loretta and his family in our thoughts and prayers. In his honor our flags are at half-mast."

Shade resided in Lost City, where he grew up, with his wife Loretta. His parents were Tom and Leanna Stopp Shade. He was also a descendent of Sequoyah, inventor of the Cherokee syllabary.

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EVENTS

Mondays
Smoking Cessation Classes in Claremore – Claremore Indian Hospital - Mondays, beginning January 11 – 5:30 p.m. until 6:30 p.m. Info call: Tonya Solomon, (918) 342-6441

Tuesdays
Smoking Cessation Classes in Sallisaw – Redbird Smith Health Center - Tuesdays, beginning January 5 – 5 p.m. until 6 p.m. Info call: Sid Church, (918) 774-1458

Smoking Cessation Classes in Salina – AMO Health Center – Tuesdays, beginning January 12 – 5 p.m. until 6 p.m. – Info call: Jeff Tucker, (918) 434-8500, ext. 7619

Smoking Cessation Classes in Bartlesville – Cherokee Nation Keeler Housing Office – Tuesdays, beginning January 19 – 5:45 p.m. until 6:45 p.m. – Info call: Jaime Clark, (918) 273-7529

Wednesdays
Smoking Cessation Classes in Muldrow – Muldrow Community Center – Wednesdays, beginning January 13 – 12 noon until 1 p.m. – Info call: Mary Owl-Batt, (918) 774-1429

Thursdays
Smoking Cessation Classes in Tahlequah – W.W. Hastings Hospital Dining Room – Thursdays, beginning January 14 – 5 p.m. until 6 p.m. – Info call: Cora Flute, (918) 453-5612

1st and 3rd Thursdays
The Native Nations Youth Council (NNYC) will hold meetings every first and third Thursday of each month from 6:30pm-8:30pm @ the Youth Services of Tulsa Activity Center on 311 S. Madison (on 3rd just west of Peoria). Please join Indian Health Care Resource Center of Tulsa at our next Strengthening Our Native Youth-Native Nations Youth Council (NNYC) meeting as we begin preparing for our Annual Restoring Harmony Powwow. Come join in Native culture as we will be having a Northern style song and drum demonstration, explanation and instruction. There will also be an opportunity for the youth to make their own drum sticks and beaded earrings. Join us and learn how to become a part of the now forming NNYC drum group. See you there!
Info Call: Jiles Pourier (918) 382-2200

February 18
American Indian Chamber of Commerce Tulsa Chapter monthly luncheon at 11:30 a.m., Tulsa Country Club, 701 N Union Ave., Tulsa. Guest speaker Freida Satepeahtaw-Bailey, Loan Specialist. Contact Adam Proctor at aproctor@caddosolutions.com for further information.
RSVP: aiccotulsachapter@gmail.com or (918) 409-1026

February 20
Men's 5 on 5 Basketball Tournament at Sequoyah High School (old gym). Cost: $100. Deadline: Feb. 17. Prizes: Hoodies for 1st and T-shirt for 2nd. Contact: Christine Hooper cell: 918-316-3614 (call or text) or e-mail: christine-hooper@cherokee.org

February 21-24
RES2010 - Reservation Economic Summit & American Indian Trade Fair, Las Vegas, NV. www.ncaied.org

February 27
Glenpool Native American Student Association Stomp dance at the Glenpool Creek Indian Community building located off Hwy 75 & 141st Street. (behind the smoke shop) 7:00pm.-midnight. Info call Kristi Collington 322-3823 EXT 568 Booths are free with an item donation.

February 27
Sand Springs Indian Education Stomp Dance at Clyde Boyd Middle School, 305 W. 35th St. off Hwy 97.Proceeds benefit scholarship fund. Info call 918-246-1583.

March 5-7
March Madness the Rez Way! Tonkawa Tribe youth girls basketball tournament at Fort Oakland Gym, Tonkawa, Okla. $25 entry fee must be in by March 1. For more info call: Lisa Norman 580-628-2561 or 580-823-2379; Leroy Enloe 1-405-334-0381; or Dewayne Warrior 1-580-761-3037

March 6
Circle of Honor ceremony honoring Billy Mills, Olympic gold medalist, at Tulsa's Central Library, 4th & Denver, 10:30 a.m. www.tulsalibrary.org

March 6
Gainsville Student Powwow
Gainsville High School Gymnasium
2201 S 1-35, Gainsville, Texas
All veterans, color guards, gourd dancers, drums and princesses welcome.
580-317-3767

March 6
Osage Nation Prevention Youth Powwow at the Agriculture Building, Osage County Fairgrounds. Contest powwow. Gourd Dancing at 2 p.m. Grand Entry at 7 p.m.

March 13
Corn Husk Dolls
2:00 - 3:00 p.m.
Tweens, Teens and Adults
Judy Z. Kishner Library, Tulsa, Okla.

March 13
American Indian Athletes; Their Accomplishments, Contributions and Legacy with Matt Roberts Children's Program 2:00 pm – 3:00 pm, Collinsville Library

March 16
Traditional Southeastern Pottery
3:30 pm - 4:30 pm - For tweens
Preregistration is required
Brookside Library, Tulsa, Okla.

March 18-August 31
"It's All About Me: A Numunuu Children's Exhibit featuring art and photography by Comanche Children. At the
Comanche National Museum and Cultural Center, 701 NW Ferris Avenue, Lawton, OK. Opening Reception March 18, 1:06 pm to 3:06 pm. Free admission.
For more info: www.comanchemuseum.com.

March 19
Tulsa Powwow Princess applications due. INFORMATION: Applications can be mailed to : Cherrah Ridge, 2966 W. 66th Street, Tulsa, OK 74132, faxed to (918) 445-4947 or e-mailed to tici@tulsapowwow.org

March 20
Osage Tribal Princess Sorority
6th Annual Honor Dance
Agriculture building, fairgrounds
Pawhuska, OK
Arts & Crafts booth space available
Concession stand provided by Osage Tribal Princess Sorority
For more information, contact 918-284-4865 or 918-284-2757, nativebeauty74@hotmail.com

March 20
Honor Dance for 2009 Miss, Junior Miss and Little Miss Oklahoma City. Cleveland County Fairgrounds
615 East Robinson Street, Norman, OK
*Gourd Dancing - 1:30 PM
*Supper - 5:00 PM
*Gourd Dancing – 6PM
*Grand Entry - 7:00 PM
Vendors Welcome. Please Contact - Kay 405.205.7770
www.missindianokc.org

March 26
2010 Miss, Jr. Miss & Little Miss Indian Oklahoma City competition & performance. Free & open to the public 6:30 p.m. at Destiny Christian Center, 3801 S.E. 29th St., Del City, Okla. Reception Sponsored by Oklahoma City Indian Clinic www.okcic.com. Entry deadline postmarked or hand delivered by March 12th. For more info: www.missindianokc.org

March 29 - April 1
"To Bridge a Gap" conference hosted by the Muscogee Creek Nation at Tulsa Marriot Southern Hills. For more information including registration forms, please contact Joyce Bear, MCN, Cultural Preservation Department at (918) 732-7731; or Johnnie Jacobs at (918) 732-7835, johnniej@muscogeenation-nsn.gov

April 10
Osage Nation Head Start
Benefit Dance at Central Elementary Gym 710 S. Osage , Skiatook, Okla. Contests, cake walk, raffles. Info call Terri Buffalohead 918-699-5471 or Samantha Harrison 918-699-5474

April 10-11
All Nations Native American Pow Wow at Agri Business Building, 712 W. Washington Ave., Arkansas City, Kansas. Info call (620) 442-7984. Vendors call (620) 442-2113.

April 17
Azalea Powwow
425 Boston
Muskogee, Okla.
918-684-6363

May 22
Day-Ohn-Day 5k Run & Walk
8 a.m. at 21st & Riverside
Pre-registration: Runner's World
4329 S. Peoria Tulsa, OK (May 17th thru 21st) Or mail to: 7715 E 25 PL, Tulsa, OK 74129 $18 with shirt * $15 without shirt * Race day $20 Registration begins on race day at 6:30 am. Also, 2nd annual Chief's Challenge! Award given to tribal leader who participates & promotes a healthy lifestyle. Details www.tulsapowwow.org * tici@tulsapowwow.org * Rob Anquoe (918) 671-2417

June 4-5
Miami Nation Tribal Powwow
Fairgrounds
Miami, Okla.
918-542-1445

June 11
126th Chilocco Indian School reunion at the Embassy Suites, 1815 S. Meridian in Oklahoma City. The Golden Class of 1960 will celebrate its 50th anniversary and be recognized during the banquet. Chiloccoans and Class of 1960 may contact Betty Brown Jones at 405 392-5536, or Jim Baker at 405 377-6826.

June 12
Tinker Inter-Tribal Council Powwow
Joe Barnes Regional Park
Midwest City, Okla.
405-733-3587

June 18-20
Red Earth Festival
Cox Convention Center
Downtown Oklahoma City
405-427-5228
www.redearth.org

June 18
Red Earth Parade
Downtown Oklahoma City
405-427-5228
www.redearth.org

June 25
Peoria Powwow
60610 E. 90 Rd.
Miami, Okla.
918-540-2535

June 25-27
Tonkawa Tribal Powwow
Fort Oakland
Tonkawa, Okla.
580-628-2561

June 25-27
Iowa Tribal Powwow
Iowa Powwow Grounds
Perkins, OK
Info call Ashlee Jacobsen 405-547-2948

July 2
Quapaw Tribal Powwow
Quapaw Tribal Grounds
Quapaw, Okla.
918-542-1853

July 8
Sac & Fox Nation Powwow
Sac & Fox Nation Tribal Grounds
Stroud, Okla.
918-968-3370

July 16-18
Tulsa Powwow at Spirit Bank Event Center, 105th & Memorial, Tulsa, Okla. Artist and Arts and Craft information: Sammy Haynes (918) 449-0344 or tici@tulsapowwow.org See website (www.tulsapowwow.org) for more information.

July 23-25
Kihekah-Steh Powwow
Skiatook, Okla.
www.visittheosage.com

July 30-August 1
Kaw Nation Powwow
Kaw City, Okla.
866-404-5297

August 6
Oklahoma Indian Nations Powwow
Concho Powwow Grounds
Concho, Okla.
405-295-1473

August 13-15
Powwow of Champions
Perryman Ranch
Jenks, Okla.
918-838-8276

August 16-18
Indian Country Business Summit at Embassy Suites, Norman, Okla. Sponsored by Oklahoma and Texas American Indian Chambers of Commerce. Info call: 706-474-4116.

Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.

We're gathering information for the 2010 Powwow Guide. Please send your 2010 dates for the calendar and any story ideas or suggestions to lisa@nativetimes.com

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Or fax to: (405) 547-1092

Comanche Nation College invites qualified applicants to apply for the following positions:

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All qualified applicants should visit www.cnc.cc.ok.us for a full description on these positions. Interested applicants should submit a cover letter outlining how you meet the job requirements. For the Math Instructor position, interested applicants should submit a curriculum vitae; a one-page statement of your educational philosophy. Applicants for the other positions should just submit resume. Review of candidates will begin February 22nd and review for the Admin Assistant/Nursing Department will start February 8th, and all positions will remain open until filled.

Send application materials to:
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Comanche National Museum

Museum Board of Directors

The Comanche National Museum and Cultural Center is seeking qualified people to sit on the museum's Board of Directors. Applicants must have professional experience in one of the following disciplines: finance, fund raising, education, marketing, organizational management, the arts, or museum work. The selected board members will serve a three-year term. Applications will be accepted from February 10 – March 10, 2010. Applicants do not have to be American Indian. Send applications to: Comanche National Museum and Cultural Center, Attn: Phyllis Wahahrockah-Tasi, Executive Director, 701 NW Ferris Avenue, Lawton, OK, 73507.

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MUSIC REVIEW

Buffy Ste. Marie:
Running For The Drum

By JAMISON MAHTO
Rezz Dogg Reviews
bluapache@yahoo.com

The first Buffy Ste. Marie album release in seventeen years Running For The Drum is loaded to the i-pod and the temperature is a bitter twenty below wind-chill serious Minnesota winter outside, however the public works department has the bike trails plowed, the sun shines bright down the shimmer of south side city streets, so I suck it up, get dressed for the weather.

Buffy's story is the story of all of us but no one tells it the way she does because she not only talks the talk but also walks the walk. Except for maybe R. Carlos, she was there before all of us.

". . .Her vocal style features a frequently recurring, insistent, unusually sustained vibrato, one more prominent than can be found in the music of any other well-known popular music performer."“Another significant CD released in 2008 is a 2CD set that digitally debuts Buffy's three obscure studio albums that she recorded for ABC Records and MCA Records between 1974 and 1976 (after departing her long-time label Vanguard Records). The CD re-issue of the songs from these lushly orchestrated and emotive albums will act as the missing jigsaw piece to Buffy's back catalogue which has to date been well serviced. The new CD set is titled "Buffy/Changing Woman/Sweet America: The Mid-1970s Recordings".

It is apparent that Ms. Sainte Marie has been on the US Government's radar for her activities as it states in her MySpace Bio that, "Additionally, Buffy Sainte-Marie claims that in the United States, her records were disappearing. According to her, thousands of people at concerts wanted records, and although the distributor claimed that the records had been shipped, no one seemed to know where they were."

Like an artist that knows what she's doing Running For The Drum starts with "No No Keshagesh," a Tribal techno anthem that gets the cadence of the pedals started, an even pounding of heart and muscles, Ms. Marie sings "old Columbus he was lookin' good but he got lost in our neighborhood." "Keshagesh is a playful way of saying "greedy guts" and is what we used to call a little pupply who ate all his own and then wanted everybody else's," says Michelle Szeto Director of PR / Marketing of Pacquin Entertainment, Buffy Ste. Marie's management team. She assured me that Ms. Marie was touring at the time. This song has a repeated vocable chant, a kind of Buffy trademark that people can join in on.

The song Cho Cho Fire seems to me to have roots in the modern experimental music of such composers as Phillip Glass, John Cage, Brian Eno, Robert Fripp and numerous others. The rhythm is indistinct and the melody a bit obtuse but music isn't fun unless you can take a risk. I inquired about a translation for this title and Ms. Szeto responded saying, "Cho Cho Fire is dedicated to Jingle Dress dancers and it's about having fun. It doesn't literally mean anything in English and is just a sound rhythm based on what the Black Lodge Singers sing in the Yakima language." This song risks the CD in the way a single bead out of place in a very precise location precludes perfection as only the creator is capable of perfection.

The third track "Working For The Government," another rocker that talks about the BIA and the Native people working for the US Government as a career. What kind of a career choice is that? This song is followed by "Little Wheel Spin And Spin" a song that takes us back to Buffy's folk roots with an incredibly beautiful melody that speaks to a life affirming philosophy and cosmogony.

buffy
sainte-marie
RUNNING FOR THE DRUM

The song "Too Much Is Never Enough" is a muted reference to addiction but, also a tongue in cheek reference to how love works for some of us. "Too much is never enough when it comes to lovin' you, you'll see, Too much is never enough, I'll be there on the way to where forever goes."

"To The Ends Of The World" is a deep commitment to a loved one that is self-explanatory and features the kind of passion that only Buffy can bring to the table. It's that incredible vibrato/legato she has that is so compelling. No one sings like this and it reminds me of the trill that the women would voice when the men returned from a successful hunt.

"When I Had You" is followed by "I Bet My Heart On You", a basic blues shuffle progression with a lyrical sentiment that speaks to taking a chance on someone.

"America The Beautiful" is some of the finest work this artist has presented. Sung with that incredible legato in fine tune, it is Buffy at her most passionate. She's singing for all Native people, letting the world know just exactly how we feel about it. Think they'll ever hire her to sing the national anthem at the Super Bowl?

Back in the day, in the time of the Longest Walk we loaded an old white 1971 Ford econoline van with our equipment and headed south to Haskell Indian School in Lawrence, Kansas where we were to meet up with the walkers and perform a concert as they would stop and rest there.

My band was named "Berangia" a muted reference to an origination theory that tells us we walked here from Asia by way of the Bridge across the Bering Strait. It was a way to get that dialogue started, as most elders will tell you we've always been here. Since we didn't have any place to stay, we arrived at the motel where Buffy and her band were staying and told the people at the desk, "We're the band and we're performing tonight." In the morning we just left without going past the front desk and I have always assumed that Buffy was charged with the room. Ms. Sainte Marie, I owe you one. Thank you. The check is in the mail.

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A FREE PUBLICATION

Inside this issue:
- Tribe pays tribute to whale
- Native artists and Coca-Cola
- Giago: Sunday night & Strauss

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NATIVE AMERICAN TIMES

VOLUME 16 • ISSUE 9 • PUBLISHED WEEKLY • FEBRUARY 26, 2010

1975 murder case delayed by 'Aquash' box discovery

By DAVE KOLPACK

Thirty-four years after Annie Mae Aquash's frozen body was found on a South Dakota Indian reservation, the federal case against a man accused of assisting in her killing has been further delayed due to the discovery of a box of evidence in the basement of the Denver Police Department.

The attorney for Richard Marshall says the collection of files and recordings labeled "Aquash" – whose existence police revealed to prosecutors in late January – are new to the case.

Marshall is charged with murder and aiding and abetting in the death of Aquash, who moved to the Pine Ridge Reservation from Nova Scotia in 1973 during the American Indian Movement's 71-day occupation of Wounded Knee. Prosecutors say AIM leaders suspected she was an FBI informant and ordered her killing in 1975. Prosecutors have said she was not working for the government.

Marshall's trial had been scheduled to begin Tuesday in Rapid City, but defense attorney Dana Hanna asked for more time to review the new information. On Thursday U.S. District Judge Lawrence Piersol ordered from the bench that the trial be moved to April 13.

"I have discussed the need for a continuance with my client Richard Marshall and he agrees with my advice and opinion that a continuance is necessary to confront his accusers and to present evidence in his defense effectively," Hanna wrote.

Neither Hanna nor federal prosecutors would comment about the case.

See **MURDER**
Continued on Page 3

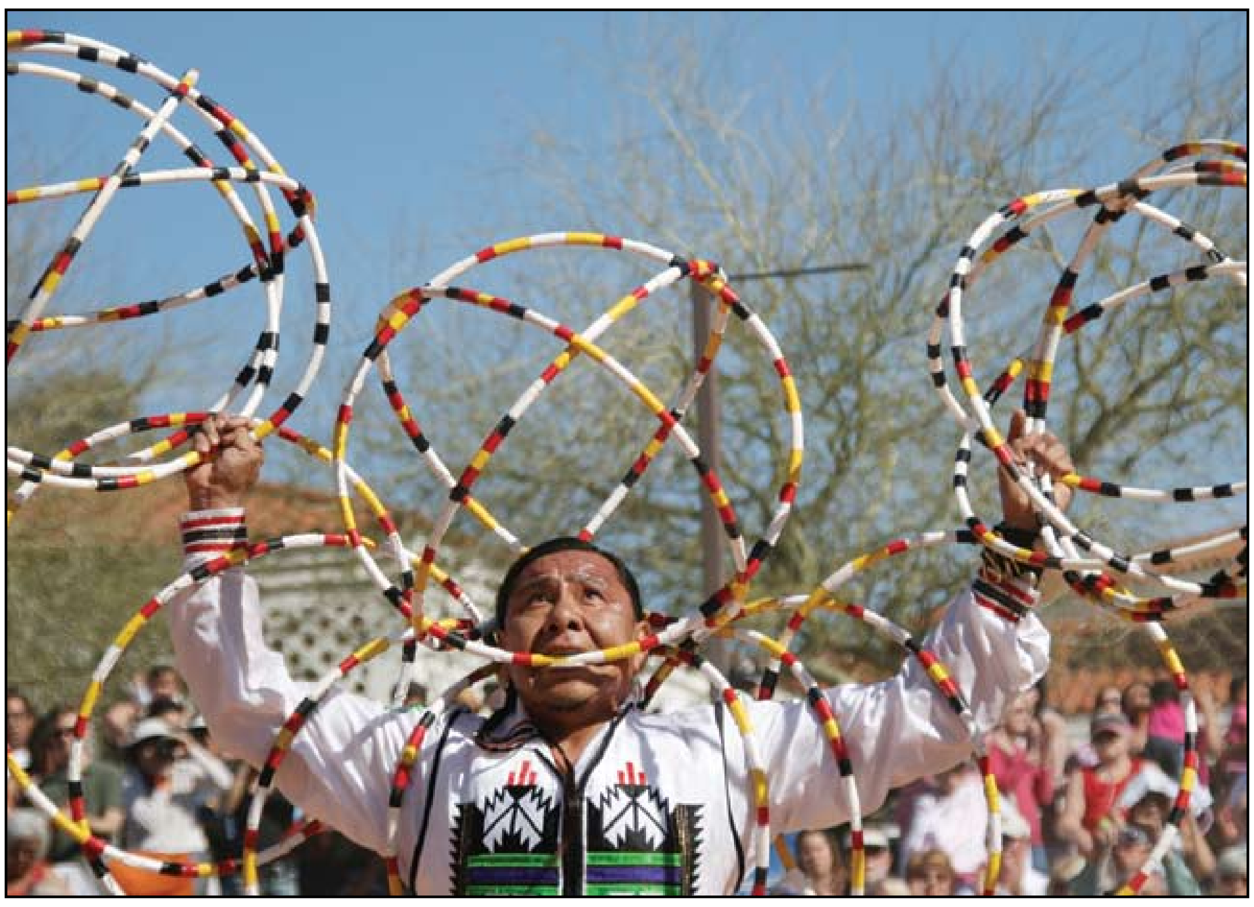
Museum presentation to feature art of the Native American Church

By LINDA COLDWELL

WASHINGTON (AP) – Seventy-six Native ANORMAN – The Peyote Religion or Native American Church is an intertribal religious movement that was born on the reservations of Southwest Indian Territory in the late 19th century and quickly spread to tribal communities in surrounding regions. Today the Church assumes an important role in the lives of hundreds of thousands of Native Americans. Daniel C. Swan, curator of ethnology at the Sam Noble Museum at the University of Oklahoma, has spent years studying the rich traditions of visual art and music associated with the Native American Church, particularly among the Navajo. At 7 p.m. Thursday, March 4, Swan will give a free, public presentation about this research titled "The Art and Music of Navajo Peyotism: Tradition and Innovation." The presentation is part of an "Evening With a Curator" lecture series showcasing the ongoing research projects of museum curators. The lecture will be held in the museum's Kerr Auditorium.

Among the Navajo, the fine arts, complex musical repertoires and ritual performances of the Native American Church have risen to a level unachieved anywhere else in

See **MUSEUM**
Continued on Page 3



Moontee Sinquah, Hopi/Tewa/Choctaw, of Polacca, Ariz., took the title of Senior World Champion. PHOTO COURTESY HEARD MUSEUM

Heard Museum announces World Hoop Dance winners

By DEB KROL

PHOENIX, Ariz. – Derrick Suwaima Davis, Hopi/Choctaw, is headed home to Old Oraibi, Ariz., with the coveted title of World Champion Hoop Dancer. Davis won his fifth championship with a total of 240 points at the 20th Annual Heard Museum World Championship Hoop Dance Contest on Sunday, February 14. The tourney was held on Saturday, February 13 and Sunday, February 14. An estimated audience of 10,000 came to cheer on one or more of their favorites from a roster of 65 hoop dancers from the U.S. and Canada. The Jay Kahn Memorial Fund sponsors the youth competition prizes and the Arizona Commission on the Arts is a supporter of the contest.

Davis, who previously won the world championship title in 1994, 1996, 1997 and 1998, had not participated in the hoop dance for the past few years due to cultural obligations. However, his obligations ended in time for him to make his way to Phoenix for the championship.

Charles Denny, Cree/Ute, the 2008 World Champion, came in second with 236 points. Just one point separated Denny, who calls Fort Duchesne, Utah home, and third-place finisher Tony Duncan, San Carlos Apache, of Mesa, Ariz. The 2009 champ, Brian Hammill, Ho Chunk, of New River, Ariz., placed fourth with 228 points. Three-time champ Quentin Pipestem, Tsuu-Tina, of Calgary, Alberta, Canada scored 223 points to take home a fifth-place trophy and Lane Jensen, Navajo/Maricopa, of Dilcon, Ariz., won sixth place with 222 points.

Hoop dancing incorporates speed and agility as dancers maneuver their bodies through one to more than 50 hoops. Dancers also integrate creative designs and difficult manipulations of the hoops to present a unique variation of the dance. In recent years, as hoop dancers continue to refine and grow their routines, the points scored have climbed, and the point spreads for the adult division continue to grow smaller.

In the Senior Division, Moontee Sinquah, Hopi/Tewa/Choctaw, of Polacca, Ariz., took the title of Senior World Champion. Second place honors went to Terry Goedel, Yakama/Tulalip, from Rancho Cucamonga, Calif. There was no third competitor this year.

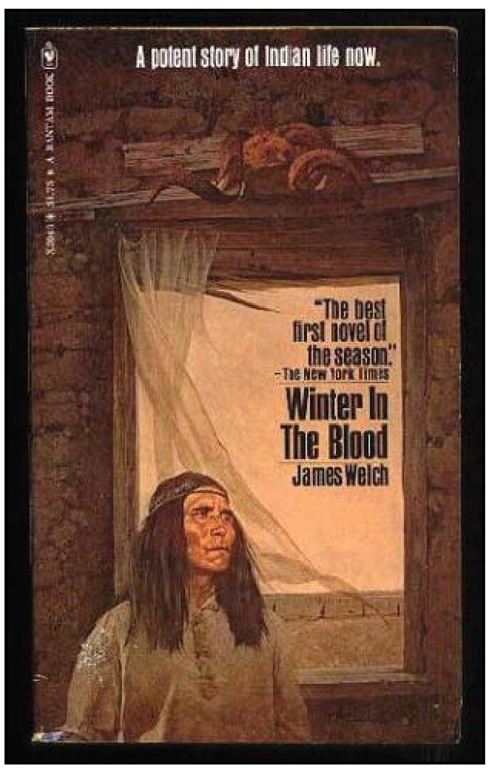
Christian R. J. Hazell, Metis Nation, of Calgary, Alberta, Canada won the Teen Division title with a total of 228 points. Second place went to Peanutt Roberts, Choctaw/Nakota, of Atwood, Okla. Roberts scored 217 points.

Sampson Sixkiller Sinquah, Hopi-Tewa/Choctawa/Pima/Cherokee, of Polacca, Ariz., took home a third place trophy with 210 points.

Tyrese Jensen, Navajo/Maricopa, of Dilcon, Ariz., won the Youth Division with 239 points. This is Jensen's

See **WINNERS** *Continued on Page 2*

Blackfeet writer's novel to be made into movie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Winter In The Blood
James Welch

MISSOULA, Mont. (AP) – A novel by a celebrated American Indian writer is being made into a movie, and hundreds of people are showing up at auditions hoping to land a part.

Filmmakers and brothers Alex and Andrew Smith, who are twins, said they plan to start filming the movie based on the novel "Winter in the Blood" in July, and that it will be shot entirely in Montana.

Hasalyn Harris, the film's public relations director, said the cast will be exclusively Native American, and mostly from Montana.

"I think they're wanting it to be as authentic as possible," she said Saturday as she took in hundreds of applications at the casting call at the University of Montana's University Center.

The novel by Welch, published in 1974, is described as a key book in the Native American Renaissance that began in the 1960s. It is set on the Fort Belknap Reservation and follows one man's struggle to find his identity and roots in a modern world while dealing with self-doubt and addiction.

Welch was born in 1940 at Browning to a Blackfeet father and a Gros Ventre mother and grew up mainly on the Fort Belknap Reservation. Welch died in 2003 at age 62.

"I would love to see it as a movie, period," said Lois Welch, a retired University of Montana literature professor and widow of James. "I'm really touched about the way they've been able to keep it so close to the text."

Alex and Andrew Smith, and writer Ken White, wrote the screenplay for the movie.

Mathew Weasel, 13, of Missoula, was one of those trying to land a part.

"I don't really know what's going to happen," he said. "I'm just going to try my best."

Perry Lilley Sr. was hoping to land the role of Lame Bull. He said he appeared in movies and on television in the past before drugs and alcohol ended his career.

"My wife told me about this, and my dreams flashed before me again," Lilley said. "I get an opportunity to do this again, this time drug and alcohol free. Thank the Creator."

Another casting call is planned in the coming months in eastern Montana.

Welch wrote about being an Indian in modern American society, and with each of his books came more accolades, a growing fan club and an international following that led to speaking invitations across Europe.

Welch's works were translated into French, and he was given France's Knight of the Order of Arts and Letters medal.

Jim Welch's death in 2003 put an untimely end to a distinguished literary career. In the decades to come, his reputation will grow the way he would have wanted it to, as an important voice of American literature, that of a writer who was Indian. For more on Welch, visit www.dancingbadger.com/james_welch.htm

WINNERS

Continued from Page 1

second championship. Second place went to Beedoskah Stonefish, Odawa/Chippewa/Delaware/Pottawotami, of Peshawbestown, Mich., with a total of 224 points. Third place was awarded to Talon Duncan, San Carlos Apache, of Mesa, Ariz.; Duncan scored 218 points.

The littlest dancers in the Tiny Tot Division, 12 in all, split $200.

The judges included: Jackie Bird, Sioux/Mandan/Hidatsa, of Brookings, S. D.; James Pheasant, Eastern Band of Cherokee, Cherokee, N.C.; Bruce LeClaire, Rosebud Sioux, Durango, Colo.; Kevin Connywerdy, Comanche, Norman, Okla.; and Victor Bob, Navajo, Gallup, N. M.

Bad Medicine, of Carnegie, Okla., led by head singer Joe Fish Dupoint, Kiowa, served as host Southern Drum. The Mandaree Singers from New Town, N.D., led by Sidrick Baker, Mandan/Hidatsa/Arikara, served as host Northern Drum.

The 21st Annual Heard Museum World Championship Hoop Dance Contest will be held on Saturday & Sunday, February 5 & 6, 2011. Visit www.heard.org/hoop for details.

Squaxin pay tribute to rare whale

By **LYNDA V. MAPES**
The Seattle Times

HARTSTENE ISLAND, Wash. (AP) – Here on this inlet in far South Sound, a visitor recently arrived from distant waters, and the Squaxin Island tribe did what their ancestors taught them: They welcomed an honored guest.

That the visitor was a dead whale made it the more important; that it was a Bryde's whale, never before documented in these waters, clinched it.

"We felt very sure it was a gift from the Creator," said David Lopeman, Squaxin tribal chairman. "And we were going to treat it right."

Bryde's whales are usually found in tropical waters, and they are not known to travel north of California. There have been several sightings since early January of a mystery whale in Puget Sound. And two weeks ago, this whale washed up here.

Usually when a dead whale washes ashore, federal fisheries officials tow it to deep water to decompose.

But Squaxin tribal members decided this animal chose this place to die because it would be treated with respect. They asked, and were given permission, to keep the whale.

Scientists from the nonprofit Cascadia Research Collective in Olympia, as well as state and federal agencies, extensively sampled the carcass.

First reported dead on Jan. 16, the whale was just under 39 feet long, and immature. It had a tough life: There were healed prop scars on its back, and marks on its flukes from an entanglement.

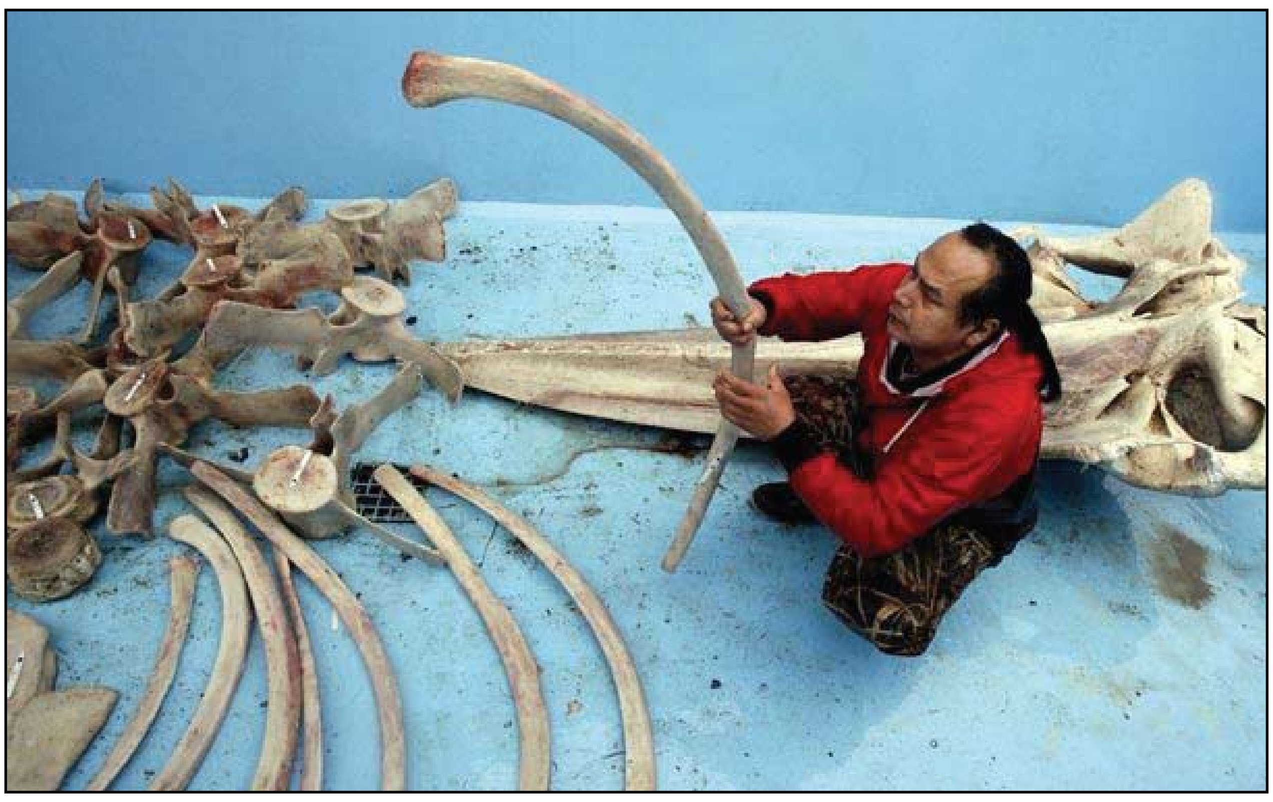
Neither injury seemed to have played a role in the animal's death. Instead, it seems to have starved. No food was found in its system, and its blubber was thin.

Tests will be run on samples from the whale over the next several months to gain more insight into why it died and what brought it here.

Some tribal members thought the tribe shouldn't bother with the whale, since it was not from their waters. But others were certain the whale's landing in their territory was meant to be.

"It is a mammal, like us. And we are people of the water," Lopeman said. "It's special. Maybe it was sick and it wanted to go and die in a safe place and knew we were going to treat it well. And so it gave itself to us. And we decided we are going to treat it right, so our children could always say we did."

For the past two weeks, tribal members have been pressure-washing the flesh from the whale's bones, and paring the last bits away with a knife, the blade making a soft scraping sound against the great, white bones.



Tribal member Wilson Johns places tagged and cleaned bones of a Bryde's whale in a watertight compartment where they'll be further cleaned and bleached. The Bryde's whale has never been documented before in these waters. PHOTO BY ALAN BERNER / THE SEATTLE TIMES

Next the bones will be soaked in hydrogen peroxide, then dried, then sealed. Eventually, the tribe intends to hang the reassembled skeleton in its museum, near Shelton, for all to share.

"This is everyone's whale," said Rhonda Foster, director of the Squaxin Island Tribe's Cultural Resources Department.

The Squaxin Island people have long and deep ties to whales. Fire pits at a South Sound archaeological site included bits of cooked whale bone, Foster said.

If this whale had washed ashore 300 years ago, her people would have celebrated with a feast.

They did a version of that Friday, inviting guests to watch the last of the bones being cleaned, and serving elk chili and homemade biscuits split open and covered with a sauce of tiny wild blackberries and vanilla ice cream.

Many members of this tribe, with 1,022 members, still depend on the oysters, clams, geoduck and salmon their ancestors did, their lives revolving with seasonal gifts of the Sound.

This whale isn't the first surprise they've had; the Salish Sea is forever bringing something unexpected in on its green tides, most recently a six-foot sturgeon, caught in a fisherman's net.

But even the ordinary feels special in this place that has nurtured them for so many generations, tribal members said.

"It is our life," Foster said of the Sound. "Our ancestors said all life begins here. "As she spoke, a tumultuous rain began to fall in great silver curtains. It rinsed tribal members who had been pressure-washing the bones clean, and rattled the tent put up over their work area.

Then, as the last of the whale's bones were packed away for safekeeping, a great gust blew up the beach, and sent the tent flying.

It was an emphatic punctuation point ending the first chapter of a whale tale that likely will be retold in this tribe for generations to come.

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Information from: The Seattle Times, http://www.seattletimes.com

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EBCI, UKB chiefs meet with Duke Energy

By JoKAY DOWELL
Native American Times

QUALLA BOUNDARY, North Carolina –Eastern Band of Cherokee Indians Principal Chief Michell Hicks met Feb. 17 with Duke Energy President Brett C. Carter regarding Duke's Hyatt tie-in substation in Swain County. Tribal officials voiced concerns that the substation, currently under construction, presents a significant negative impact to the tribe's Kituwah site that is considered the mother town, or place of origination, of all Cherokee people.

In a press release to NAT, Hicks said the EBCI wanted to open the discussion about the substation so Duke officials are aware of the concerns. Officials from Swain County attended.

"Our primary concern is that this discussion was not held prior to planning and execution of this project." Hicks said the EBCI has always had a positive relationship with Duke however our first priority is to protect the sacred site of Kituwah for future generations."

Principal Chief George Wickliffe of the United Keetowah Band of Cherokee from Oklahoma joined Hicks in a preconference with Carter before joining the EBCI Council.

Duke Energy staff presented the project plan, currently being constructed on an adjacent hillside, and offered a series of mitigation plans to minimize the negative impact of the project. Possible mitigation includes the utilization of materials and wildlife plantings to minimize visual impact.

Several EBCI members, led by Natalie Smith, gathered outside but were invited into the meeting once it began. However, security was tight due to an outcry of opposition raised early on by Smith and other members.

"The police were very present and very nice, and reminded us that we need to fill out a permit for assembling next time," Smith said. "We politely accepted and apologized for not doing so, and thanked them for allowing us to carry on."

Smith's position is that the substation should be relocated out of view from Kituwah.

"Several council members expressed their desire to discuss a land exchange with Duke and even asked if they would consider allowing the EBCI to purchase the property that they are currently planning this project on," Smith said in an e-mail to NAT. "Duke was extremely reluctant and several times expressed that relocation is not an option. Finally, toward the end of the meeting, the Chief Hicks asked if they would be open to discuss a land exchange, and Duke answered, "'Yes.'"

That discussion could not be confirmed by NAT.

The EBCI Council, in a Feb. 4 resolution, formally opposed Duke's plan. Between 4,000 and 8,000 Cherokees died on what is called the Cherokee "Trail of Tears," during forced removals to the West in the 19th century. Two groups of Cherokees, the Cherokee Nation and the United Keetoowah Band of Cherokees, ultimately settled in Oklahoma and re-established educational institutions and governments.

Inhabited by Cherokee people for thousands of years, Kituwah fell into the hands of white farmers during European colonization. The 300-acre site was bought back in 1997 by the EBCI for $3.5 million. A once-impressive mound stood at the center and is said to be where the Cherokees' Sacred Flame was housed. Kituwah is listed on the Nation Register of Historic Places.

Lottery chief: Deal reached on Kansas casino

By JOHN HANNA

TOPEKA, Kan. (AP) – Plans for a casino south of Wichita appeared to be back on track Tuesday, less than two weeks after Kansas Lottery officials had worried that the possibility of an American Indian-run casino opening nearby would scuttle the project.

Executive Director Ed Van Petten said the lottery had a new agreement with the Chisholm Creek partnership for a $225 million hotel-and-casino complex. The partnership would build and manage the casino for the lottery, which would own the rights to the gambling and the gambling equipment, down to the dice and cards.

Chisholm Creek had agreed a contract with the lottery to build the complex at a site near Mulvane, about 20 miles south of Wichita, but in December, just before a state review board was to vote on the project, the partnership asked for time to revise its plans.

Chisholm Creek officials have said they are concerned about the Wyandotte Nation's long-standing pursuit of a rival casino north of Wichita. The northeast Oklahoma tribe bought 10 acres of land in 1992 and has been waiting for more than a decade for U.S. Interior Department approval of gambling on the site.

Earlier this month, Van Petten expressed doubts that the lottery and Chisholm Creek could draft a new agreement because the competition from a Wyandotte Nation casino would erode Chisholm Creek's revenue. He said Tuesday that the new terms included a provision offering the partnership some protection if the tribe built its casino as planned.

Van Petten said the Kansas Lottery Commission would consider a proposed contract between the lottery and Chisholm Creek during a meeting Wednesday. If the commission approves it – as expected – a state review board will determine this spring whether the project goes forward.

"I am ecstatic," Van Petten told The Associated Press. "We finally have an agreement that we can all live with."

Chisholm Creek attorney John Frieden said the partnership was still reviewing the final documents for an agreement.

Doug Spangler, a Wyandotte Nation lobbyist, didn't return a telephone message.

Kansas would receive 22 percent of the net gambling revenues from the Wichita-area casino, but no revenues from the Wyandotte venture.

Van Petten said under the new agreement with Chisholm Creek, it could phase its $225 million investment in its complex in over 12 years if the Wyandottes build their casino.

Chisholm Creek would be required to open its casino within 18 months and a hotel on the site within three years, he said.

The hotel had been a big issue for the state casino review board. Chisholm Creek's first plan didn't guarantee that a hotel would be built in the first phase of construction, though the partnership later promised to build one.

Chisholm Creek's partners include Lakes Entertainment Inc., of Minnetonka, Minn., which has been involved in 11 Indian casinos in seven states.

A 2007 Kansas law allows the lottery to contract for a single casino in the Wichita area. After more than two years of discussions among state officials and potential developers, Chisholm Creek is the only remaining bidder.

The Wyandotte Nation hopes to operate its Wichita-area casino under federal law, and it already has a casino with limited gambling in Kansas City, Kan.

NATIVE AMERICAN TIMES

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The Native American Times, formerly the Oklahoma Indian Times, is published weekly by Lisa Hicks Snell. Mailing address is PO Box 411 Tahlequah, OK 74465. All the contents within the Native American Times are copyrighted material. Any reproduction, redistribution without the written consent of the **NATIVE AMERICAN TIMES** is strictly prohibited.

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MUSEUM

Continued from Page 1

the history of the religion. Swan's presentation will explore what factors have contributed to this rise. Drawing on 15 years of research with Native American Church artists from the Navajo community, Swan will demonstrate how the Navajo case is unique and may well provide a defining moment in the evolution of contemporary Peyote arts.

Swan became curator of ethnology at the Sam Noble Museum in 2007. A cultural anthropologist, he has spent 20 years studying the music and art of the Native American Church, first among the Osage, and then the Navajo. He spent three years as the director of the Chucalissa Museum in Memphis, Tenn., and served as senior curator of the Gilcrease Museum in Tulsa for 11 years. His research was showcased in a special exhibition titled "Symbols of Faith and Belief: Art of the Native American Church" that appeared at both the Sam Noble Museum and the Gilcrease in 2002.

The museum's Evening With a Curator series will continue at 7 p.m. Tuesday, April 13 with a presentation by Laurie J. Vitt, one of the museum's curators of herpetology and a nationally recognized authority on reptiles. The presentation, titled "Listening to Lizards: Natural History in Perspective," will include several live reptiles.

The Sam Noble Oklahoma Museum of Natural History is located on the OU Norman campus at Timberdell Road and Chautauqua Avenue. For more information on these and other programs at the museum, call (405) 325-4712, or visit the museum's Web site at www.snomnh.ou.edu.

MURDER

Continued from Page 1

State prosecutors have said John Graham and two other AIM members – Arlo Looking Cloud and Theda Clarke – abducted Aquash in Denver and drove her to Rapid City, where she was held against her will and questioned about whether she was an informant. Prosecutors allege Graham raped Aquash and later fatally shot her.

Marshall's alleged role in the murder is not clear in court documents.

Graham has pleaded not guilty in state court to one count of felony murder in relation to kidnapping, one count of felony murder in relation to rape and one count of premeditated murder.

Looking Cloud, a key witness in Marshall's case, was convicted as an accomplice in 2004 and is serving a life sentence. Clarke, also expected to testify, has not been charged. She's in her 80s and lives in a nursing home in western Nebraska.

Denver police have acknowledged some records from the case were destroyed in 2001. In December, Piersol ordered prosecutors to contact Denver authorities to determine what evidence was gathered and what evidence was destroyed.

A Jan. 21 letter from Denver Police Commander of Major Crimes Jonathyn Priest to Robert Mandel, assistant U.S. attorney in Rapid City, revealed the Jan. 11 discovery of the "Aquash" box and outlined some of the missing evidence, court documents show. The government delivered about 800 pages of documents and about 20 tape recordings Wednesday, Hanna said.

"Some of the documents I had never seen before yesterday and some of the tapes I have never heard before yesterday," Hanna wrote Thursday.

One of those recordings was an interview between Denver investigator Abe Alonzo and two government witnesses, Hanna said. One of those witnesses is expected to testify against Marshall.

A court report from a hearing held late Thursday shows that Piersol was worried about going to trial without knowing what was in the box.

Norman Zigrossi, the Rapid City FBI director at the time of Aquash's killing, said he doesn't think the delay will hurt the government's case against Marshall.

"We've been delayed so long, it really doesn't mean anything," Zigrossi said Friday. "The evidence we have won't change."

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ACLU seeks to expand voting lawsuit

By WAYNE ORTMAN
Associated Press Writer

SIOUX FALLS, S.D. (AP) – The American Civil Liberties Union wants to expand a voting rights lawsuit against state officials into a class-action lawsuit on behalf of American Indians in South Dakota.

At issue is a state law that removes from voter registration lists any person convicted of a felony and sentenced to prison. Voting rights are reinstated when the sentence is completed.

The lawsuit was filed in February 2009 by Eileen Janis and Kim Colhoff, two Pine Ridge women who allege that they were illegally removed from the voter registration list for felony convictions in federal court that resulted in probation but no prison time.

A request to expand the lawsuit to cover other American Indians is pending in federal court.

The state attorney general's office has yet to file its answer to the request for class action status.

"Throughout this litigation it has been and remains the state's position that it has not improperly denied any convicted felon, irrespective of race, the right to vote," Attorney General Marty Jackley said.

The defendants include Secretary of State Chris Nelson and members of the state Board of Elections.

The lawsuit says "hundreds" of residents have unlawfully been denied the right to vote.

"To add more plaintiffs is significant," said Nancy Abudu, staff attorney with the ACLU Voting Rights Project in Atlanta. "It means that we will be able to gather further evidence regarding the widespread impact of this issue. And in terms of relief we are seeking, we'll be able to ensure that anyone who was wrongfully taken off the rolls that their name is put back on, not just the two plaintiffs who are named in the case."

Janis and Colhoff were sentenced early in 2008 to five years probation and ordered to pay restitution of $22,140 and $29,156, respectively, for convictions of theft from an Indian tribal organization. Colhoff, ex-payroll supervisor for the Oglala Sioux Tribe, pleaded guilty. Former vice president Janis pleaded not guilty and was convicted in a jury trial in federal court.

According to the lawsuit, neither knew their name had been removed from the voter registration list until they went to vote: Colhoff in the June 2008 primary and Janis in the November 2008 election.

In addition to unspecified monetary damages, the lawsuit asks that any voter improperly removed from the registration list be reinstated, that federal observers be stationed at polling places, that the state educate and train poll workers and election officials, and that people be allowed to cast a provisional ballot when their voting rights are questioned.

FEMA teams assessing damage from ice storms

SIOUX FALLS, S.D. (AP) – Federal Emergency Management Agency teams are in South Dakota this week assessing damage from last month's ice storm.

Their report will help Gov. Mike Rounds seek a federal disaster declaration for as many as 29 South Dakota counties and three American Indian reservations in the state.

The late-January ice storm followed by a blizzard left thousands of people without electricity and water.

FEMA will determine whether the counties are eligible for public assistance to help rebuild infrastructure. Residents in four of the counties may also be eligible for individual assistance.

Virginia recognizes Patawomecks

RICHMOND, Virginia (AP) – The state of Virginia has granted official recognition for the Patawomeck Indians, the tribe of entertainer Wayne Newton.

Newton visited the State Capitol earlier this month to ask for recognition for the tribe.

The Senate passed a resolution on Tuesday to grant state tribal recognition to the Patawomeck, or Potomac, tribe, the Free Lance-Star reports. The resolution already was passed by the House and takes effect immediately.

The state recognition gives the tribe a seat with the Virginia Council on Indians but does not grant sovereignty.

Newton and Patawomeck Chief Robert Green told lawmakers the move would validate their identity and help them protect sacred burial grounds.

Guru charged in sweat lodge deaths says he's broke

By FELICIA FONSECA
Associated Press Writer

FLAGSTAFF, Ariz. (AP) – A man who built a multimillion-dollar empire with a motivational mantra that teaches people to create wealth contends he's broke and cannot post bond in a criminal case that threatens the survival of his self-help business.

James Arthur Ray was charged earlier this month with three counts of manslaughter stemming from the deaths of three people following a sweat lodge ceremony he led last year in Arizona. His bond has been set at $5 million, a figure his attorneys say is "excessive and oppressive."

"Despite misconceptions perpetrated in the media, Mr. Ray is not a man of significant assets and certainly not the millions reported in the press," his attorneys wrote in documents obtained by The Associated Press from the court. The documents are now officially sealed.

Ray himself has touted his wealth and success in numerous media interviews and on his Web site, including an estimated $10 million in revenue in 2009 and a seven-figure advance for his book, "Harmonic Wealth" that hit the New York Times Best Sellers List in May 2008.

He told "Fortune Magazine" for an April 2008 article that his financial goal was $21 million a year and that he was sure there were limits, but "I am not aware of them."

But the court documents paint a much different picture, showing that he is severely in debt with a net worth of negative $4.2 million. Real estate makes up about $3.1 million of Ray's total assets of nearly $4.2 million, but he has little equity.

The properties include homes in Hawaii and Nevada, and rentals in California. Ray's Carlsbad, Calif.-based business, James Ray International, and a Beverly Hills mansion he recently put up for sale are not listed among the assets.

Ray's liabilities were listed at more than $8.5 million, much of which was unexplained in a statement of net worth.

In a financial statement filled out by Ray the day of his arrest, he wrote that he pays out $94,000 a month in expenses, including for rent and mortgages, utilities, insurance and vehicles. He listed his assets as $14,000 in a checking account and $220,000 in a retirement account.

Ray's attorneys said his financial stability has been shaken by withdrawals from bank accounts in the last several months to pay creditors and legal fees, including a significant retainer deposited in a trust account at the California-based law firm representing him.

Ray's attorneys say he has no criminal history, isn't a threat to public safety or a flight risk and cannot afford the bail. They are set to argue Tuesday in court to have Ray released on his own recognizance coupled with the surrender of his passport or have bail set at a minimum.

It's unclear what position the Yavapai County, Ariz., attorney's office has taken on the defense request to reduce bail. Its response to the motion is sealed, and a spokeswoman cited fair trial rights in declining to comment.

Ray has pleaded not guilty to each of the manslaughter counts. If convicted, he faces up to 121/2 years on each count, with probation being an option.

Prosecutors contend Ray recklessly crammed more than 50 participants of his "Spiritual Warrior" event near Sedona into a 415-square-foot sweat lodge, a sauna-like experience that uses heated stones to cleanse the body and is commonly used by American Indian tribes. Many participants have said Ray chided them for wanting to leave, even as people were vomiting, getting burned by hot rocks and lying unconscious on the ground.

Three people died – Kirby Brown, 38, of Westtown, N.Y., James Shore, 40, of Milwaukee; and Liz Neuman, 49, of Prior Lake, Minn. Eighteen others were hospitalized.

Ray's attorneys have called the deaths a tragic accident and said he took all the necessary precautions and immediately tended to the ill.

Panel: Inmate strip search not discrimination

By MATTHEW BROWN

BILLINGS, Mont. (AP) – The Montana Human Rights Commission has rejected a discrimination complaint filed by American Indians who were subjected to group strip searches at a privately run prison in Shelby.

Guards at the Crossroads Correctional Center in 2008 made the inmates strip before and after their traditional sweat lodge ceremonies.

Prison officials said they suspected the ceremonies were being used to move contraband, although none was ever found.

The prison denied the inmates were discriminated against, and the state Department of Corrections later agreed, with an investigation concluding the guards acted appropriately.

The prison is run by Nashville, Tenn.-based Corrections Corp. of America.

"It was our feeling that (strip searches) were used appropriately," Department of Corrections spokesman Bob Anez said Friday. "We continue to work with Crossroads officials to ensure the ongoing fair and appropriate management of all offenders."

Helena attorney Ron Waterman said he represents roughly 30 Indian who were strip searched.

Following the commission's 3-2 ruling Thursday, he said his clients were considering taking their case to state or federal court.

"This was a series of strip searches conducted as people were going to exercise religious practices," Waterman said. "Fundamentally, we believe there was discrimination."

Suspicions that the inmates were moving contraband were nothing more than a pretext to discriminate against the inmates, he said.

The state investigation into the treatment of Indians at Crossroads followed an ongoing human rights complaint from The American Civil Liberties Union.

In addition to confirming the strip searches, a May report that resulted from that investigation highlighted poor conditions at the sweat-lodge grounds, inappropriate comments from guards about the Indian ceremonies and a lack of attention to inmate grievances.

Former BIA investigator wins lawsuit

SPOKANE, Wash. (AP) – A man who was fired after he investigated police corruption on the Spokane Indian Reservation has won a $400,000 lawsuit against the Bureau of Indian Affairs for malicious prosecution.

Senior Federal Judge Justin Quackenbush ruled in favor of Duane Garvais, who claimed he was prosecuted by the agency at the behest of the Spokane Tribe.

Garvais was hired by the BIA in 1999 as a criminal investigator and assigned to the Spokane Reservation. In 2001, he learned that two fellow officers were stealing car stereos and other equipment. The BIA launched a criminal investigation of Garvais and he was eventually prosecuted in Spokane Tribal Court.

Dancing and Drumming: The quest for healthy weight

National Institute of Health Release

Generations ago, Native Americans and Alaska Natives did not have to deal with overweight and obesity and there wasn't much heart disease or diabetes. Why? The past 20 years have brought big changes in diet and physical activity for all Americans, including Native Americans and Alaska Natives. Overweight is the result of a complex mix of genetics, lifestyle and environmental factors.

Traditionally, native peoples hunted and gathered their food. They chopped wood and hauled water. They played traditional games, drummed and danced more often. Today, they are less physically active, and are spending more time than ever in front of the computer or TV.

Traditional healthy foods like salmon, deer, turkey, beans, squash and fruit have been replaced by fast food, and with recipes that are higher in fat and calories. At the same time, portion sizes have tripled. All this could be adding to increases in weight and waistlines.

Extra weight strains your body and increases your risk of serious illnesses such as type 2 diabetes. The Indian Health Service reports that Native Americans and Alaska Natives have the highest rates of type 2 diabetes in the United States. Native children are experiencing high rates of overweight and obesity as well.

Luckily, families can make small, gradual changes that can lead to a healthy weight for the whole family. See the bulleted list of Healthy Lifestyle Tips from the National Institutes of Health's We Can!TM (Ways to Enhance Children's Activity & Nutrition) program. We Can! gives parents, and others who care for children ages 8 to 13, easy-to-use, science-based tools and guidelines to make better food choices, increase physical activity and reduce screen time.

Recognizing the program's potential benefits, five tribal communities – the Cheyenne-Arapaho and Otoe-Missouria, the Mohegan, the Paiute Indian and the Washoe – have registered as We Can! community sites. The most recent tribe to join is the Cherokee Nation

Cherokee Nation Principal Chief Chad Smith proclaimed that his tribe would "strengthen its efforts to create a healthier community through We Can! training and resources, including evidence-based obesity prevention programs for parents, caregivers and youth, in collaboration with community-based partners."

But it's not just the Cherokee and the other tribes who have access to tips and tools they can use to help their members fight this growing challenge— you do, too.

Visit http://wecan.nhlbi.nih.gov or call 866-35- WECAN for details. If you belong to a tribe that has already joined the program, contact them directly to see how you can help make a healthier tomorrow for yourself, and your children, today.

▼ ▼ ▼ ▼ ▼ Commentary

Giago: Strauss and Sunday night movies at the boarding school

By TIM GIAGO
(Nanwica Kciji)
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Young Indian people know nothing aThere is a lot of power in a song. When all of your memories have nearly faded, it is surprising how a song can take you back in time and open the vaults of your mind. It happened to me on Saturday.

I had worked most of the morning editing articles for my weekly newspaper and when I felt I had caught up I headed home for lunch and a nap. I always check Turner Classic Movies to see if there are any old films playing and I was happy to note that 2010: Odyssey Two was on; a sequel of sorts to 2001: A Space Odyssey, a movie that left me and many others in 1968 with a lot of questions. The movie was made in 1984 and I was in the middle of so many things back then that I never saw it until Saturday.

I settled down in my favorite chair with a soft drink and my cat Pod curled up in my lap and relaxed to watch the movie. As the movie reached its conclusion I nodded off to sleep just as the credits were running. It must have been a light sleep because the Blue Danube waltz by Johann Strauss was playing. I found out later that the Blue Danube was played in its entirety on a blank screen at the end of 2010: Odyssey Two. It was also used in 2001: A Space Odyssey.

I dozed as the Blue Danube played and I was 12 years old again selling popcorn on a Sunday night at the Holy Rosary Indian Mission boarding school gym that was converted into a movie theater. It was the custom of Mr. John Bryde, a Jesuit prefect, to play recordings of Strauss on the public address system just before the movie started. One favorite of the Lakota people who traveled from Pine Ridge Village and Oglala to see the movies was the Blue Danube waltz.

In my dream I was really there. I could smell the popcorn and hear the Blue Danube as clearly as I did on that night many years ago. I was particularly excited because a movie called The Song of Bernadette was playing and I was really in love with Jennifer Jones.

Life at the boarding school was harder on some than others. For some it was a lonely time of separation from parents and home. It was a time of immersion into a different culture and religion. It was a time of fist fights, bloody noses and thoughts of running away, at least for some of us.

But the Blue Danube and the other waltzes of Strauss changed all of that for a few hours every Sunday. When the songs began we knew we were about to enter another world; a world of pirates, saints, laughter and sorrow. We entered that world and for a brief time it was our only world. We listened to the songs of Bing Crosby and laughed at the antics of Laurel and Hardy and for a brief time, gone was the loneliness and the sense of isolation.

And in this movie world, heaven forbid that one bore any resemblance to any of the characters crossing that big screen. A lot of nicknames became monikers for students of HRM because a movie. Bozo and Richard Dix, Curley Bill, Rochester, Dopey, Dillinger, Capone, Porky, Donald Duck and the Professor to name a few, were born at the Sunday night movies.

After a movie about the cavalry and Indians the playgrounds would become battlefields as the Indians attacked the cavalry entrenched in their fort. Only in this case the cavalry and Indians were played by real Indians. I think most of the boys wanted to be the Indians, but some had to fill in for the cavalry.

A song that entered my mind as I sat dreaming took me back to a place in time of happiness and sorrow. It took me back to a Sunday night where I could still see the faces of the Lakota elders lined up at the counter to give me two dimes for a small brown, bag of popcorn and a soda.

It took me back to a time where, for a couple of hours, the students at the boarding school and the impoverished people of the Pine Ridge Reservation could find brief respite from the harsh realities of their life.

A friend of mine, Gerald "Plum" Clifford, now deceased, talked to me one day about how the waltzes of Strauss always reminded him of the Sunday nights just before the movies started. It made me feel good that I wasn't the only one who felt that way.

I woke from my dream with the sound of the Blue Danube fading away on the television set and had to blink a couple of times to make sure I was not back there at the Holy Rosary Indian Mission.

(Tim Giago, an Oglala Lakota, is the publisher of Native Sun News. He was the founder and first president of the Native American Journalists Association, the 1985 recipient of the H. L. Mencken Award, and a Nieman Fellow at Harvard with the Class of 1991. Giago was inducted into the South Dakota Newspaper Hall of Fame in 2008. He can be reached at editor@nsweekly.com)

Around the Campfire: The results of Alcatraz

By DR. DEAN CHAVERS
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Young Indian people know nothing about the Indian occupation of Alcatraz Island. In the past 10 years, if I ask an Indian teenager if she knows about Alcatraz, the answer is like to be, "Wasn't that a prison?"

Yes, Virginia, it was. But it was also the most important land occupation in the past 200 years for Indian people. It led to the first positive laws for Indians ever in the history of the U. S. And it led to a host of changes in policy that are still having effects in Indian Country.

Richard Oakes, the leader of the occupation, was a Mohawk Indian from upstate New York. He had been in the Bay Area for a few years and had married a Pomo woman, Annie. When I first met him he was talking about the occupation. That was in June 1969; the occupation happened in November 1969.

We were at Carmen Christy's apartment celebrating our first year at UC Berkeley when Richard came in with some of his friends. They were students, too, at San Francisco State University. I had started at Berkeley in September 1968 and was the fifth Indian on the campus.

Lee Brightman (Lakota), LaNada Boyer (Shoshone) Wayne Davis (Chukchansi), and Patty Silvas (Blackfeet) were already enrolled when I got there.

LaNada made several assaults on the administration, and got Jo Allyn Archambault hired as a recruiter in the middle of the year. By June there were 16 Indian students at Berkeley. Within a year there were 35 Indian students.

Termination was still the law of the land. President Kennedy had only terminated one tribe during his two and a half years, and President Johnson had not terminated any tribes. But termination was still the law of the land.

I had no interest in taking over a former federal prison, and soon forgot Richard. But he was persistent. By November he had convinced 13 other students to go with him out to the island on a Sunday. They lasted one night, and ran out of food. When we went back two weeks later, we had food, pots and pans, blankets, and so on. That occupation lasted a year and a half.

It had a huge impact on Indians. For the first time, Congress started passing positive laws for Indian Country. Slowly the old-line Indian haters in Congress got pushed aside. Frank Church from Idaho, E. Y. Berry from South Dakota, Wayne Aspinall from Colorado, and the worst of the bunch, Arthur Vivian Watkins of Utah slowly lost influence and elections. They were replaced by more open minded people.

Within the next 20 years, Congress passed a dozen laws that were positive for Indian people. The most important law was the Indian Self-Determination and Education Act ("638") of 1975. It required the BIA to contract with tribes to operate programs that BIA had been operating for a hundred years.

Often there was no control on BIA, which had taken full advantage of the opportunities to boss Indians around and in too many cases make a lot of money. A few years later Congress also required the Indian Health Service to contract with tribes to operate health programs and Indian hospitals.

Sen. Ted Kennedy finally got the Indian Education Act (IEA) passed in 1972 to improve education for Indian kids. Unfortunately incompetence and lack of leadership at the top have caused this program not to reach its potential. The programs at the school level have become go-fers instead of advocates; the program administrators have done little to change this over the past 40 years. Only a tiny handful, fewer than one percent, of the programs have achieved the results Sen. Kennedy anticipated. But the program had good intentions from the beginning.

The Indian Child Welfare Act (ICWA) tried to stop the breakup of Indian families and kidnapping of Indian children. The Native American Graves Protection and Repatriation Act (NAGPRA) required that sacred objects that had been stolen from Indians and placed in museums be returned.

Congress increased the budget for Indian health care the following year by 400% from 1969! Unfortunately, about 35% of the professional positions in Indian hospitals are still vacant, so Indians have to wait hours or days to be seen.

The Native American Languages Act (NALA), which was the product of the fertile mind of my mentor, Patricia Locke, got passed finally in 1990. It makes grants to preserve, protect, and promote the use of Native languages. It reversed a national policy that had been in place for 123 years. The old policy said Indians had to stop speaking their languages and learn English.

Pat also got the Tribal Departments of Education (TDOE) bill passed in Congress in 1988. For the first time, tribes could have some input into the education of their children and gave some funds to operate.

Congress passed the Tribally Controlled Community College Act in 1978, giving legitimacy to tribal colleges and making grants for them to operate. There are now some 38 tribal colleges. To their credit, they have high completion rates, and their graduates have very high employment rates. They are proof that education is the key to economic development in Indian Country.

Congress also finally passed the American Indian Religious Freedom Act in 1978. After centuries of suppression of Indian religions, and punishing those Indians who practiced their religions, suddenly they had their religious rights back.

Most important, as a direct result of Alcatraz, Nixon reversed the policy of termination. That is the most important contribution Alcatraz made. Congress approved his policy statement a year later. So far, Congress has re-recognized about 70 of the 164 tribes it terminated in the 1950s. I am still researching and counting these tribes.

The viewpoints expressed in columns and letters are the opinions of the writers and not necessarily the opinion or viewpoint of the Native American Times publisher or staff. Letters to the editor are welcome and may be submitted via e-mail to editor@nativetimes.com. To be published, we require you provide your name, tribal affiliation and city of residence.

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Comanche National Museum

Museum Board of Directors

The Comanche National Museum and Cultural Center is seeking qualified people to sit on the museum's Board of Directors. Applicants must have professional experience in one of the following disciplines: finance, fund raising, education, marketing, organizational management, the arts, or museum work. The selected board members will serve a three-year term. Applications will be accepted from February 10 – March 10, 2010. Applicants do not have to be American Indian. Send applications to: Comanche National Museum and Cultural Center, Attn: Phyllis Wahahrockah-Tasi, Executive Director, 701 NW Ferris Avenue, Lawton, OK, 73507.

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EVENTS

Mondays
Smoking Cessation Classes in Claremore – Claremore Indian Hospital - Mondays, 5:30 p.m. until 6:30 p.m. Info call: Tonya Solomon, (918) 342-6441

Tuesdays
Smoking Cessation Classes in Sallisaw – Redbird Smith Health Center - Tuesdays, 5 p.m. until 6 p.m. Info call: Sid Church, (918) 774-1458

Smoking Cessation Classes in Salina – AMO Health Center – Tuesdays, 5 p.m. until 6 p.m. – Info call: Jeff Tucker, (918) 434-8500, ext. 7619

Smoking Cessation Classes in Bartlesville – Cherokee Nation Keeler Housing Office – Tuesdays, 5:45 p.m. until 6:45 p.m. – Info call: Jaime Clark, (918) 273-7529

Wednesdays
Smoking Cessation Classes in Muldrow – Muldrow Community Center – Wednesdays, Noon until 1 p.m. – Info call: Mary Owl-Batt, (918) 774-1429

Thursdays
Smoking Cessation Classes in Tahlequah – W.W. Hastings Hospital Dining Room – Thursdays 5 p.m. until 6 p.m. – Info call: Cora Flute, (918) 453-5612

1st and 3rd Thursdays
The Native Nations Youth Council (NNYC) will hold meetings every first and third Thursday of each month from 6:30pm-8:30pm @ the Youth Services of Tulsa Activity Center on 311 S. Madison (on 3rd just west of Peoria). Please join Indian Health Care Resource Center of Tulsa at our next Strengthening Our Native Youth-Native Nations Youth Council (NNYC) meeting as we begin preparing for our Annual Restoring Harmony Powwow. Come join in Native culture as we will be having a Northern style song and drum demonstration, explanation and instruction. There will also be an opportunity for the youth to make their own drum sticks and beaded earrings. Join us and learn how to become a part of the now forming NNYC drum group. See you there!
Info Call: Jiles Pourier (918) 382-2200

February 18
American Indian Chamber of Commerce Tulsa Chapter monthly luncheon at 11:30 a.m., Tulsa Country Club, 701 N Union Ave., Tulsa. Guest speaker Freida Satepeahtaw-Bailey, Loan Specialist. Contact Adam Proctor at aproctor@caddosolutions.com for further information.
RSVP: aiccotulsachapter@gmail.com or (918) 409-1026

February 27
Glenpool Native American Student Association Stomp dance at the Glenpool Creek Indian Community building located off Hwy 75 & 141st Street. (behind the smoke shop) 7:00pm.-midnight. Info call Kristi Collington 322-3823 EXT 568
Booths are free with an item donation.

February 27
Sand Springs Indian Education Stomp Dance at Clyde Boyd Middle School, 305 W. 35th St. off Hwy 97.Proceeds benefit scholarship fund. Info call 918-246-1583.

March 5-7
March Madness the Rez Way! Tonkawa Tribe youth girls basketball tournament at Fort Oakland Gym, Tonkawa, Okla. $25 entry fee must be in by March 1. For more info call: Lisa Norman 580-628-2561 or 580-823-2379; Leroy Enloe 1-405-334-0381; or Dewayne Warrior 1-580-761-3037

March 6
Circle of Honor ceremony honoring Billy Mills, Olympic gold medalist, at Tulsa's Central Library, 4th & Denver, 10:30 a.m.
www.tulsalibrary.org

March 6
Gainsville Student Powwow
Gainsville High School Gymnasium
2201 S 1-35, Gainsville, Texas
All veterans, color guards, gourd dancers, drums and princesses welcome.
580-317-3767

March 6
Osage Nation Prevention Youth Powwow at the Agriculture Building, Osage County Fairgrounds. Contest powwow. Gourd Dancing at 2 p.m. Grand Entry at 7 p.m.

March 13
Corn Husk Dolls
2:00 - 3:00 p.m.
Tweens, Teens and Adults
Judy Z. Kishner Library, Tulsa, Okla.

March 13
American Indian Athletes; Their Accomplishments, Contributions and Legacy with Matt Roberts Children's Program
2:00 pm – 3:00 pm, Collinsville Library

March 16
Traditional Southeastern Pottery
3:30 pm - 4:30 pm - For tweens
Preregistration is required
Brookside Library, Tulsa, Okla.

March 18-August 31
"It's All About Me: A Numunuu Children's Exhibit featuring art and photography by Comanche Children. At the Comanche National Museum and Cultural Center, 701 NW Ferris Avenue, Lawton, OK. Opening Reception March 18, 1:06 pm to 3:06 pm. Free admission.
For more info: www.comanchemuseum.com.

March 19
Tulsa Powwow Princess applications due. INFORMATION: Applications can be mailed to : Cherrah Ridge, 2966 W. 66th Street, Tulsa, OK 74132, faxed to (918) 445-4947 or e-mailed to tici@tulsapowwow.org

March 20
Osage Tribal Princess Sorority
6th Annual Honor Dance
Agriculture building, fairgrounds
Pawhuska, OK
Arts & Crafts booth space available
Concession stand provided by Osage Tribal Princess Sorority
For more information, contact 918-284-4865 or 918-284-2757, nativebeauty74@hotmail.com

March 20
Honor Dance for 2009 Miss, Junior Miss and Little Miss Oklahoma City. Cleveland County Fairgrounds
615 East Robinson Street, Norman, OK
*Gourd Dancing - 1:30 PM
*Gourd Dancing – 6PM
*Grand Entry - 7:00 PM
Vendors Welcome. Please Contact - Kay 405.205.7770 www.missindianokc.org

March 26
2010 Miss, Jr. Miss & Little Miss Indian Oklahoma City competition & performance. Free & open to the public 6:30 p.m. at Destiny Christian Center, 3801 S.E. 29th St., Del City, Okla. Reception Sponsored by Oklahoma City Indian Clinic www.okcic.com. Entry deadline postmarked or hand delivered by March 12th. For more info: www.missindianokc.org

March 29 - April 1
"To Bridge a Gap" conference hosted by the Muscogee Creek Nation at Tulsa Marriot Southern Hills. For more information including registration forms, please contact Joyce Bear, MCN, Cultural Preservation Department at (918) 732-7731; or Johnnie Jacobs at (918) 732-7835, johnniej@muscogeenation-nsn.gov

April 10
Osage Nation Head Start
Benefit Dance at Central Elementary Gym
710 S. Osage , Skiatook, Okla. Contests, cake walk, raffles. Info call Terri Buffalohead 918-699-5471 or Samantha Harrison 918-699-5474

Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.

Native artists use Coke bottle for Winter Olympic art

Nicola Kettlitz, general manager of Coca-Cola's Olympic Project Team, said in keeping with Coke's global and national goal of leveraging the Olympic Games to create a more positive reality for Canada, the company wanted to create a program designed to profile the unique and talented aboriginal community.

VANCOUVER – For the 2010 Winter Olympics, Coca-Cola offered its world-famous trademark to 15 talented North American Native artists so they could create artwork combining Aboriginal skill and the Coke brand.

The 15 giant pieces of art were to be fashioned after the Coke bottle and auctioned to collectors from around the world. Proceeds from the sale will go to the Vancouver 2010 Aboriginal Youth Legacy Fund to support sport, culture, sustainability and education initiatives for First Nations, Inuit and Metis youth across Canada.

The sale was expected to run from Feb. 15-25. Interested collectors were to go online at www.icoke.ca to bid. Each bottle was expected to raise $2,000 to $3,000 for the 2010 AYLF.

Leading up to the auction, each artist's work and biography were to be posted online as the bottles were unveiled across Canada.

Jackie Traverse, an Anishinabe from Lake St. Martin, was one of more than 100 Native artists to enter artwork for the initiative, and one of 15 artists chosen for it.

Traverse said the art project presents another opportunity to showcase the richness of her people's culture and traditional values. Her Coke bottle and Raven sculpture were slated for display at several venues in Vancouver during the Games.

Traverse is a recent graduate from the University of Manitoba and works in all mediums from sculpture, mixed media and video. She is widely known in art communities across Canada as her paintings, drawings, documentaries and sculptures speak to realities of being an Aboriginal woman. More of Jackie's biography and art can be viewed at www.bisonpromotions.com

Canadian Premier Gordon Campbell and John Furlong, CEO of the Vancouver Organizing Committee for the Olympics, said they were pleased at how Coke's project is helping highlight the involvement of Aboriginal people in the Games.

"Coca-Cola's innovative Aboriginal Art Bottle program is another important avenue for First Nations, Inuit and Métis to feel a personal connection with Canada's Games in 2010," Furlong said. "It's wonderful to see such a range of talented artists across the country unleashing their creativity to show the world a brand new way to look at the iconic Coke bottle and the limitless potential of Aboriginal art."

Tewanee Joseph, CEO of the Four Host First Nations, which are official partners of the 2010 Winter Games, said Aboriginal cultures are thriving and he wants to share them with the world.

"When visitors come to the Games, they will experience First Nations, Inuit and Métis cultures in an unprecedented way, from works of art in prominent locations at venues to youth acting as torchbearers and flame attendants during the Vancouver 2010 Olympic Torch Relay," Joseph said. "The Coca-Cola Aboriginal Art Bottle program is another exciting example of how the diversity of Aboriginal peoples will be showcased during the Games."

Nicola Kettlitz, general manager of Coca-Cola's Olympic Project Team, said in keeping with Coke's global and national goal of leveraging the Olympic Games to create a more positive reality for Canada, the company wanted to create a program designed to profile the unique and talented aboriginal community.

Jackie Traverse, an Anishinabe from Lake St. Martin, was one of more than 100 Native artists to enter artwork.

The Coca-Cola Co. has been associated with the Olympic Games since 1928 and is the longest continuous corporate supporter of the Olympic movement. Coke's sponsorship supports National Olympic Committees in more than 200 countries to help athletes train and compete.

Cherokee Heritage Center holding auditions for 4th season of 'Under the Cherokee Moon'

By **JUDY PIERCE**
Cherokee Heritage Center

PARK HILL, Okla. - The Cherokee Heritage Center will be holding auditions for the 4th season of Under the Cherokee Moon on Wednesday, April 7th, 12pm - 3pm and Thursday, April 8th, 5pm - 7:30 pm. Auditions will be held at the schoolhouse located in Adams Corner Rural Village on the grounds of the Cherokee Heritage Center, located approximately six miles south of Tahlequah, Oklahoma, just off Highway 62. Turn East on Willis Road. Follow Willis Road to South Keeler Drive.

This outdoor theater offers an environment for actors to expand their skills while gaining invaluable experience in a small-cast. Actors will be paid for both performances and rehearsals. Auditioning actors will need to prepare a brief monologue, (1-2 minutes). Or select from audition pieces from the play at: http://underthecherokeemoon.com. Please bring a recent photo headshot and resume if available, we can take a photo of you at the audition. If you have a resume, please bring it with you. Men and women all ages, Cherokee preferred. Acting experience preferred, but not essential.

To receive more information or to schedule a different audition time, contact Laurette Willis at 918-458-1800 or praisemoves@gmail.com. For additional information regarding the summer performance contact the Cherokee Heritage Center at 918-456-6007 or toll-free at 888-999-6007.

Under the Cherokee Moon will run on Friday and Saturday evenings from June 4th to August 21st and will start at approximately 7:30 p.m.

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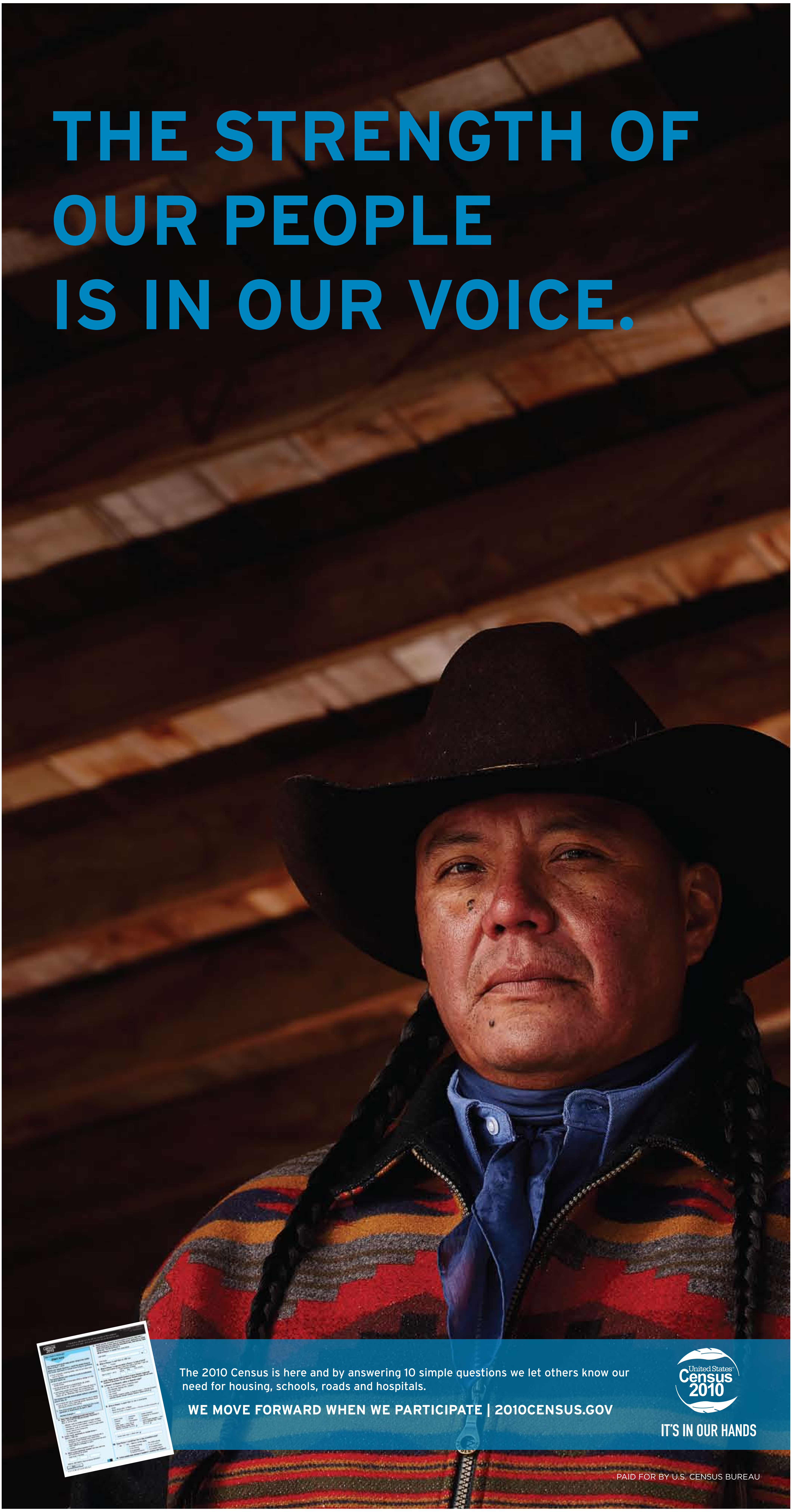

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Inside this issue:

- **Rez reaps benefits of oil**
- **Redford collaborates with N.M.**
- **Giago: Australian Aborigines**

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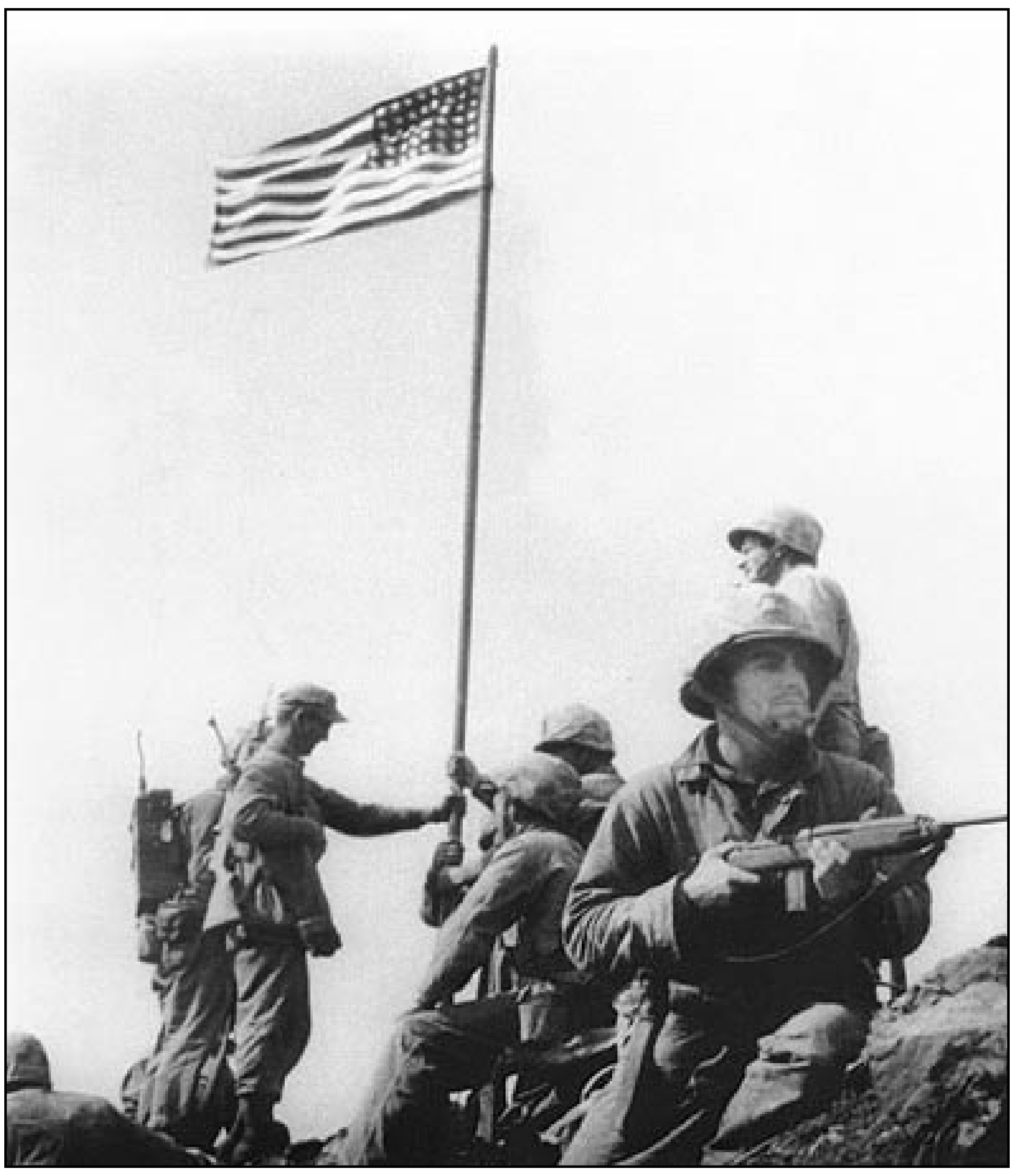
NATIVE AMERICAN TIMES

VOLUME 16 • ISSUE 10 • PUBLISHED WEEKLY • MARCH 5, 2010



Sgt. Lou Lowery's photo of the first flag raising at Iwo Jima. It is usually captioned as: 1st Lt. Harold G. Schrier with Platoon Sgt. Ernest I. Thomas Jr. (both seated), PFC James Michels (in foreground with rifle), Sgt. Henry O. Hansen (standing, wearing soft cap), Cpl. Charles W. Lindberg (standing, extreme right), on Mount Suribachi at the first flag raising. However, PFC Raymond Jacobs, F Company Radioman, 2nd Battalion, 28th Marines, has offered evidence that disputes these identifications and insists that the caption should read: PFC James Robeson (lower left corner), Lt. Harold Schrier, PFC Raymond Jacobs (carrying radio), Sgt. Henry Hansen (cloth cap), unknown (lower hand on pole), Sgt. Ernest Thomas (back to camera), Phm2c John Bradley (helmet above Thomas), PFC James Michels (with carbine), Cp. Charles Lindberg (above Michels) / FAMOUS PICTURES.ORG PHOTO

Iwo Jima soldier gets tribute 65 years later

By KIM BRIGGEMAN
The Missoulian

MISSOULA, Mont. (AP) – The focus on Louis Charlo, when there's a focus at all, is how he helped raise the first flag on Iwo Jima and how he died there.

There is so much more to the story, and Jack Gladstone is determined to tell it.

"This is a coming out of the bear's den for this grizzly," Montana's Native "PoetSinger" from Kalispell and the Blackfeet Indian Nation said last week.

Gladstone is making an epic cut he calls "Remembering Private Charlo" into an 11-minute, 45-second centerpiece for his first new CD in seven years, one he's calling "Native Anthropology."

On Tuesday, the 65th anniversary of the raising of the flag on Mount Suribachi on the tiny Japanese island in the South Pacific, Gladstone was in a recording session in Tucson, Ariz. He's working with the likes of Montana virtuoso David Griffith and Will Clipman, a percussionist-drummer for Native flutist R. Carlos Nakai. Clipman, like Nakai, is a multi-Grammy nominee.

"I'm going to lay the rhythm beds for probably the best thing I've ever done," said Gladstone.

He'll be back in Montana next week to record, and said he would love to have the CD out by mid-May.

In "Remembering Private Charlo," Gladstone invokes the long history of Charlo's Bitterroot Salish people and ties it to what he calls "the predominant question in becoming human." That is, the biblical query, "Am I my brother's keeper?"

Chief Three Eagles and the Salish said "yes" to that question when they welcomed a weakened Lewis and Clark Expedition to the Bitterroot Valley in 1805 and supplied the strangers with horses. The chief laid down white robes, signifying a covenant, a symbolic treaty of good will.

Gladstone's song traces relations between the Salish and the U.S. government over the next century and more. It was a relationship tinged, he said, by the "growing pains of a young nation that sometimes goes through fits of amnesia and attention deficit."

It was a true trail of tears that Chief Charlo, Louis Charlo's great-grandfather, and his people followed on a journey from their homeland in the Bitterroot to the government-formed Jocko Agency in 1891, Gladstone said. Within two decades, that reserve would be opened to white settlement.

He said Chief Charlo's own grandfather had served the United States in the Indian Wars. War after foreign war, the Salish and other American Indian tribes have distinguished themselves by serving their country in ratios surpassed by no other segment of society.

So it was that Louis Charlo, barely 17, brought home to Evaro a box of chocolates in 1943 and begged his mother to let him enlist in the Marines as the guns of war

See **SOLDIER**
Continued on Page 5

Wisc. Assembly cracks down on Indian logos

By TODD RICHMOND

MADISON, Wis. (AP) – Wisconsin schools that refuse to drop American Indian logos or mascots that the state superintendent deems discriminatory could face thousands of dollars in forfeitures under a bill the state Assembly approved Thursday.

Under the Democratic-authored measure, a school district resident could file a complaint with the state about a race-based school nickname, logo or mascot. If the state schools superintendent finds the name, logo or mascot promotes discrimination, the superintendent must order the school board to stop using it.

No state has passed legislation banning race-based mascots and nicknames. Bills in California to ban the term "Redskins" were vetoed in 2003 and 2005, and a Vermont bill that would have prohibited schools from using American Indian symbols failed in 2005, according to the National Conference of State Legislatures.

Colorado lawmakers earlier this month withdrew a bill that would have required schools to get permission to use Indian logos and mascots. Oklahoma lawmakers are currently considering a ban on racially derogatory school nicknames and mascots.

Wisconsin schools have been moving away from American Indian logos, mascots and nicknames over the last 20 years to avoid offending American Indians. Nearly 30 high schools had dropped them as of October, according to the Wisconsin Indian Education Association's "Indian" Mascot and Logo Task Force.

"Any high school with an 'Indian' logo is teaching a course in hands-on racism," the task force's Web site says. "'Indian' logos do not honor Indian people; these logos are nothing more than outmoded, culturally demeaning symbols of oppression."

But the mascots remain a touchy issue in a state with a past steeped in American Indian culture. Eleven tribes still make their homes in Wisconsin. Communities across the state take their names from Indian languages, including Minocqua, Sheboygan and Waukesha.

Thirty-six Wisconsin high schools still use Indian names, including the Gale-Etterick-Trempealeau Redmen, the Lancaster Flying Arrows and the Tomahawk Hatchets.

Rep. Amy Sue Vruwink, D-Milladore, amended the bill to provide a measure of protection to the Auburndale High School Apaches in her central Wisconsin district. She added language that permits the superintendent to opt out of an investigation into a complaint about a mascot or nickname that refers to a federally recognized Indian tribe. Auburndale is the only

See **LOGOS**
Continued on Page 3

Guru in sweat lodge deaths released on bond

James Ray

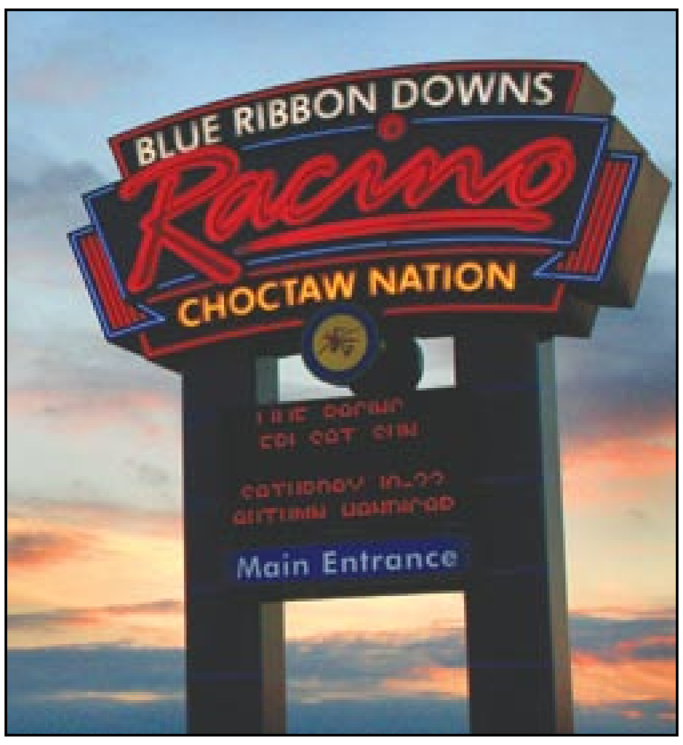
CAMP VERDE, Arizona (AP) – A motivational speaker charged with manslaughter in the deaths of three people at a sweat lodge ceremony is out of jail.

Yavapai County Jail Sgt. Dee Huntley says James Arthur Ray gained his freedom Friday, one day after a Yavapai County Superior Court judge reduced him bond from $5 million to $525,000.

Ray had to surrender his passport. He also cannot organize, supervise or conduct any activities that might harm others.

Ray has pleaded not guilty to three counts of manslaughter stemming from an October sweat lodge ceremony in Arizona that was supposed to be the highlight of a five-day "Spiritual Warrior" retreat.

Prosecutors allege Ray recklessly crammed more than 50 people inside the sweat lodge, a small heated enclosure used in traditional Native ceremonies.



"We didn't buy a track. We bought 100 acres that had a track on it," Cherokee Nation Principal Chief Chad Smith said. FILE PHOTO

Cherokee chief: Racing done at BRD

By MURRAY EVANS

CATOOSA, Okla. (AP) – The Cherokee Nation has no plans to reopen Blue Ribbon Downs in Sallisaw as a racetrack, although the facility could be used as a training track, tribal Chief Chad Smith said.

When the Cherokee Nation bought the track in December, horsemen held a glimmer of hope that the Tahlequah-based tribe might revive racing at Blue Ribbon Downs, which its previous owner, the Choctaw Nation, shut down in November. But Smith said years of financial losses by previous owners indicate that racing at Blue Ribbon Downs isn't viable.

"We didn't buy a track. We bought 100 acres that had a track on it," Smith told The Associated Press last week. "It wasn't purchased as an ongoing concern. We bought it for the assets. It has proven over the last two decades, under a

See **RACING**
Continued on Page 4

Reservation reaping oil benefits

By JAMES MacPHERSON

NEW TOWN, North Dakota (AP) – An oil boom on American Indian land has brought jobs, millions of dollars and hope to long-impoverished tribal members who have struggled for more than a century on the million-acre (405,000-hectare) Fort Berthold Indian Reservation.

In little more than a year, oil companies have put dozens of money-producing rigs on remote rolling prairie and sprawling badlands that are home to small cattle ranches and scattered settlements of modular housing. Although other tribes around the nation have oil interests, industry officials said none has likely experienced a recent windfall of this scale.

Marcus Levings, chairman of the Three Affiliated Tribes / FILE PHOTO

The reservation is occupied by the Mandan, Hidatsa and Arikara tribes, known as the Three Affiliated Tribes, who were placed in west-central North Dakota by the federal government in the 1800s – long before anyone knew of the oil.

"If they knew there was billions of barrels of oil here, they would never have put us here," said Spencer Wilkinson Jr., general manager of the Four Bears Casino on the reservation.

"There is probably more opportunity here than people have had in their lifetimes," said Marcus Levings, chairman of the Three Affiliated Tribes. Roads are now sometimes clogged with traffic, including Hummers and expensive pickup trucks. The local casino is buzzing with free-spending locals. And tribal members who had moved away to find work are now moving back for the abundant good-paying jobs.

Tribal officials say the oil has helped right a wrong done to the tribes in the 1950s, when more than a tenth of the reservation was flooded by the federal government to create Lake Sakakawea, a 180-mile-long (290-kilometer-long) reservoir.

Oil companies are now drilling beneath the big lake, using an advanced horizontal drill technique. Recently completed regulatory paperwork removed the last obstacle.

Since the boom began, lease payments of more than $179 million have been paid to the tribe and its members on about half of the reservation land, tribal record show. Millions of dollars more in royalties and tax revenue are also rolling in.

Levings said the tribe will use its money to pay off debt, and bankroll such things as roads, health care and law enforcement.

The reservation contains portions of six counties, covering more than 1,500 square miles. It lies atop a portion the oil-rich Bakken shale formation, which the U.S. Geological Survey estimates holds 4.3 billion barrels of oil that can be recovered using current technology. The agency said the Bakken was the largest oil deposit it has ever assessed.

In addition to the oil money, the tribes get $60 million to $70 million in federal aid annually from the federal government.

"This is an opportunity for us to help ourselves as much as we get help," Levings said. About 4,500 of the approximately 12,000 tribal members live on the reservation, one of about 300 in the United States.

State demographer Richard Rathge said 28 percent of people on the reservation were living in poverty in 2000, the latest figures available. More than 40 percent did not have a job at that time.

The opening of the casino in the 1990s added about 200 jobs. But oil's impact has been huge. "Anybody who wants to work can work," said Levings, with jobs available on rigs and in support industries such as oil supplies and trucking.

The reservation was the last area to be targeted by companies in the state's oil patch because of onerous federal requirements. But a 2008 tax agreement standardized the rules for oil drilling.

Dozens of wells have been drilled and more than 500 could be operating within five years.

Lovina Fox hopes at least one winds up on her land near Mandaree, a town of about 500 on the reservation. Lights from nearby drill rigs and flares burning off excess gas already illuminate her home.

"Everybody knows everybody here," she said. "If people are getting rich they're not saying anything and keeping it hush-hush. But it's not hard to figure out who's getting money – it's the people who have haven't worked in years and all the sudden, they're driving new vehicles."

Tribal member Rose Marie Mandan, who admits to earning "a nice little cushion" from oil payments, said she moved away from the reservation more than 50 years ago to find a job, then returned after retiring. "In the 1950s there were no jobs here," said Mandan, 80. Now she's seeing tribal members moving to the reservation for work.

Chuck Hale worked as a roughneck in other states before returning to his home near New Town to take a good-paying oilfield job. "It's tough work and it's damn cold," Hale said. "But it's worth it."

Mandan worries about the effects of the instant wealth. "It can be good but only if people know how to use the money," she said.

Wilkinson Jr., the casino general manager, said casino revenue jumped from $4.5 million in 2008 to $7.2 million in 2009.

He said he had advised tribal elders "to have fun at the casino but don't spend it all there. I've told them to invest it in something useful, like ... their house and kids and grandkids, and send them to college."

Delegation releases Native Hawaiian Government draft

HONOLULU (AP) – Hawaii's four-member Democratic congressional delegation on Feb. 22 released what it calls the final text of a bill that would let Native Hawaiians establish their own government.

Sen. Daniel Akaka said in a Washington news release that the text of the Native Hawaiian Government Reorganization Act includes clarifications addressing concerns raised by the state and stakeholders in the Native Hawaiian community.

The legislation, known as the Akaka bill, was fine-tuned in consultation with the delegation, the White House, the U.S. departments of Justice and Interior, and Hawaii's attorney general, said Akaka, the bill's author.

"These clarifications represent a genuine effort to address the state's concerns while maintaining the original purpose of the bill: federal recognition for Native Hawaiians," Akaka said.

"It is critically important that we continue to provide Native Hawaiians parity in federal policies enacted for our nation's indigenous people," he said. "This bill provides Native Hawaiians with an opportunity for self-determination and cultural preservation, while empowering them to be an equal partner with the state and federal government."

Earlier changes to the bill set off alarms with Republican Gov. Linda Lingle and Attorney General Mark Bennett.

Bennett told federal lawmakers in December that the changes stripped away language ensuring that the state's rights and interests were protected as the new Native Hawaiian government formed.

Rep. Neil Abercrombie, the bill's sponsor in the House, said Monday that he appreciated the input received from Bennett and Native Hawaiian organizations to help the delegation strengthen and clarify the intent of the bill.

"Following these consultations, we've made clarifications that are responsive to the concerns raised, and now I look forward to bringing the bill to the House floor for a final vote."

Sen. Daniel Inouye thanked Lingle and Bennett for working with congressional staff on the bill.

"We made significant modifications to this bill at the request of the state and I believe that it is stronger because of it," he said.

Rep. Mazie Hirono, the final member of Hawaii's congressional delegation, said the next steps are to pass this bill out of the House and Senate for President Barack Obama's signature.

"Long denied the recognition and rights accorded to America's other indigenous people, this legislation finally will enable Native Hawaiians to embark on their long awaited process of achieving self-determination," she said.

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On the Net:

Native Hawaiian Government Reorganization Act: http://akaka.senate.gov/upload/Feb-22-2010-NHGRA-final.pdf

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9th Annual

"TO BRIDGE A GAP" CONFERENCE

March 29-April 1, 2010

Tulsa Marriot Southern Hills

The Muscogee Creek Nation will be hosting the 9th Annual "To Bridge A Gap" Conference, in collaboration with the National Forest Service. This conference is designed to strengthen Government-to-Government relationships between the USDA Forest Service and federally recognized Tribal Governments with interests in our Forests. Topics for this year include:

GPS and GPR for preservation
We Are Distinctly Unique Peoples and Cultures
Tribal Consultation Best Practices
Tribal and NFS Collaborative Programs
Archaeological Resources Protection Act (ARPA) and Vandalism Issues
Native American Graves Protection and Repatriation Act (NAGPRA)
GIS (Geographic Information System): Benefits for Preservation
Tribal Environmental Programs and Issues
National Tribal Historic Preservation Program: Updates and Application Process

Guest Speaker will be Jefferson Keel, Lt. Governor of the Chickasaw Nation and President of the National Congress of American Indian.

Several federal and state agencies will be present including National Forest Service from various regions, Army Corp. of Engineers, State Historic Preservation Offices, National Park Service, and National Resources Conservation Service.

The "To Bridge A Gap" Conference is a wonderful opportunity to discuss tribal relations and cultural preservation issues, and participate with others who are dedicated to improving this relationship.

For more information including registration forms, please contact Joyce Bear, MCN, Cultural Preservation Department at (918) 732-7731; or Johnnie Jacobs at (918) 732-7835, johnniej@muscogeenation-nsn.gov

Conference registration and hotel information can also be found on the Muscogee Creek Nation website at www.muscogeenation-nsn.gov under Bulletins on the homepage.

Redford collaborates on N.M. film program

By SUSAN MONTOYA BRYAN

SANTA FE, N.M. (AP) – Actor and director Robert Redford and New Mexico Gov. Bill Richardson unveiled details Friday of a collaboration that will expand training opportunities for Native Americans and Hispanics interested in filmmaking, the arts and the environment.

Redford and Richardson first announced the "Sundance in New Mexico" idea last spring. In recent months, it has evolved and been given a new name – "Milagro at Los Luceros" – to better reflect that the institute will be a product of New Mexico, rather than just an offshoot of Redford's Sundance Institute in Utah.

Actor and director Robert Redford said establishing Milagro at Los Luceros is not unlike the beginnings of the Sundance Institute.

"We're starting in a very humble way and we'll let it grow," he said.

"It's a name that reflects the spirit of the land and the passion of its people," Richardson said at a news conference.

The project will be based at Los Luceros, a state-owned hacienda and complex of buildings along the Rio Grande north of Espanola. Besides the historic buildings, the state will use $750,000 in federal stimulus funds to build a series of eco-friendly lodges where aspiring filmmakers can stay while attending workshops.

Redford and Richardson signed an agreement to formalize the partnership. Redford said he has been committed throughout his life to enabling "underrepresented voices" – particularly those of Native Americans and Hispanics – to tell their stories.

Growing up, he said, he watched films that misrepresented American Indian culture and vowed that if he could ever do something to change that, he would.

"What I would like to see in Los Luceros is these cultures telling their stories in their own way, on their own turf," Redford said. "They're not over at Sundance telling these stories. They're here where their cultures were raised. This environment, I think, is very important."

Milagro at Los Luceros will be like a work-study program.

Participants won't have to pay for writing workshops or actors' labs, but they will be required to give back to the community in some way, whether by fixing fences at the property or encouraging local elementary students through classroom visits.

Beginning in the spring, Los Luceros will host a series of workshops and discussions as well as free screenings of Redford's "The Milagro Beanfield War," which he filmed in northern New Mexico in 1988.

There will also be an actor's lab designed specifically for Native American and Hispanic actors who will be chosen by a panel of professionals after audition workshops around the state. Officials said it will be the first lab of its kind and used as a national training model for diverse populations.

Richardson described the partnership with Redford as rare.

"It's extraordinary for a person the caliber and stature of Bob Redford to collaborate with state government to create a new kind of initiative that will address film and film arts as they relate to jobs and jobs training," Richardson said. "It's a great gift from Bob Redford to the state of New Mexico."

Redford said establishing Milagro at Los Luceros is not unlike the beginnings of the Sundance Institute.

"We're starting in a very humble way and we'll let it grow," he said.

LOGOS

Continued from Page 1

school in the state that uses a proper tribal name.

Assembly Republicans branded the bill an attack on school districts' identities. They said Democrats should turn their attention to serious education issues.

"Are people really that agitated over a nickname? And if they are, don't they have better things to be agitated about?" said Rep. Bill Kramer, R-Waukesha.

Rep. Joel Kleefisch, R-Oconomowoc, called the bill "a foolish waste of time."

"You don't get to decide when someone else is offended," Rep. Tamara Grigsby, D-Milwaukee, shot back.

The Democratic-controlled body ultimately passed the measure 51-42.

Barbara Munson, an Oneida Indian who leads the WIEA task force, watched the vote from the chamber's overhead gallery. After the votes were tallied, she stood and burst into a one-note song that echoed throughout the chamber.

Assembly Sergeant-at-Arms William Nagy kicked her out of the gallery for causing a disturbance, but she was unfazed. She told a reporter she was offering her own song of thanks to the creator.

"I usually sing it to eagles and hawks," she said.

The Prairie Du Chien School District uses the nickname Blackhawks after Chief Black Hawk, a Sauk warrior who surrendered to Col. Zachary Taylor at a fort in what later would become the city. Taylor would go on to become the nation's 12th president.

Superintendent Drew Johnson said use of the name goes back generations. Students don't see the name as demeaning or as a bad caricature and even learn about Black Hawk's life in elementary school, he said.

"They hold Black Hawk in reverence," Johnson said. "It (the name) is woven into the fabric of the area. If we're forced to change by the state, we're not going to pay the fine. We're going to do everything we can to abide by the law. We'll deal with it just like anything else but it will be difficult."

The American Civil Liberties Union, the Forest County Potawatomi, the Lac Du Flambeau, the Menominee and St. Croix tribes all have registered in support of the bill, according to state ethics records. No groups have registered against it.

"There's a feeling, a sense of hurt," Mike Wiggins Jr., chairman of the Bad River Band of Lake Superior Chippewa said of Indian mascots. "What may not be perceived as harmful to one person may be harmful to another."

The measure now goes to the state Senate. The measure must pass that house and get Democratic Gov. Jim Doyle's signature before it can become law.

Carrie Lynch, a spokeswoman for Senate Majority Leader Russ Decker, D-Weston, said Decker must talk to his caucus about the bill. Doyle spokesman Adam Collins didn't return a message.

NATIVE AMERICAN TIMES

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Subscription rates: $65.00 for fifty-two issues, $32.50 for twenty-six issues, or $16.25 for thirteen issues. (Rates are for postage and handling) Send check or money order to:

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SAND SPRINGS- HEALTH CENTER-306 E. BROADWAY- MARCH 10, 10:00 A.M. – 3:00 P.M.

TULSA – GILCREASE HILLS HOMEOWNERS ASSOC. – MARCH 11, 10:00 A.M. – 3:00 P.M.

SKIATOOK-COMMUNITY CENTER-220 S. BROADWAY - MARCH 12, 10:00 A.M. – 3:00 P.M.

FOR THE PURPOSE OF

TAKING NEW APPLICATIONS FOR HOMESTEAD EXEMPTIONS, DOUBLE HOMESTEAD EXEMPTION, SENIOR FREEZE, VETERANS EXEMPTION, REPORTING CHANGES MADE TO YOUR PROPERTY AND/OR BUILDINGS, TURNING IN MANUFACTURED HOMES, RENDERING BUSINESS PERSONALS, REPORTING LIVESTOCK, FARM EQUIPMENT, TRACTORS, ETC., AND APPLYING FOR AGRICULTURE FUEL EXEMPTION.

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Wyandotte Tribe may open Kansas casino by end of year

In addition to the 10.5 acres it owns for the casino, the tribe is negotiating for another 97 acres with Florida developer AHG Group, owners of the defunct Wild West World theme park nearby.

By FRED MANN
The Wichita Eagle

WICHITA, Kan. (AP) – A tribal casino could open in Park City by the end of this year, an official with the Wyandotte Tribe of Oklahoma says.

That would be well ahead of a state-owned casino in Sumner County.

Billy Friend, second chief of the tribe, said he learned recently that the tribe's application to have the U.S. Department of the Interior put its 10.5 acres in Park City into trust for gambling purposes could be approved within 30 days.

"If everything happened just right – which doesn't happen very often with government – the best-case scenario, you'd like to be open around Christmas," Friend said.

The application, which has been pending in the Interior Department since January 2009, has been signed by the department's solicitor and awaits the signature of Assistant Secretary of Indian Affairs, Larry Echo Hawk, he said.

After that, the application would have to be approved by Interior Secretary Ken Salazar, which would largely be a formality, Friend said.

There would be a 30-day period for comment and appeal before the land officially is in trust.

Friend said the tribe could start turning dirt at the site in April or May. It probably would open a $20 million to $30 million Class II, or bingo-style, casino with 1,000 to 1,200 slot machines and a small restaurant.

Developers of the Chisholm Creek Casino Resort in Sumner County have planned a first-phase $125 million facility with 1,300 slots and 40 gaming tables operating under Class III, or Las Vegas-style, rules.

If the Wyandotte tribe negotiates a compact with Gov. Mark Parkinson's office to allow it to conduct Class III gaming in Park City, the project could be expanded to add entertainment and retail space, Friend said.

In addition to the 10.5 acres it owns for the casino, the tribe is negotiating for another 97 acres with Florida developer AHG Group, owners of the defunct Wild West World theme park nearby.

Chisholm Creek, citing possible competition for its casino near Mulvane, renegotiated its contract with the Kansas Lottery to phase in its amenities depending on if and when the Park City casino is built.

A tribal casino would face little regulation and not pay taxes. As a state-owned casino, Chisholm Creek would be regulated by the state and pay 27 percent of its gaming revenue to the state and local governments.

The state filed an objection to the tribe's application in 2008. Asked whether it would appeal federal action to put the tribal land in trust for gaming, Ashley Anstaett, communications director for Attorney General Steve Six, said, "We would review the decision and then determine whether an appeal would be appropriate."

Six had argued in 2008 to the Bureau of Indian Affairs regional office in Oklahoma that the Wyandotte have no historical connection to the Park City land, that voters in Sedgwick County had rejected casinos, and that the casino would be 270 miles from the tribe's reservation in Ottawa County, Okla., and therefore wouldn't create jobs on the reservation.

"I think he's looking at the wrong argument," Friend said. "It's not an off-reservation (case), it's a land-claim settlement."

The tribe bought the 10.5 acres in 1992 with congressional land-claim settlement funds. The tribe claimed it never was properly reimbursed for land the government took from it in Sandusky, Ohio, in 1843.

Chisholm Creek's revised contract provides scenarios for phasing in its games and amenities depending on the Wyandotte casino, but none specify what would happen if the Wyandotte casino opens first.

Ed Van Petten, the Lottery's executive director, said the scenario under which Park City opens within five years of Chisholm Creek would probably apply in that case.

Chisholm Creek could ask to reopen negotiations, he said. Until the Kansas Racing and Gaming commission gives final approval of the contract, "it's kind of a fluid situation," Van Petten said.

Tim Cope, president of Lakes Entertainment, which would build and manage the Sumner County casino, said in a written statement after the contract was signed last week, "We have started pre-development work and intend to open the casino within 18 months of receiving all necessary approvals."

If the tribe negotiates a compact with the governor's office, the Wyandotte would expand the Park City project into a $50 million to $80 million facility with a hotel and entertainment venue, Friend said.

The governor's office has said it won't negotiate a compact with the tribe until its appeal of a lawsuit against the tribe's casino in Kansas City is resolved.

RACING

Continued from Page 1

whole host of owners, that it just can't make its way as a racetrack. So we will not be operating it as a track."

Blue Ribbon Downs began running in the early 1960s and in 1984 became the state's first track to offer pari-mutuel racing. The track is located in a town of about 8,000 people in far eastern Oklahoma and has a history of financial struggles. State horse racing officials have said the track has lost millions in recent years.

Former owner Race Horses Inc. filed for bankruptcy in 1997, and again in 2002, the latter time after falling into debt with the city of Sallisaw. The Durant-based Choctaw Nation bought Blue Ribbon Downs for $4.25 million in November 2003, one day before the track was to be sold at a sheriff's auction.

The Choctaw Nation twice tried to sell the track in the last two years and entered into a contract with a potential buyer in May. But that deal fell through and the Choctaws announced in October that the track would close Nov. 28.

According to documents filed with the Sequoyah County Clerk's office, the Cherokee Nation paid $2.5 million for the property in December. David Stewart, the CEO of Cherokee Nation Entertainment, said then that some of the equipment at Blue Ribbon Downs could be utilized at the other racetrack owned by the tribe, Will Rogers Downs in Claremore.

Smith said the tribe is considering different uses for the land, including "allowing it to be a training track."

There is interest in Sallisaw about ensuring that happens. State Rep. Glen "Bud" Smithson, D-Sallisaw, said Wednesday that he's not surprised that the track won't reopen for racing but that "my deal right now is to save it as a training track." He said he has spoken with officials from Cherokee Nation Entertainment about that possibility.

A prominent Sallisaw horseman, Joel Pierce, said he's "very interested" in leasing the track from the Cherokees and operating it as a training track. Pierce, who owns a nearby training facility, said the Cherokee Nation asked his group to submit a proposal, which he said has been done.

Cherokee Nation spokesman Mike Miller said he couldn't comment on whether a deal to lease the track is imminent.

Constantin Rieger, the executive director of the Oklahoma Horse Racing Commission, said most people involved in the state's equine industry have accepted that Blue Ribbon Downs won't reopen for racing.

"Now they're focusing on the racing opportunities they do have," he said. "That's what they need to do. ... Things are still relatively healthy in Oklahoma as far as racing is concerned."

Art applications available for 2010 Red Earth Festival

By ERIC OESCH
Red Earth, Inc.

OKLAHOMA CITY, Okla. – Red Earth, Inc. is accepting applications for artists wishing to participate in the 2010 Red Earth Native American Cultural Festival juried art market scheduled Father's Day Weekend, June 18-20 at the Cox Convention Center in downtown Oklahoma City. Applications are due no later than March 31, 2010.

Throughout its 24-year history the Red Earth Festival has garnered numerous awards including recognition as one of North America's Top 100 Events by the American Bus Association, Oklahoma's Outstanding Event by the Oklahoma Tourism & Recreation Department, and Central Oklahoma's Outstanding Event by Frontier Country Marketing Association.

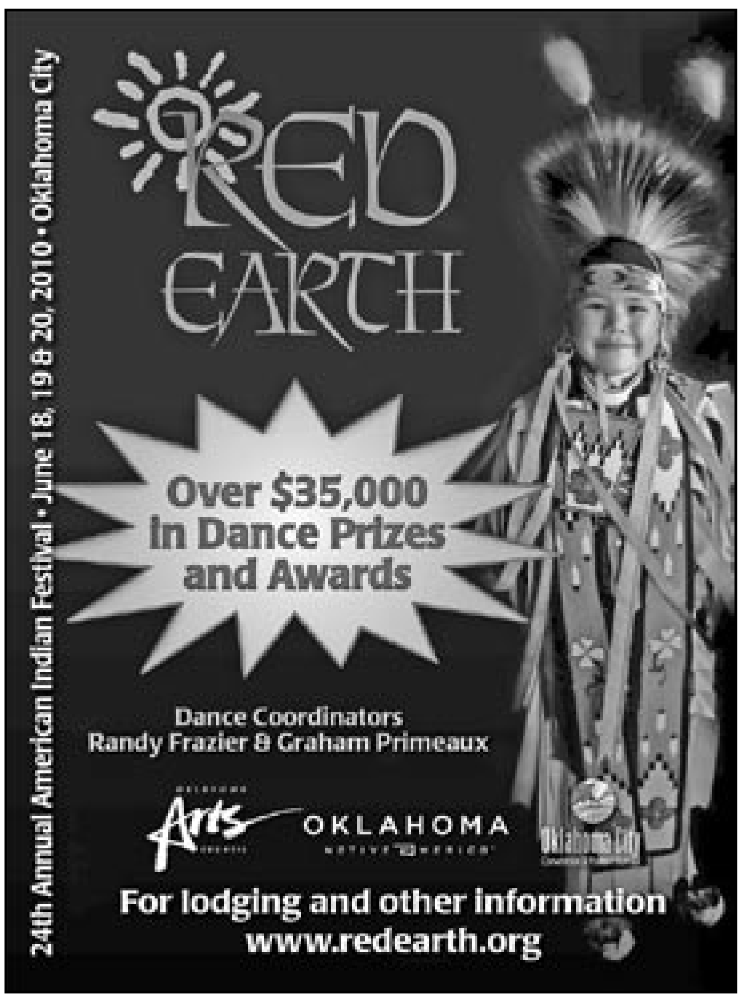
Nearly 300 juried artists from throughout the U.S. are expected to participate in the art market at the annual Red Earth Festival. Art applicants must submit their artwork for jury into the show, and are required to provide a tribal membership card, Certificate of Degree of Indian Blood, official document certifying Indian artisan, or Federal, State, or Tribal document establishing Indian lineage.

The Red Earth Festival art market features competition and exhibitor divisions and categories including cultural items; painting, drawing, graphics & photography; jewelry; pottery; sculpture; and clothing, textiles & weaving. Red Earth will award prize money to winners of the juried art competition in more than 18 categories. An Awards Ceremony is scheduled Friday morning, June 18 at the Cox Convention Center.

The Grand Award, Red Earth's highest art award, will be presented during the ceremony along with the President's Award and Kathleen Everett Upshaw Award.

The juried art competition and dance competition at the Red Earth Festival has established Oklahoma City as a Native American art and cultural center, rivaling other American cities as a showcase of fine Indian art. Utilizing the formula provided by the Oklahoma City Convention & Visitors Commission, the 2009 Red Earth Festival provided a more than $8 million economic impact to the city.

Red Earth Festival art applications and guidelines can be obtained from the Red Earth website at www.redearth.org or by calling (405) 427-5228.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SOLDIER

Continued from Page 1

Louis "Chuck" Charlo died on March 2, 1945. In a sector nicknamed "The Meat Grinder," he tried to carry wounded Private Ed McLaughlin of Boys Town, Neb., to safety. Both were gunned down.

Louis Charlo

boomed. Maybe it was coincidence, maybe fate, that placed Pvt. Charlo on the USS Missoula en route to Iwo Jima, along with the other soldiers who would raise the first flag on Mount Suribachi to a celebratory cacophony of American soldiers and gunboats.

It was the first foreign flag to be planted on Japanese soil in four millennia, and it came five days after the initial invasion of the island deemed critical for American air strikes on Japan.

The battle, which involved more than 100,000 U.S. and Japanese warriors, would last another 31 days after the first flag and then a second, larger and more famous, were planted. More than 6,800 Americans died, as did all 22,000 Japanese defenders.

On the morning of Feb. 23, "Chuck" Charlo was one of four men selected to scale the island's tallest feature, Mount Suribachi, in what many saw as a suicidal mission. They made it unscathed.

Gladstone has meticulously researched the battle and Charlo's part in it – "I probably know more than I emotionally should be allowed to know without having been there," he said.

The four-man squad then retreated down the slopes, but later in the day joined a 40-man platoon that went back up. There's debate about whether Charlo physically helped plant the first flag. Gladstone is convinced he was, based on a conversation with Chuck Lindberg.

Gladstone was working on a CD in the 1990s that included a song about Navajo Codetalkers in World War II. Lindberg was the last survivor of the flag raisers. As the two visited, he told Gladstone of Charlo's role that day. It was the first Gladstone had heard of the story.

He became more interested a few years ago, when Louis' sister, Mary Jane Charlo, told him about her brother's heroism. She worried about his legacy.

"She said, 'It's like nobody even cares.' It was kind of a call for me to do something," Gladstone said.

Shortly after, Gladstone heard from Bill Worf in Missoula. Worf, from Montana's Rosebud County, was also an 18-year-old Marine on Iwo Jima. He was less than a mile away when the first flag went up.

Now 82, Worf is retired from the U.S. Forest Service. He said he had heard Gladstone's musical tribute to Ira Hayes, an American Indian from the Pima Reservation in Arizona who helped raise the second flag on Suribachi. The photo of that won a Pulitzer Prize for Associated Press photographer Joe Rosenthal.

Johnny Cash took Peter LaFarge's "The Ballad of Ira Hayes" to No. 3 on the Billboard country music chart in 1964. The 2006 Clint Eastwood film, "Flags of Our Fathers," based on James Bradley's 2000 best-seller of the same name, cemented Hayes' legacy as a war hero who died forgotten and exploited.

"When I heard that song, I wanted Jack to know there was another flag-raising and there was a Montana Indian involved," said Worf, who learned of Charlo the day the flag was raised. His platoon leader, Owen Jarvis, told him when he reported to pick up rations.

"He said, 'I just wanted you to know another kid from Montana was one of the ones who raised it,' " said Worf. "He told me the man's name was Louis Charlo, and I put it in my head that I was going to meet him as soon as I could."

Worf had made it known he planned to go to the University of Montana to become a forest ranger. So Jarvis also pointed out that day that the flag and the men who raised it had reached Iwo Jima aboard the USS Missoula.

Louis "Chuck" Charlo died on March 2, 1945. In a sector nicknamed "The Meat Grinder," he tried to carry wounded private Ed McLaughlin of Boys Town, Neb., to safety. Both were gunned down.

According to the Bible, Cain slew his brother Abel in a fit of jealousy.

"God asked Cain, 'Where is your brother?' " Gladstone said. "And Cain responded with another question: 'Am I my brother's keeper?'

"In the last spontaneous act of his life, Private Louis Charlo of the Bitterroot Salish nation answered that question with action. He answered it with compassion, with an understanding that he was linked with his brother, and in saving his brother, he would save himself."

Some 140 years after his forefathers rescued Lewis and Clark, Louis Charlo made the ultimate sacrifice to carry a private from Nebraska to safety.

"When we look at (Feb. 23, 1945) in history, we say, 'Yeah, there was an Indian up there. Oh, yeah, the drunken Ira Hayes,' " Gladstone said, echoing the words of "The Ballad of Ira Hayes."

"I don't want to hear about the drunken Ira Hayes any more. I want to hear about Private Louis Charlo. I want the country to understand that at the highest levels of the human spirit, he had risen up and he had given himself – it seemed overtly to the United States and maybe to his Bitterroot Salish nation. But in the final act of his existence, he simply was trying to save another fellow human being, in a total selfless context."

"That," insisted Gladstone, "is what brotherhood is all about."

▾ COMMENTARY

American Indians, Australian Aborigines travel a similar path

By TIM GIAGO
(Nanwica Kciji)
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There is a colonization connection the indigenous people of Australia and America share.

Both were driven to the brink of annihilation by invaders. Both had their children ripped from their arms and placed into institutional boarding schools intent upon acculturation by whatever means (See the movie Rabbit Proof Fence).

Aborigines make up two percent of Australia's population of 22 million and, like their American Indian counterparts; they are their country's poorest, unhealthiest and most disadvantaged of all minorities. Both governments have spent millions of dollars on housing, hospitals, community programs, and educational reforms and worthless experiments over the past decades, but the living conditions of most Aboriginal and Native American people remain abysmal. Why is that? Try asking an Aborigine or a Native American instead of a government official.

Both have severe traumatic problems with alcohol and child abuse. Many indigenous educators believe this can be traced back to the cruelty and abuse they suffered as children at the nation's boarding schools. As I have written many times, you cannot take innocent children, place them in an isolated institution, and abuse them emotionally, physically and sexually, and not expect that when they become adults, they will not become the abusers. And that is happening right now in many American Indian and Aborigine reservations and communities.

The government of Australia established a program imposing radical restrictions on Aborigines in a crack down on child abuse. James Anaya, a United Nations rapporteur on indigenous human rights was very concerned about this controversial initiative known as "the intervention."

According to the Washington Post, "The program forced a series of tough rules on Aborigines in the Northern Territory, including bans on alcohol and hard-core pornography, in response to an investigation that found rampant child sex abuse in remote indigenous communities."

Anaya said, "The measures are incompatible with Australia's international human rights obligations, including the U. N. Convention on the Elimination of All Forms of Racial Discrimination."

Indigenous Affairs Minister (Sound like the Bureau of Indian Affairs?) Jenny Macklin responded, "The most important human right that I feel as minister I have to confront is the need to protect the rights of the most vulnerable, particularly children, and for them to have a happy and safe life."

Many of the strict measures taken by the Australian government were implemented without consulting the Aboriginal people. Many of the rules, regulations and laws that have restricted and disrupted the growth of Native American people and communities have also been enacted and enforced with little or no input from the Indian people. The Australian and American governments have acted in common when they tell their indigenous people to go sit in the corner "because we know what is good for you."

The crackdown by the Australian government was enacted without providing Anaya or the indigenous people actual numbers. The government had to suspend its own anti-discrimination law, the Racial Discrimination Act, so it could ban alcohol and hard-core pornography in the Aboriginal communities and regulate how the Aborigines spend their welfare checks. What is worse, the restrictions do not apply to Australians of other races.

News stories I have read on this issue have one thing in common, including the article I quoted from the Washington Post: not a single Aborigine was asked for his or her opinion.

I would have loved to hear comments by the Aboriginal people. A law that assumes they are guilty without sound evidence places them in the position of having to prove they are innocent.

Those Native Americans actively involved in addressing and seeking solutions to this problem unanimously agree that it can be traced to the era of Catholic mission boarding schools.

Following a huge cove-up, American bishops concluded that there were credible accusations against nearly 5,000 priests involving the abuse of about 12,000 children and adolescents since 1950. The Indian mission boarding school era began in the 1800s.

Tim Giago

Several dioceses, including Tucson, Arizona and San Diego, California, had to seek bankruptcy protection when they were unable to pay the financial settlements ordered by the court on hundreds of claims that had been filed. The Archdiocese of Los Angeles alone was ordered to pay more than $660 million in damages, which represented a substantial share of the more than $2 billion paid out by the U.S. Catholic Church as a whole. To date the Native American children of the United States have not received one farthing.

A series of sex scandals also shook Ireland, where a commission concluded that about 35,000 children were beaten and abused in Catholic children's homes and orphanages between 1914 and 2000. Will there ever be a similar report on the abuse of Aborigine and American Indian children? Or will the answer always be, "Who gives a damn?"

The Australian and American governments should take a hard look at what happened in this country, Ireland and Germany and then compare notes. And then they should appropriate the funds to allow the Aborigine and Native American people to solve their own problem, because, ironically, no one else does give a damn.

(Tim Giago, an Oglala Lakota, is the publisher of Native Sun News. He was the founder and first president of the Native American Journalists Association, the 1985 recipient of the H. L. Mencken Award, and a Nieman Fellow at Harvard with the Class of 1991. Giago was inducted into the South Dakota Newspaper Hall of Fame in 2008. He can be reached at editor@nsweekly.com)

The viewpoints expressed in columns and letters are the opinions of the writers and not necessarily the opinion or viewpoint of the Native American Times publisher or staff.
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Comanche National Museum

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The Comanche National Museum and Cultural Center is seeking qualified people to sit on the museum's Board of Directors. Applicants must have professional experience in one of the following disciplines: finance, fund raising, education, marketing, organizational management, the arts, or museum work. The selected board members will serve a three-year term. Applications will be accepted from February 10 – March 10, 2010. Applicants do not have to be American Indian. Send applications to: Comanche National Museum and Cultural Center, Attn: Phyllis Wahahrockah-Tasi, Executive Director, 701 NW Ferris Avenue, Lawton, OK, 73507.

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The U.S. Attorney's Office, Oklahoma City, is seeking experienced individuals for the following positions: Legal Assistant, $38,790 per year, Announcement 10-WOK-09-D; Paralegal Specialist with emphasis in research/writing skills, Announcement 10-WOK-11-D, and Paralegal Specialist with emphasis in litigative support skills, Announcement 10-WOK-13-D, both starting at $47,448 per year. Applications must be received by March 12, 2010. See full vacancy announcements at www.usajobs.opm.gov (Exec Office for US Attorneys). For more information, contact Mrs. Engelke, 210 Park Avenue, Suite 400, Okla. City, OK 73102 or phone 405-553-8777.

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EVENTS ▼ ▼ ▼ ▼ ▼ ▼ ▼ ▼ ▼

Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.

1st and 3rd Thursdays
The Native Nations Youth Council (NNYC) will hold meetings every first and third Thursday of each month from 6:30pm-8:30pm @ the Youth Services of Tulsa Activity Center on 311 S. Madison (on 3rd just west of Peoria). Please join Indian Health Care Resource Center of Tulsa at our next Strengthening Our Native Youth-Native Nations Youth Council (NNYC) meeting as we begin preparing for our Annual Restoring Harmony Powwow. Come join in Native culture as we will be having a Northern style song and drum demonstration, explanation and instruction. There will also be an opportunity for the youth to make their own drum sticks and beaded earrings. Join us and learn how to become a part of the now forming NNYC drum group. See you there!
Info Call: Jiles Pourier (918) 382-2200

March 5-7
March Madness the Rez Way! Tonkawa Tribe youth girls basketball tournament at Fort Oakland Gym, Tonkawa, Okla. $25 entry fee must be in by March 1. For more info call: Lisa Norman 580-628-2561 or 580-823-2379; Leroy Enloe 1-405-334-0381; or Dewayne Warrior 1-580-761-3037

March 6
Circle of Honor ceremony honoring Billy Mills, Olympic gold medalist, at Tulsa's Central Library, 4th & Denver, 10:30 a.m. www.tulsalibrary.org

March 6
Gainsville Student Powwow
Gainsville High School Gymnasium
2201 S 1-35, Gainsville, Texas
All veterans, color guards, gourd dancers, drums and princesses welcome.
580-317-3767

March 6
Osage Nation Prevention Youth Powwow at the Agriculture Building, Osage County Fairgrounds. Contest powwow. Gourd Dancing at 2 p.m. Grand Entry at 7 p.m.

March 13
Corn Husk Dolls
2:00 - 3:00 p.m.
Tweens, Teens and Adults
Judy Z. Kishner Library, Tulsa, Okla.

March 13
American Indian Athletes; Their Accomplishments, Contributions and Legacy with Matt Roberts Children's Program
2:00 pm – 3:00 pm, Collinsville Library

March 16
Traditional Southeastern Pottery
3:30 pm - 4:30 pm - For tweens
Preregistration is required
Brookside Library, Tulsa, Okla.

Through March 18
Exhibit: Patch Worked Circumstance
Randi Narcomey
The University of Tulsa School of Art
800 South Tucker Drive, Tulsa, OK
In the Alexandre Hogue Gallery, 2935 E. 5th ST, Located in the Philip's School of Art Building. Info call 918-631-2739

March 18-August 31
"It's All About Me: A Numunuu Children's Exhibit featuring art and photography by Comanche Children. At the
Comanche National Museum and Cultural Center, 701 NW Ferris Avenue, Lawton, OK. Opening Reception March 18, 1:06 pm to 3:06 pm. Free admission.
For more info: www.comanchemuseum.com.

March 19
Tulsa Powwow Princess applications due. INFORMATION: Applications can be mailed to : Cherrah Ridge, 2966 W. 66th Street, Tulsa, OK 74132, faxed to (918) 445-4947 or e-mailed to tici@tulsapowwow.org

March 20
Native American Craft Show from 9:00 am to 2:30 pm at Tulsa Creek Indian Community Center, 8611 S. Union, Tulsa, OK (918) 298-2464 (for directions). $15 per booth plus donation for silent auction. Bring your own table and chairs. Also accepting canned or dry goods to help support the Hospitality Food Pantry. For more info contact Robin @ (918) 836-1997 or Loretta @ (918) 445-9779.

March 20
University of Tulsa Native Justice Powwow. 3:00pm-10:00pm at The University of Tulsa's Allen Chapman Activities Center, Great Hall, 440 S. Gary Ave., Tulsa, OK. Vendors are encouraged to contact Jasen Chadwick at 918-409-7887.

March 20
Osage Tribal Princess Sorority
6th Annual Honor Dance at Agriculture building, fairgrounds, Pawhuska, OK
Arts & Crafts booth space available
For more information, contact 918-284-4865 or 918-284-2757, nativebeauty74@hotmail.com

March 20
Honor Dance for 2009 Miss, Junior Miss and Little Miss Oklahoma City. Cleveland County Fairgrounds, 615 East Robinson Street, Norman, OK *Grand Entry - 7:00 PM. Please Contact - Kay 405.205.7770 www.missindianokc.org

March 26
2010 Miss, Jr. Miss & Little Miss Indian Oklahoma City competition & performance. Free & open to the public 6:30 p.m. at Destiny Christian Center, 3801 S.E. 29th St., Del City, Okla. Reception Sponsored by Oklahoma City Indian Clinic www.okcic.com. Entry deadline postmarked or hand delivered by March 12th. For more info: www.missindianokc.org

March 29 - April 1
"To Bridge a Gap" conference hosted by the Muscogee Creek Nation at Tulsa Marriot Southern Hills. For more information including registration forms, please contact Joyce Bear, MCN, Cultural Preservation Department at (918) 732-7731; or Johnnie Jacobs at (918) 732-7835, johnniej@muscogeenation-nsn.gov

April 3
Iowa Powwow Committee Easter Dance 2pm Gourd Dance 5pm Supper Break 6pm Resume Gourd Dance 7pm War Dance. All procedes go to the 25th Annual Iowa Tribal Powwow Info call Ashlee Jacobsen @ 405-547-2948

April 9
Stillwater Public Schools Indian Education Benefit Indian Taco Dinner at
First Presbyterian Church, 524 S. Duncan
Stillwater, OK. Tickets at door; $7.00
Need info; 405-707-5401

April 10
Osage Nation Head Start
Benefit Dance at Central Elementary Gym
710 S. Osage , Skiatook, Okla. Contests, cake walk, raffles. Info call Terri Buffalohead 918-699-5471 or Samantha Harrison 918-699-5474

April 10-11
All Nations Native American Pow Wow at Agri Business Building, 712 W. Washington Ave., Arkansas City, Kansas. Info call (620) 442-7984. Vendors call (620) 442-2113.

April 17
Azalea Powwow
425 Boston
Muskogee, Okla.
918-684-6363

April 23
Native American Warriors Society
Benefit Indian Taco Sale at Southeast Free Will Baptist Church, 1801 S Garnett Rd. (21st & Garnett). Call 437-4716

OSU seeks 'Native Explorers' for summer program

STILLWATER, Okla. – Oklahoma State University Center for Health Sciences has received a grant from the Whitten-Newman Foundation to fund a new program to recruit, train, and educate Native American college students in the disciplines of anatomy and vertebrate paleontology as well as an introduction to Osteopathic Medicine.

The Native Explorers program, June 20 through July 3, is primarily a scientific expedition offering participants an opportunity to learn about ice-age vertebrate fossils, such as saber-toothed cats and mammoths, and vertebrates that lived during the Cretaceous (Age of Dinosaurs).

The summer program begins with three days of lab activities, exploring anatomy, comparing diseased and normal organs, preparing fossil specimens, reading topographical maps, and learning how to use a compass and GPS units. These activities are in preparation for a 10-day field excursion at various sites in the Manti-La Sal National Forest, in Utah, where students will work side-by-side with OSU-CHS faculty in prospecting and collecting fossils. U.S. Forest Service staff and administrators will introduce students to protocols for fire, range, and wildlife management, and preservation and protection of historic sites.

"OSU is honored to offer this program, thanks to the generosity of the Whitten-Newman Foundation," says Kent Smith, Ph.D., associate professor of anatomy. "We believe this unique opportunity to integrate anatomy, paleontology, and medicine with lab and field activities will serve as a stepping stone to recruit more Native American students to study science as well as provide insight into related career opportunities."

The Native Explorers program is designed to promote and increase the numbers of Native Americans in science and medicine. OSU-CHS will select six students, undergraduate and graduate-level, to participate. Students can earn three hours of college credit. All expenses are paid for those students selected.

More information and an application is available at http://www.healthsciences.okstate.edu/college/native_explorers/index.cfm or by contacting: Kent Smith, Ph.D., associate professor of anatomy, OSU Center for Health Sciences, 918-561-8246, kent.smith@okstate.edu.

Choctaw Nation partners with East Central University

By LARISSA COPELAND
The Bishinik

DURANT, Okla. – Two Oklahoma institutions – East Central University (ECU) in Ada and the Choctaw Nation of Oklahoma's (CNO) Scholarship Advisement Program – are joining forces to help the state's Choctaw students achieve success in higher education.

ECU and the CNO will provide financial, academic, advisory and cultural support to help overcome the barriers Native American students often face in going to college and earning a degree. The partnership focuses on improving CNO members' academic performance and achievement and seeks to reverse a national trend in Native American college dropout rates – among the highest for any diversity segment.

ECU will provide mentoring and culturally integrated student support to CNO students through its Native American Voices Project, a program created to lessen its Native American students' barriers to success.

"ECU plays an important role in helping to reverse the dropout rate among Native Americans," said ECU President John R. Hargrave. "Our partnerships with the Choctaw Nation can open doors of opportunity for Choctaw students and help Native Americans in Oklahoma."

A key part of the partnership includes early involvement with students and parents. ECU will use the resources of the CNO's Scholarship Advisement Program to reach out to its nearly 3,000 enrolled members as early as the freshman year of high school.

"We are happy to expand our services to the Choctaw Nation of Oklahoma," said Renee Hogue, project director of the Native American Voices Project. "Our work with Native American students at ECU is making a difference in their academic experiences.

"The project's overall goals are increasing retention and graduation rates for all Native American students," she added.

The Voices Project helps students with academic advisement, enrollment management services and campus and community referrals and serves as a tribal liaison. It also helps students find scholarships and grant information. All of these services are free to the students.

According to the National Institute for Native Leadership in Higher Education, only three percent of Native American students entering high school will graduate from college. Once in college, the dropout rate for Native Americans is still a problem. The

National Center for Education Statistics reports that only nine percent of Native Americans who attend college ever receive a bachelor's degree.

NAJA welcomes Haskell chapter

Native American Journalist's Association Release

NORMAN, Okla. – The Native American Journalist's Association would like to welcome the newest addition to our organization - the Haskell Indian Nations University NAJA Student Chapter.

The stated goals of the new chapter are to "promote, educate, maintain media ethics while producing, reporting, and publishing news".

The students involved in the chapter are responsible in various roles for the production of the Indian Leader Newspaper and Haskell News at Haskell Indian Nations University. The Haskell NAJA Student Chapter has pledged that "both entities will uphold NAJA standards, practices and guidelines".

NAJA Vice President and Native journalist Rhonda LeValdo will serve as the Adjunct Faculty Advisor to the Haskell NAJA Student Chapter.

Please join us in welcoming the following student-journalists, all of whom honor us with their commitment to raising the standards of journalism and promoting the ideals and goals of the Native American Journalists Association:

Eli Anderson; Brandon Bandy; Rashay Castillo; Brandie Chavez; Benton Cooksey; Michael Dunaway; Miciana Hutcherson; Abigail Jones; Chris Marshall; Joshua D. Woosypitti; and Whitney Youngman

We are grateful to have you as representatives of the Native American Journalists Association at Haskell Indian Nations University and appreciate the fantastic examples that you have and will continue to set with your journalistic endeavors.

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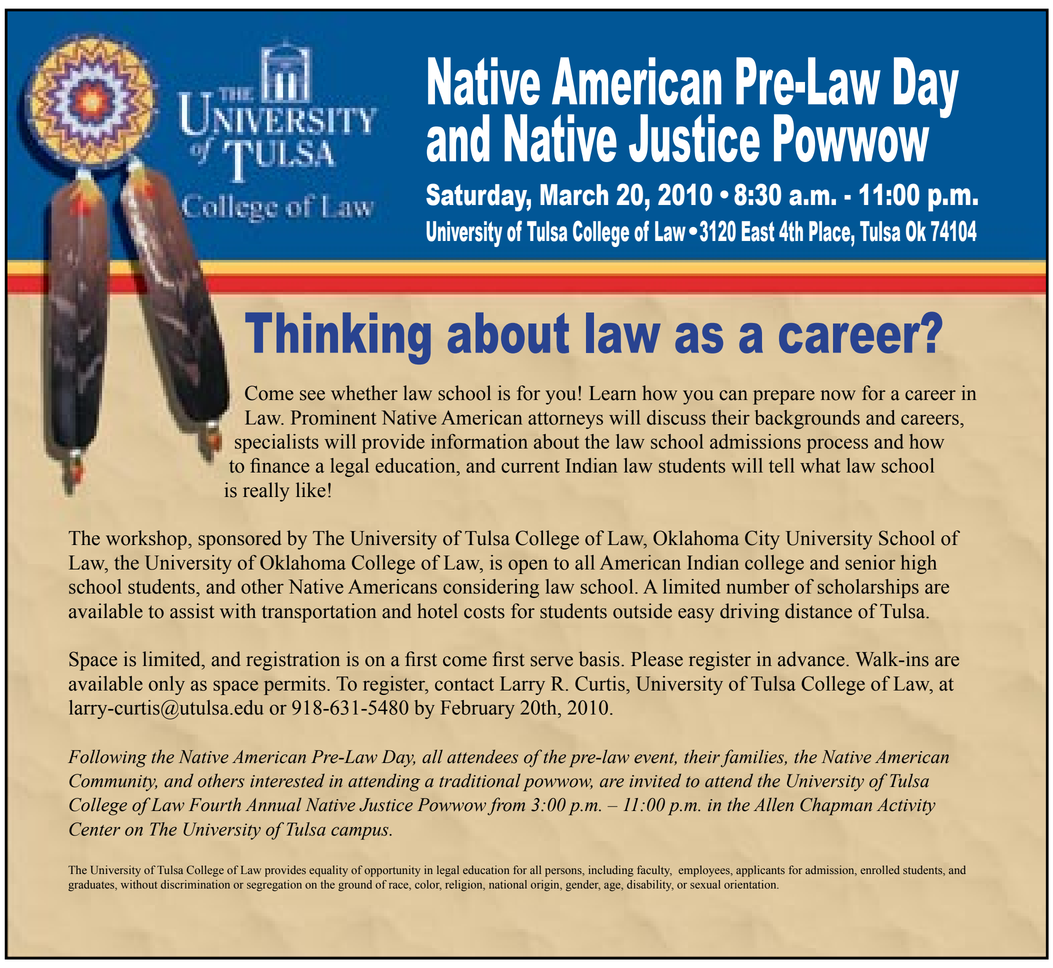
THE UNIVERSITY of TULSA
College of Law

Native American Pre-Law Day and Native Justice Powwow
Saturday, March 20, 2010 • 8:30 a.m. - 11:00 p.m.
University of Tulsa College of Law • 3120 East 4th Place, Tulsa Ok 74104

Thinking about law as a career?

Come see whether law school is for you! Learn how you can prepare now for a career in Law. Prominent Native American attorneys will discuss their backgrounds and careers, specialists will provide information about the law school admissions process and how to finance a legal education, and current Indian law students will tell what law school is really like!

The workshop, sponsored by The University of Tulsa College of Law, Oklahoma City University School of Law, the University of Oklahoma College of Law, is open to all American Indian college and senior high school students, and other Native Americans considering law school. A limited number of scholarships are available to assist with transportation and hotel costs for students outside easy driving distance of Tulsa.

Space is limited, and registration is on a first come first serve basis. Please register in advance. Walk-ins are available only as space permits. To register, contact Larry R. Curtis, University of Tulsa College of Law, at larry-curtis@utulsa.edu or 918-631-5480 by February 20th, 2010.

Following the Native American Pre-Law Day, all attendees of the pre-law event, their families, the Native American Community, and others interested in attending a traditional powwow, are invited to attend the University of Tulsa College of Law Fourth Annual Native Justice Powwow from 3:00 p.m. – 11:00 p.m. in the Allen Chapman Activity Center on The University of Tulsa campus.

The University of Tulsa College of Law provides equality of opportunity in legal education for all persons, including faculty, employees, applicants for admission, enrolled students, and graduates, without discrimination or segregation on the ground of race, color, religion, national origin, gender, age, disability, or sexual orientation.

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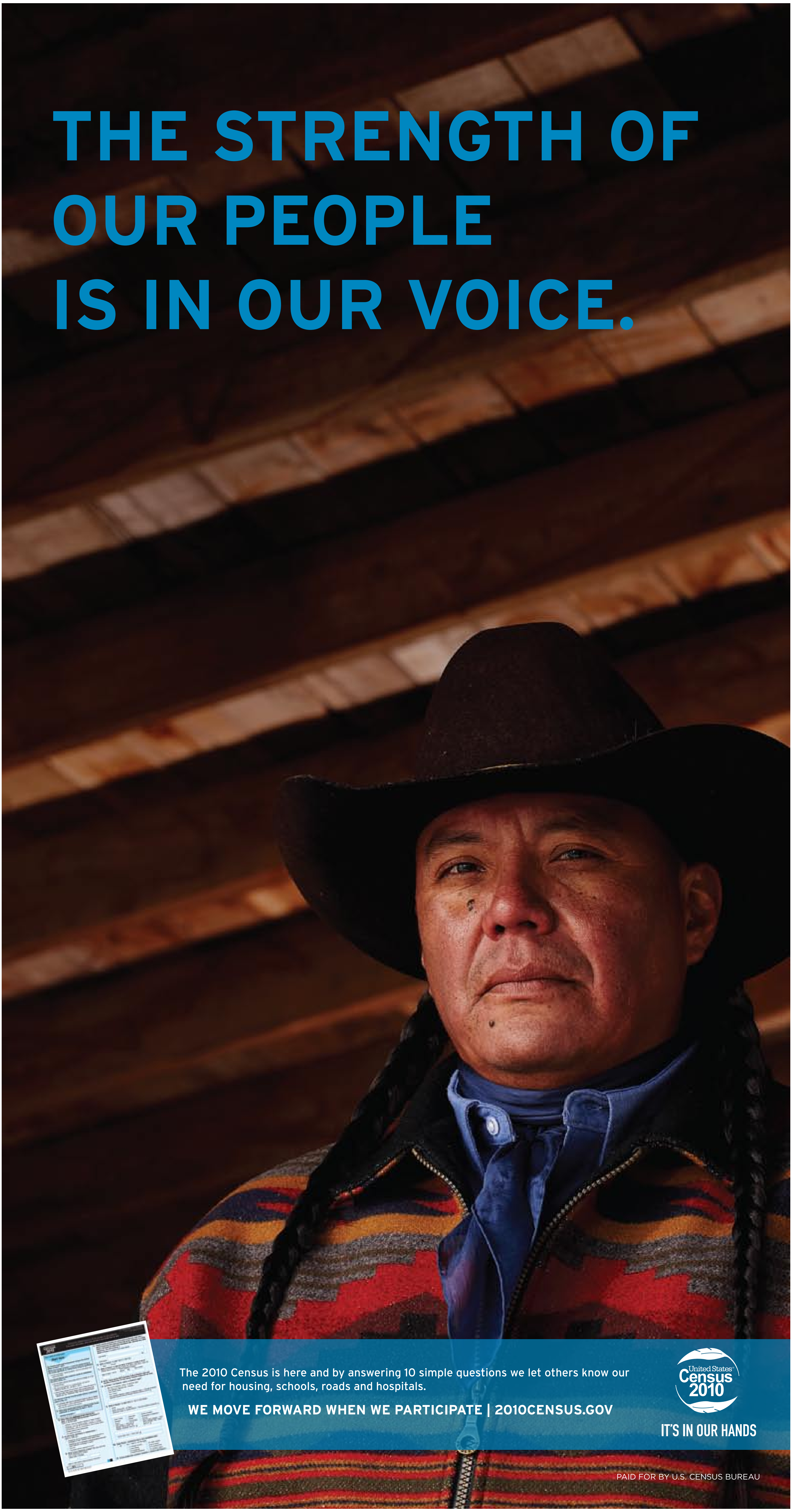
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- **Celebrating 95 years**
- **Echo-Hawk named honoree**
- **SHS announces summer program**

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NATIVE AMERICAN TIMES

VOLUME 16 • ISSUE 11 • PUBLISHED WEEKLY • MARCH 12, 2010

10th Circuit denies Osage tribe's appeal of ruling

OKLAHOMA CITY (AP) – The Osage Nation's appeal of a federal court decision that rejected the tribe's attempt to exempt members who live and work in Osage County from state income taxes has been denied.

The 10th U.S. Circuit Court of Appeals on Friday affirmed a lower court decision in the tribe's lawsuit against the Oklahoma Tax Commission.

The tribe argued that Congress never affirmatively disestablished the 1.5 million-acre Osage Nation reservation in northeast Oklahoma, and therefore taxing its members violates federal law.

The court wrote that because it concluded the reservation no longer officially exists, the judges didn't have to address the taxation issue.

An Tax Commission spokeswoman couldn't be reached for comment late Friday afternoon.

A call to Osage Principal Chief Jim Gray's office wasn't immediately returned.

Mohegans name first female chief in 300-plus years

By STEPHANIE REITZ

HARTFORD, Connecticut (AP) – One of the nation's best-known and most prosperous American Indian tribes will soon have its first female tribal chief in almost 300 years.

Lynn Malerba was introduced Thursday as incoming chief of the Mohegan Tribe, whose Mohegan Sun casino complex in southeastern Connecticut is one of the world's largest gaming and hotel facilities, employing nearly 10,000 people.

Lynn Malerba

Malerba, who will be inducted in August, becomes the Mohegans' first female chief since 1723.

The lifetime appointment holds unmatched prestige and a chance to be a voice in influencing Indian policy nationwide.

It's unclear exactly how many tribal leaders among the 564 federally recognized tribes in the U.S. are women.

The Mohegan tribe, which has about 1,700 members, has been without a chief since Ralph Sturges' death in October 2007. He shepherded the tribe through federal recognition in 1994 and the opening of its casino two years later.

The tribe's Council of Elders bestowed a new Mohegan name on Malerba when it selected her as chief: "Mutawi Mutahash," or "Many Hearts."

Malerba, 56, is the great-granddaughter of a chief who died one year before she was born.

Wilma Mankiller, seen here in 1986, has achieved and accomplished much despite numerous physical ailments. A 1979 car accident nearly claimed her life and resulted in 17 operations. She has suffered from a muscular disorder called myasthenia gravis and underwent a kidney transplant in 1990. She has also battled lymphoma and breast cancer./ PHOTO COURTESY CHEROKEE HERITAGE CENTER

Ex-Cherokee chief Mankiller diagnosed with cancer

By STAFF and WIRE REPORTS

TAHLEQUAH, Okla. – Former Principal Chief Wilma Mankiller, one of the few women ever to lead a major American Indian tribe, has been diagnosed with advanced pancreatic cancer, her husband said March 2.

Charlie Soap, Mankiller's husband and Cherokee Nation Community Services group leader, made the announcement in a March 2 news release. In it, Soap and the 64-year-old Mankiller wrote that she has stage 4 metastatic pancreatic cancer but gave no other details.

"I decided to issue this statement because I want my family and friends to know that I am mentally and spiritually prepared for this journey, a journey that all human beings will take at one time or another," Mankiller states. "It's been my privilege to meet and be touched by thousands of people in my life, and I regret not being able to deliver this message personally to so many of you."

Mankiller served as principal chief from 1985 until retiring in 1995. Prior to becoming principal chief, she served as deputy chief under Ross Swimmer. She assumed the principal chief position and served out the remainder of the 1983-87 term after Swimmer resigned to take a Bureau of Indian Affairs job in Washington, D.C. She was elected principal chief in 1987 and 1991.

While principal chief, she visited in Washington with three U.S. presidents – Ronald Reagan, George H.W. Bush and Bill Clinton – to discuss tribal issues. Clinton presented her with the Presidential Medal of Freedom in 1998.

According to a CN press release, Mankiller was born in 1945 at W.W. Hastings Indian Hospital in Tahlequah. At age 10, her family moved from Mankiller Flats in Adair County to San Francisco as part of the BIA Relocation Program, where she lived for two decades before returning to Oklahoma in 1977.

With a bachelor's degree in social science, she was the founding director of the CN Community Development Department, which received national awards for innovative use of self-help in housing and water projects in low-income Cherokee communities.

She and Navajo Nation President Peterson Zah co-chaired a national conference between tribal leaders and Cabinet members that helped establish the Office of Indian Justice within the U.S. Department of Justice. Her tenure was also marked by new development, including several free-standing health clinics, an $11 million Job Corps center and services for children and youth. She also led the team that developed the core businesses comprising the formerly named Cherokee Nation Enterprises, now Cherokee Nation Businesses.

She has authored, co-authored and co-edited several published works, including "Every Day is a Good Day" by Fulcrum Publishing, "Mankiller: A Chief and Her People" by St. Martin's Press and "A Reader's Companion to the History of Women in the U.S." by Houghton-Mifflin.

She has served on several philanthropic boards such as the Ford Foundation, the Ms. Foundation for Women and the Seventh Generation Fund.

She currently serves on the board of the Freedom Forum, as well as its subsidiary, the Newseum, a $400 million museum of the news being constructed on Pennsylvania Avenue in Washington

See **MANKILLER**
Continued on Page 3

HOMOLOVI RUINS
OPEN DAY USE ONLY
STATE PARK
Due to Budget Reductions
PARK CLOSED

Excavations at Homolovi Ruins have allowed archaeologists to piece together the beginnings of kachina religion in the Hopi Tribe and to show that early Hopis had developed advanced brick-making techniques about 300 years earlier than originally thought. / ARIZONA PARKS PHOTO

Ancient culture hidden away with park closure

By CASEY NEWTON
The Arizona Republic

PHOENIX (AP) – Take the interstate to Flagstaff, head east toward Albuquerque and drive until the snow disappears. A few miles east of Winslow, a road that once led to the ruins of an ancient Hopi civilization now dead-ends at a locked gate.

"Due to budget reductions," a sign reads, "park closed."

But the people closing down Homolovi Ruins State Park are expecting visitors and, by cellphone, say the gate is not yet locked and to come on in. Two miles down a bumpy road to the visitors center, a man wearing thin gloves is packing pottery and petroglyphs into white-cardboard boxes.

Michael Freisinger, museum curator for Arizona's parks system, is wrapping clay pots and stone tools in acid-free paper, preparing them for storage in a climate-controlled room in Tucson. The oldest pieces date back more than 800 years.

Freisinger started working for the parks system in 1993. One of his first tasks was to open Homolovi. He spent the next 17 years expanding the state's collections and opening new exhibits. Now, he drives across the state to pack them

See **CLOSURE** *Continued on Page 7*

Lorena DeRoin

Otoe-Missouria elder celebrates 95th birthday

Submitted by HEATHER SARLES

Red Rock, Okla. – Otoe-Missouria tribal elder Mrs. Lorena DeRoin celebrated her 95th birthday on February 9. As the oldest living female tribal member, Mrs. DeRoin holds a respected and important place in the tribe. She is a living connection to the Otoe-Missouria past and stands as a reminder that, within a tribe of 2,271 members, the family connection is still very strong.

Mrs. DeRoin was recently a recipient of AARP Oklahoma's Indian Elder Honor for her long commitment to the tribal community. She has worked for nearly 30 years at the Otoe-Missouria Senior Citizens Center. Before coming to work at the Senior Citizens Center, Mrs. DeRoin worked as an LPN at the Oklahoma Osteopathic Hospital in Tulsa and the Osteopathic Hospital in Ponca City. She then worked for 20 years at the Chilocco Indian School in the guidance department.

In addition, Mrs. DeRoin was the first Native American woman to serve as the president of the National Chapter of American War Mothers. Today she continues to serve in the Otoe-Missouria Chapter of the American War Mothers as their Chaplin.

Mrs. DeRoin has two children Melburn DeRoin and Melba Topah, seven grandchildren, fifteen great-grandchildren and eight great, great-grandchildren. She is pigeon clan.

Informant's death throws artifacts case into doubt

By PAUL FOY

SALT LAKE CITY (AP) – The prosecution of the largest-ever American Indian artifacts looting case has been rattled by the apparent suicide of the government informant who broke open the investigation during more than two years of undercover work.

The death marks the third suicide in the case since investigators announced last June that they had charged more than two dozen people with illegally excavating, collecting and dealing artifacts including pottery, stone pipes and ancient jewelry.

Two defendants killed themselves shortly after their arrests, and now the government has lost its most important witness to a self-inflicted gunshot wound.

Ted Gardiner wore a wire and transmitted live video and audio signals to federal agents who monitored his transactions with a cast of dealers and collectors in Western states.

Court documents and interviews with Gardiner showed that he was troubled by a divorce battle and money and alcohol problems. Gardiner was a 52-year-old former grocery chain CEO and acknowledged artifacts expert and dealer.

Gardiner also battled with his FBI handlers over his compensation and his demand for security from threats he perceived because of his pivotal role in a sting operation that led to charges against 26 people in Utah, Colorado and New Mexico.

"My dirty laundry doesn't have anything to do with this case," Gardiner told The Associated Press in one of a series of lengthy interviews last year before federal agents ordered him to stop talking.

Gardiner was said to have been bothered by the suicide of two defendants and felt sympathy for them.

"I was in these people's homes," Gardiner told the AP in July. "I was considered a close family friend."

More recently he seemed despondent to his 23-year-old son.

"He had a history of mental problems and substance abuse, and this case seemed to aggravate those problems," Dustin Gardiner said Wednesday. "The two suicides laid on him heavily."

Gardiner provided evidence that prosecutors said was essential to bringing charges: He and defendants discussed digging in camouflage or by moonlight and looting in spring when the dirt softens up and before the heat of summer. At another point, the informant watched a suspect dig up an ancient burial site and kicked out a skull on the third shovelful.

Government prosecutors are reassessing how to proceed without the live testimony of Gardiner, and will have to rely on the audio and video evidence he helped gather before his death.

He was expected to testify at the first trial of one of the defendants on March 29 – a date that has now been thrown into doubt, according to U.S. Attorney for Colorado David Gaouette.

"We're assessing the status of the evidence as it now exists," Gaouette said Wednesday. "There are ways to get videotaped evidence into trial without having the individual present."

One defense attorney said Gardiner's death has thrown the case into disarray.

"It's wild, sad. That's three deaths in this case," said Mark Moffat, who represents two of the Utah defendants. "I've been doing this for 23 years, and I never had an informant pass away between indictment and trial. It's caught us off guard. We're trying to figure out what it means."

Gardiner's 89-year-old father, who sparked his son's interest in artifacts from an early age, was distraught.

"I'm afraid I got him started on it. I took him on a walk when he found his first arrowhead," Dan Gardiner said. "I should have thrown it in the bush."

Two of the 26 defendants – a Santa Fe, N.M., salesman and a prominent Blanding, Utah, physician – committed suicide after their arrests in June.

The case almost produced a fourth suicide. A month ago, San Juan County Sheriff Mike Lacy had to "talk down" a relative who was despondent over charges against a defendant.

"This has created a lot of backlash in my community, and will for a long time," said Lacy, who has been critical of what he called heavy-handed arrests by federal agents last June. "I was upset with the raids. It contributed to all the bad things."

The sheriff's brother was caught up in the dragnet.

David Lacy, a 55-year-old a high-school math teacher, was accused of selling a woman's prehistoric loin cloth, a turkey feather blanket, a decorated digging stick, a set of knife points and other artifacts for more than $11,000. He has pleaded not guilty.

Gaouette said the trial in Colorado – of a former used-car salesman named Robert B. Knowlton – will move forward, but he did not know when.

A status hearing for lawyers is set for Monday in Utah, where most of the cases are being prosecuted and where the investigation originated.

Federal authorities, who have never acknowledged Gardiner's identity, declined to comment on the impact of his death.

"We believe it is not appropriate for us to discuss the strength of any case being prosecuted by our office," said Melodie Rydalch, a spokesman for acting U.S. Attorney Carlie Christensen in Salt Lake City.

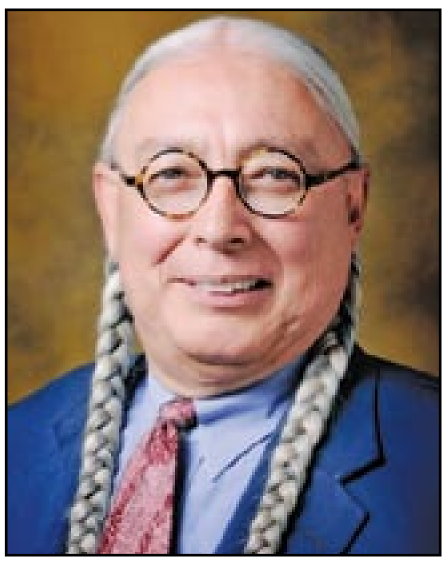
Echo-Hawk named honoree for TU's Native Justice Powwow

TULSA, Okla. — Crowe & Dunlevy attorney and Native American activist Walter R. Echo-Hawk, Jr. will be honored at the 5th Annual Native Justice Powwow at 3 p.m. Saturday, March 20 at the University of Tulsa Allen Chapman Activities Center. The Powwow recognizes organizations and individuals who have contributed to the legal field through law enforcement, legal services and legal scholarship. The event is free and open to the public.

Sponsored by the University of Tulsa's Native American Law Students Association, the event includes traditional tribal songs and dances throughout the day. Native American vendors will be selling crafts and other items. Some traditional food will be available for free, with a small charge for other items benefiting various groups. Presentations throughout the day will honor contributors to the justice systems that serve Native American communities.

Echo-Hawk serves as "Of-Counsel" in Crowe & Dunlevy's Indian law and gaming practice group. His legal experience includes cases involving Native American religious freedom, prisoner rights, water rights, treaty rights and reburial/repatriation rights.

Echo-Hawk has worked as a lawyer for the Native American Rights Fund for more than 35 years. He was instrumental in securing passage of two federal laws that respect Indian and religious freedoms and also the repatriation of Native American remains to Indian tribes. He is chairman of the Board of Directors of the Native American Arts & Culture Foundation.



Walter Echo-Hawk Jr.

With offices in Oklahoma City, Tulsa and Norman, Crowe & Dunlevy represents clients in all aspects of commercial law practice, including complex business transactions, litigation and regulatory practice in both state and federal courts and agencies, energy law, gaming, Native American affairs and all types of alternative dispute resolution.

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Bill would create empty fund for Whiteclay

The Whiteclay reservation has one of the country's highest alcoholism-related mortality rates.

By NATE JENKINS

LINCOLN, Neb. (AP) – Nebraska lawmakers gave initial approval Monday to a bill that on the surface seeks to address problems that have arisen from heavy alcohol sales near an Indian reservation, but in actuality doesn't include funding.

Legislators advanced a bill that would establish a fund to help pay for an alcohol treatment center or increased law enforcement near Whiteclay. The four stores in the village of 14 people sell approximately 4 million cans of beer annually – most to residents of the dry Pine Ridge reservation that's within walking distance across the border in South Dakota. The reservation has one of the country's highest alcoholism-related mortality rates.

An initial bill would have set aside $250,000 annually to the fund for the next seven years, but Monday's watered-down version set aside no money and provided no guarantee there would be any.

Critics of the plan called it unfocused, and said it was a one-sided attack on an issue that requires deep involvement from all affected parties – including the tribe and South Dakota.

Nebraska senators said Monday that their South Dakota counterparts told them they're interested in cooperating to address alcoholism-related problems, but couldn't help this year.

Currently, "we only have one group at the table," said Sen. Galen Hadley, of Kearney.

Tribal officials including Theresa Two Bulls, president of the Oglala Sioux Tribal Council, did not immediately respond to a phone message Monday. But during a legislative hearing in December, she told lawmakers the tribe wanted to work with them and that "now is the time to come together ... we need to stop pointing fingers."

At the time, Two Bulls said the tribe supported an additional tax on beer sold in Whiteclay, with revenues going toward a detox center and possibly, a homeless shelter.

Under Monday's bill, should money be made available to the fund, it could be used to operate an alcohol-detoxification center near Whiteclay on land owned by the tribe, said Sen. LeRoy Louden of Ellsworth, who introduced the bill.

"This isn't the silver bullet," to fix problems in and near Whiteclay, Louden said, "but it's a start."

One Whiteclay resident said it wouldn't be a worthwhile start, even with the now-nixed $250,000. That amount isn't enough, lawmakers haven't clearly defined what their goals are in Whiteclay, and they can't cure the alcoholism that creates the demand for the beer sold in his town, said Lance Moss.

"They just want to look like they're doing something," said Moss, who owns a grocery store in town and grew up there.

"They're not doing anything."

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On the Net:

Nebraska Legislature: www.nebraskalegislature.gov

MANKILLER

Continued from Page 1

to promote the First Amendment.

She has served on the external Diversity Advisory Council for Merrill Lynch and has presented more than 100 lectures on the challenges facing Native Americans and women. She has also served as the Wayne Morse Professor at the University of Oregon, where she helped teach a class about tribal government, law and life. In September, Northeastern State University in Tahlequah named her as its first Sequoyah Institute Fellow.

Mankiller has achieved and accomplished much despite numerous physical ailments. A 1979 car accident nearly claimed her life and resulted in 17 operations. She has suffered from a muscular disorder called myasthenia gravis and underwent a kidney transplant in 1990. She has also battled lymphoma and breast cancer.

In her news release, Mankiller states she is "mentally and spiritually prepared for this journey."

"I learned a long time ago that I can't control the challenges the Creator sends my way, but I can control the way I think about them and deal with them," she states. "On balance, I have been blessed with an extraordinarily rich and wonderful life, filled with incredible experiences. And I am grateful to have a support team composed of loving family and friends."

She states she plans to spend her time with family and close friends "and engaging in activities I enjoy."

Current Principal Chief Chad Smith called Mankiller "a mentor and friend" and said it was difficult to express how much Mankiller has meant to both him and the tribe. He called Mankiller "a true patriot of the Cherokee Nation."

"I've got one story that helps sum up what kind of person she is," Smith said. "The week after she received the Presidential Medal of Honor she was back home on the front porch of her family's church. It was Memorial Day and there were decorations at the cemetery and it struck me how she could be just as comfortable meeting with the president as she was with her own people, honoring her ancestors. It was an image of someone who was truly humble, and you don't meet too many people like that."

Mankiller wrote that if people want to send her a message, they can e-mail her at wilmapmankiller@yahoo.com.

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Navajo Nation moving on casino near Flagstaff

FLAGSTAFF, Ariz. (AP) – The Navajo Nation plans to break ground this fall on a $180 million resort, spa and casino near Twin Arrows east of Flagstaff.

Navajo Nation Gaming Enterprise chief executive officer Bob Winter said he is seeking an architect to design a "green" resort on the north side of Interstate 40, about 30 minutes from Flagstaff.

Winter said final financing for the gambling house is likely to come through in the coming days with completion estimated in the fall of 2011.

The resort-casino will feature a golf course, hotel rooms and a store selling native arts and crafts.

It will have its own sewage treatment plant, but Winter did not know much water the resort would use or where the water would come from.

The tribe opened its first casino east of Gallup, N.M., in 2008.

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Sequoyah announces summer learning program dates

By GARY FIFE
Cherokee Nation Communications

Students learn how to use traditional Cherokee blow guns during the Sequoyah Schools Summer Learning Program in 2009. / CHEROKEE NATION COMMUNICATIONS PHOTO

TAHLEQUAH, Okla. – Sequoyah Schools will once again hold summer classes as part of its Summer Learning Program. Classes will be held July 5 through July 16, from 8:25 a.m. until 5:30 p.m., for any student in the fourth through 12th grades. Breakfast, lunch and snacks will be provided.

"The Summer Learning Program gives students a chance to learn about things that they may not have a chance to get exposed to during the school year," said Tera Shows, program coordinator. "We will have a variety of activities for the students that range from Cherokee cultural activities to food and nutrition and physical education."

Elementary age students (fourth through eighth grades) will receive the most variety in their schedule, and will participate in a variety of different activities.

"They will never do the same thing twice and they will never have a dull moment," Shows said.

High school students will also have the option to earn high school credits in Algebra I and Algebra II, English III, and Driver's Education. Other courses may be added on an as-needed basis to help students earn extra high school credits or make up credit as needed. Non-credit students will be able to choose from among ACT prep class, college prep class or freshman orientation (incoming Sequoyah freshman only). Structured recreation time will be offered every day, and will include activities such as swimming, bowling and roller skating.

The Sequoyah Schools cafeteria will provide breakfast, lunch and a snack daily to participants. There is no charge for participation and enrollment is open to any student in the fourth grade and up, but class size is limited so students are encouraged to enroll early. The absolute deadline for enrollment is June 11.

For more information on Sequoyah Schools' Summer Learning Program or to request an enrollment application, call Tera Shows at (918) 453-5542 or e-mail tshows@cherokee.org. The application may also be downloaded from the Sequoyah Schools Web site at http://sequoyah.cherokee.org.

About Sequoyah Schools

Sequoyah Schools, a boarding school for Native American students, originated in 1871 as an orphan asylum to care for children who were orphaned by the Civil War. Now known as Sequoyah Schools, it is named for Sequoyah, the scholar who developed the Cherokee syllabary. The school is regionally and state accredited for grades 7-12 and has become the school of choice for more than 400 Native American students every year. Sequoyah Schools is located five miles southwest of Tahlequah, Okla. For more information call (918) 453-5400 or visit http://sequoyah.cherokee.org.

Ben West (left) accepts a donation from the Osage Nation and Million Dollar Elm's general manager at Pawhuska, Eli Red . PHOTO COURTESY OSAGE CASINO

Osage Million Dollar Elm partners with Pawhuska Public Schools

By CHRIS BARTON
Osage Million Dollar Elm

PAWHUSKA, Okla. – Pawhuska Public Schools has accepted a much needed $2,500 donation from the Osage Nation.

School superintendent Ben West said that the school will use the funds to purchase AEDs (automated external defibrillators) for school buildings and athletic sites.

He was grateful for the donation from Million Dollar Elm Casino, an economic enterprise of the Osage Nation. Added funds for local school districts in Oklahoma are important because schools are receiving less state money due to budget cuts, according to the Oklahoma Department of Education.

"On behalf of the Board of Education, students and staff of Pawhuska Schools, we wish to thank the Osage Million Dollar Elm Casino for their generous donation," West said. "As many as 7,000 children and 450,000 adults lose their lives to sudden cardiac arrest every year. This donation will allow our district to take positive action toward saving lives."

Jennifer Bighorse, marketing director, Osage Million Dollar Elm casinos, said the casino is committed to building relationships with the local community.

"It's important to give back to the communities where our properties are located," Bighorse said. "We are pleased to assist during these trying economic times and look forward to a bright future for the Pawhuska Public Schools and the Osage Nation."

Tribal watchdog dies after cancer fight

MINNEAPOLIS (AP) – Bill Lawrence, a journalist who was a watchdog of Minnesota's tribal governments for more than two decades, has died after a fight with prostate cancer. He was 70.

Lawrence died Tuesday at the Veterans Affairs Medical Center in Boise, Idaho.

"He just died very quietly and gently, as he had lived," his companion, Roxanne Jensen, said Thursday. She said Lawrence's cancer already was advanced when it was diagnosed in March 2008.

"It's just been a downhill ride," Jensen said.

Lawrence became a journalist in 1988 and crusaded to open the books of Minnesota's 11 Indian casinos. His investigative reporting helped send several tribal leaders to prison in the 1990s.

Lawrence was a Red Lake Band Ojibwe member who grew up in Bemidji. He was founder and editor of the Native American Press/Ojibwe News. He printed his final edition last fall because of his failing health.

A memorial service is scheduled for 2 p.m. March 13 at Bemidji State University's Memorial Hall.

Native American visit day held at SE Okla. University campus

By ALAN BURTON
University Communications

DURANT, Okla. – Southeastern Oklahoma State University held its 8th annual Native American Student Visitation Day at the McCurtain County campus on Feb. 17.

The event is traditionally held on Southeastern's main campus in Durant, but this year's event was held at the branch campus so Native American high school students in the area could share in the experiences of the event.

SE's Native American Center for Student Success worked with Bruce King, Associate Dean of the McCurtain County campus, in coordinating the event, which included representatives from Eastern Oklahoma State College, Southeastern staff, and staff from the Choctaw Nation of Oklahoma to provide services to the attendees.

Fifty students from Smithville, Broken Bow, Idabel, Hartshorne, Jones Academy and Fort Towson attended the event. Students had an opportunity to gain valuable knowledge by attending informative workshops focused on two degree programs. EOSC provided information on its degree program in nursing and Southeastern hosted a workshop on teacher education.

Phillip Billy, a 1984 graduate of Broken Bow High School, was the keynote speaker. He earned his Associate of Science degree at Murray State College in 1986, then enlisted in the United States Air Force, where he attained the rank of Sergeant. He received his Bachelor's of Social Work degree in 1994 from the University of Oklahoma and completied his Master's of Human Relations degree at OU in 2007. Billy has worked in the substance abuse and violence prevention and counseling fields for many years. He is now the Northern Region Leadership Training Manager for the Chickasaw Nation.

Billy's message covered "values and challenges." The first challenge of the day came with students volunteering to participate in the Turtle Dance.

Although it is a dance, the experience was quickly related to teamwork and to family.

Chris Wesberry, Coordinator for the SE Native American Center for Student Success, said, "Phillip made an impressive connection with the students from the beginning."

Southeastern is among the national leaders in the percentage of Native American graduates, the overall number of Native American graduates, and Native American graduates in Education and psychology. Southeastern has a long and successful history of providing higher education opportunities for Native American students. The University service area covers significant parts of the Choctaw and Chickasaw Nations and partners with the tribes to provide specialized services for all Native American students.

Wesberry said, "We want to give special thanks to Choctaw Chief Greg Pyle and Assistant Chief Gary Batton for their continued support and the donation of T-shirts. Also, special thanks to the Idabel Youth Advisory Board for volunteering for the event."

Southeastern offers residence credit courses and programs at Ardmore; McAlester; McCurtain County; Oklahoma City; Tinker Air Force Base and at Denison, Texas.

For information on Native American programming at SE, contact Wesberry at 580-745-2376 or cwesberry@SE.edu

Guest speaker Phillip Billy visits with students . PHOTO COURTESY SOUTHEASTERN OKLAHOMA UNIVERSITY

Teen suicide and infant mortality rates in Indian country rising

By TIM GIAGO
(Nanwica Kciji)
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The British statesman, Benjamin Disraeli, purportedly said, “There are three kinds of lies: Lies, damned lies and statistics.”

Native Americans have been the guinea pigs of statistics since the politicians in Washington began to use arithmetic to figure out their landholdings and numbers before embarking on God’s mission of conquest and divestiture in the name of Manifest Destiny.

Since that time innumerable governmental agencies and consulting firms have joined the circle of statisticians to turn the lives of Native Americans into a virtual pie-chart of statistics. There are stats for health, housing, gaming, education and more. There are consulting firms that make their entire living by compiling statistics on Native Americans.

The statistic are compiled and filed. What happens next is anybody’s guess. If the tons of statistics compiled over the past 100 years have made any impact upon the lives of Native Americans the results are far from discernable. It seems that the only benefactors of statistics are the consulting firms, but I do not have the statistics to back up that assumption.

The only problem with basing all of the ills of society on statistics is that it entirely removes the human factor. And that is why it is nearly impossible to compile statistics that would explain the extremely high rate of teenage suicides in Indian country. The infant mortality rate on Indian reservations is so much higher than in any other place in America that it should have set off alarm bells from the Pine Ridge Reservation in South Dakota all the way to the office of Kathleen Sebelius, Secretary of Health and Human Services the titular head of the Indian Health Service.

All most of us living out here in Indian country need do when discussing the high rate of teen suicide is to read the obituary columns in any newspaper on or bordering an Indian reservation. Statistics be damned: Indian children are killing themselves and we do not seem able to stop it. Babies are stillborn or die shortly after birth and we are not able to stop it. I counted eight stillborns on the Pine Ridge Reservation in a span of two months. And the loss from teen suicides and infant deaths go on with no end in sight.

More than one Indian reservation has called emergency meetings in an effort to find a cause and a solution to these problems especially on teen suicides because they are the most obvious. The infant mortality rate, although far out of proportion with the rest of America, is still on the back-burner.

It will take more than another study by statisticians to address these twin problems. The money paid to another consulting firm to compile more data should be going to an agency especially designed to address the problems.

What is it on an Indian reservation that is at the bottom of the problems? Before we can find a cure, we must find the cause. In the case of teen suicides there are a number of things that could be the cause. Trauma at home with alcoholic or gaming addicted parents. Abuse from a parent who was the victim of abuse at a missionary boarding school. Belonging to a class of have-nots. By that I mean the feelings of deprivation many teenagers get from watching television and observing all of the material things so common amongst the general population but seemingly unreachable by them. And what factor does a sense of hopelessness play in the equation? The health care givers need to start thinking like a teenage.

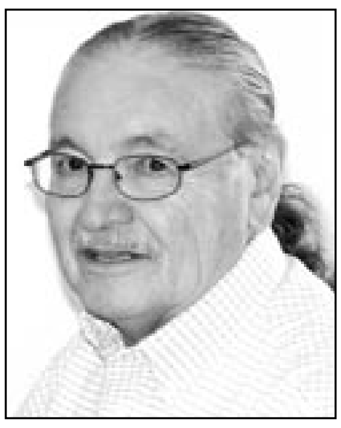
The infant mortality rate could be caused by pregnant teenagers ignoring the advice of health care givers and consuming alcohol or drugs while pregnant. Could there be a chemical or environmental factor on the reservation that is the culprit?

Without a doubt, and I am sure statistics would bear me out, the life expectancy on Indian reservations is dramatically lower than in the rest of America. It is almost as if the reservations are foreign countries within the borders of the USA.

But please, do not make the mistake of suggesting the Native Americans give up their homelands and join the mainstream of America because that is never going to happen. Indians have as much a right to love their reservation homelands as any American.

The Indian nations are struggling to solve the problems of teen suicide and infant mortality, but the system of care provided by the United States government leaves much to be desired. There are many Indian health care providers honestly working to make a difference, but until they know the cause of the problem, they will not find a cure, and statistics will undoubtedly be compiled to prove that point.

If America had honored the treaties it signed with the Native Nations in exchange for millions of acres of land, would the Indian people still be facing these problems?



Tim Giago

(Tim Giago, an Oglala Lakota, is the publisher of Native Sun News. He was the founder and first president of the Native American Journalists Association, the 1985 recipient of the H. L. Mencken Award, and a Nieman Fellow at Harvard with the Class of 1991. Giago was inducted into the South Dakota Newspaper Hall of Fame in 2008. He can be reached at editor@nsweekly.com)

LETTER:

Ah-ho My Relations,

Each year with the changing of the season I post this rememberance of Wounded Knee 73. I wrote it a few years ago when some of our brave people had walked to Yellowstone to stop the slaughter of our Buffalo relations. When I did I was surprised at the response from people who were too young to remember WK’73 and I was pleased that some old WK vets wrote to me afterwards. So each year on this date I post the short story again and invite you-all to send it around or use as you will. As you do I ask you to remember that our reasons for going to Wounded Knee still exist and that means the need for struggle and resistance also still exist. Our land and sacred sites are threatened as never before even our sacred Mother herself is faced with unnatural warming caused by extreme greed.

In some areas of conflict between our people and those we signed treaties with, it is best to negotiate or “work within the system” but, because our struggle is one of survival, there are also times when a warrior must stand fast even at the risk of one’s life. I believed that in 1973 when I was thirty and I believe it today in my sixties. But to me Wounded Knee 73 was really not about the fight , it was about the strong statement that our traditional way of living in this world is not about to disappear and our people are not a “vanishing race” as wasicu education would have you believe. As time has passed and I see so many of our young people taking part in a traditional way of living and believing I know our fight was worth it and those we lost for our movement died worthy deaths.

–Carter Camp
Ponca Nation

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TULSA HEALTH DEPARTMENT

Director

The Director serves at the will of the Tulsa City-County Board of Health (BOH). Incumbent is responsible for providing direction and supervision of the agency, recommending and developing overall strategy for responding to the public health needs of the City of Tulsa and Tulsa County. Director also serves as the local public health officer within the jurisdiction of Tulsa County. Master degree in a related field required; an earned doctoral degree in a relevant field preferred. Seven years of progressively responsible work experience, demonstrating skills and the supervision of a large, diverse workforce, fiscal management, and the ability to relate to a wide variety of constituents required. Salary negotiated by the BOH. To apply and view complete job description, please visit THD's website at www.tulsa-health.org. AA/EEO

ASSISTANT UNITED STATES ATTORNEY

The United States Attorney's Office for the Western District of Oklahoma is currently seeking applicants for a term appointment not to exceed 14 months which may be extended. The applicant selected will have the primary responsibility of working with criminal and civil appeal matters. Salary is based on the number of years of professional attorney experience. Applicants must possess a J.D. degree, be an active member of the bar in good standing (any jurisdiction), and should have legal practice experience post-J.D. Interested applicants should send their resumes to: Robert J. Troester, Executive Assistant U.S. Attorney, U.S. Attorney's Office, Western District of Oklahoma, 210 Park Avenue, Suite 400, Oklahoma City, OK 73102. Resumes must be received no later than March 19, 2010, and should reference announcement number 10-WOK-15-A.

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Gaming Commissioner

The Seneca-Cayuga Tribe of Oklahoma is accepting applications for Gaming Commissioner. The Gaming Commissioner is responsible for compliance and implementation of the Tribal Gaming Ordinance, the Indian Gaming Regulatory Act and our Class III Gaming Compact with the State of Oklahoma. The Commissioner is charged with the regulation, licensing and investigation of all gaming activities on the Seneca-Cayuga lands. The Gaming Commissioner implements Tribal policies to ensure that all gaming activities are conducted fairly and honestly for both players and operators, and in accordance with the ordinances, the Compact, and all applicable federal laws. The Commissioner will ensure coordination between operations and the development of internal controls. A minimum of a Bachelors of Arts/Science Degree required; Masters Degree in a related discipline is preferred. A minimum of one year managerial experience in Native American Programs and a minimum of two years in a managerial/ regulation role in a Gaming Enterprise in a Tribal Government setting is required. A combination of education and experience will be considered. Must have knowledge of Federal, State and Tribal law pertaining to Tribal Gaming; and knowledge of the judicial process, due process and how to conduct hearings. Must have experience in internal audits, investigations, technical report writing and ability to maintain deadlines and make decisions in a timely manner. Must demonstrate ability to communicate and work cooperatively and effectively with people at diverse levels. Applications are available at: 23701 South 655 Road, Hwy 10, Grove, Oklahoma 74344 and online at www.sctribe.com. Resumes and applications may be submitted to Human Resources or online at cbrown@sctribe.com. Indian/ Tribal preference will be observed. Position Open Until Filled.

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Comanche National Museum

Museum Board of Directors

The Comanche National Museum and Cultural Center is seeking qualified people to sit on the museum's Board of Directors. Applicants must have professional experience in one of the following disciplines: finance, fund raising, education, marketing, organizational management, the arts, or museum work. The selected board members will serve a three-year term. Applications will be accepted from February 10 – March 10, 2010. Applicants do not have to be American Indian. Send applications to: Comanche National Museum and Cultural Center, Attn: Phyllis Wahahrockah-Tasi, Executive Director, 701 NW Ferris Avenue, Lawton, OK, 73507.

Bacone College

Assistant/Associate Professor of English

Full-time Assistant/Associate Professor of English beginning Fall 2010. Doctorate preferred; ABD or Masters considered. Primary teaching assignments are the courses of English Composition I and II. Salaries are competitive and commensurate with experience and credentials. Review of applicants will begin immediately and continue until position is filled. Candidates should submit letter of intent, vita, and three professional references to: Human Resources, Bacone College, 2299 Old Bacone Road, Muskogee, OK 74403, or to humanresources@bacone.edu. Bacone College is a private four-year college with a mission to provide opportunities to American Indian students and employees. EOE

Bacone College is currently accepting applications for the position of:

AMERICAN INDIAN STUDENTS OF PROMISE DIRECTOR

AMERICAN INDIAN STUDENTS OF PROMISE DIRECTOR - Develop, coordinate and direct the American Indian Students of Promise program of Bacone College. Provide support services dedicated to the success of each residential student academically, spiritually, and culturally. Develop, monitor, and evaluate a learning educational plan for program participants. Coordinate with the Director of the Center for American Indians at Bacone College to facilitate all American Indian Students of Promise recruitment, activities, and development.

Candidate should have strong communication skills, have an awareness of American Indian culture & programs and possess a historical appreciation of Bacone College. Three years experience and a MA/MS degree in a related field is preferred.

Send letter of application, vita, transcripts, and a list of three references to: Human Resources, Bacone College, 2299 Old Bacone Road, Muskogee, OK 74403, or to humanresources@bacone.edu. Bacone College is a private, four-year college with a mission to provide opportunities to American Indian students and employees. EOE

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EVENTS ▼ ▼ ▼ ▼ ▼ ▼ ▼ ▼ ▼

Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.

1st and 3rd Thursdays

The Native Nations Youth Council (NNYC) will hold meetings every first and third Thursday of each month from 6:30pm-8:30pm @ the Youth Services of Tulsa Activity Center on 311 S. Madison (on 3rd just west of Peoria). Join us and learn how to become a part of the now forming NNYC drum group. See you there!
Info Call: Jiles Pourier (918) 382-2200

March 13

Corn Husk Dolls
2:00 - 3:00 p.m.
Tweens, Teens and Adults
Judy Z. Kishner Library, Tulsa, Okla.

March 13

American Indian Athletes; Their Accomplishments, Contributions and Legacy with Matt Roberts Children's Program
2:00 pm – 3:00 pm, Collinsville Library

March 16

Traditional Southeastern Pottery
3:30 pm - 4:30 pm - For tweens
Preregistration is required
Brookside Library, Tulsa, Okla.

Through March 18

Exhibit: Patch Worked Circumstance
Randi Narcomey
The University of Tulsa School of Art
800 South Tucker Drive, Tulsa, OK
In the Alexandre Hogue Gallery, 2935 E. 5th ST, Located in the Philip's School of Art Building. Info call 918-631-2739

March 18-August 31

"It's All About Me: A Numunuu Children's Exhibit featuring art and photography by Comanche Children. At the Comanche National Museum and Cultural Center, 701 NW Ferris Avenue, Lawton, OK. Opening Reception March 18, 1:06 pm to 3:06 pm. Free admission. For more info: www.comanchemuseum.com.

March 19

Tulsa Powwow Princess applications due. INFORMATION: Applications can be mailed to : Cherrah Ridge, 2966 W. 66th Street, Tulsa, OK 74132, faxed to (918) 445-4947 or e-mailed to tici@tulsapowwow.org

March 20

Native American Craft Show from 9:00 am to 2:30 pm at Tulsa Creek Indian Community Center, 8611 S. Union, Tulsa, OK (918) 298-2464 (for directions). $15 per booth plus donation for silent auction. Bring your own table and chairs. Also accepting canned or dry goods to help support the Hospitality Food Pantry. For more info contact Robin @ (918) 836-1997 or Loretta @ (918) 445-9779.

March 20

Spring Arts & Crafts Bazaar, 9a.m. to 3p.m. & Indian Taco Sale,11a.m. to 3p.m. @ Indian Fellowship Baptist Church, 6130 So. 58th W. Ave, Oakhurst, Oklahoma
For Booth Information Call: Mary Kelly @ 918-636-8394

March 20

University of Tulsa Native Justice Powwow. 3:00pm-10:00pm at The University of Tulsa's Allen Chapman Activities Center, Great Hall, 440 S. Gary Ave., Tulsa, OK. Vendors are encouraged to contact Jasen Chadwick at 918-409-7887.

March 20

Osage Tribal Princess Sorority
6th Annual Honor Dance at Agriculture building, fairgrounds, Pawhuska, OK
Arts & Crafts booth space available
For more information, contact 918-284-4865 or 918-284-2757, nativebeauty74@hotmail.com

March 20

Honor Dance for 2009 Miss, Junior Miss and Little Miss Oklahoma City. Cleveland County Fairgrounds, 615 East Robinson Street, Norman, OK *Grand Entry - 7:00 PM. Please Contact - Kay 405.205.7770 www.missindianokc.org

March 26

2010 Miss, Jr. Miss & Little Miss Indian Oklahoma City competition & performance. Free & open to the public 6:30 p.m. at Destiny Christian Center, 3801 S.E. 29th St., Del City, Okla. www.okcic.com.

March 27

Wild Onion dinner & Arts & Crafts
Tulsa Creek Indian Community
8611 s Union Ave., Tulsa, OK. Arts & Crafts at 1pm / Wild onion dinner is 2-6pm. Price: Donation (includes drink & dessert) Info call 918 298 2464

March 29 - April 1

"To Bridge a Gap" conference hosted by the Muscogee Creek Nation at Tulsa Marriot Southern Hills. For more information including registration forms, please contact Joyce Bear, MCN, Cultural Preservation Department at (918) 732-7731; or Johnnie Jacobs at (918) 732-7835, johnniej@muscogeenation-nsn.gov

April 3

Iowa Powwow Committee Easter Dance 2pm Gourd Dance 5pm Supper Break 6pm Resume Gourd Dance 7pm War Dance. All procedes go to the 25th Annual Iowa Tribal Powwow Info call Ashlee Jacobsen @ 405-547-2948

April 3

Wild Onion Dinner fundraiser for the Loyal Shawnee Ceremonial Grounds - Loyal Shawnee Building 3/4 mile North of the White Oak School from 11am-4pm. Information call 918-341-2798.

April 9

Stillwater Public Schools Indian Education Benefit Indian Taco Dinner at First Presbyterian Church, 524 S. Duncan Stillwater, OK. Tickets at door; $7.00 Need info call; 405-707-5401

April 10

Ponca Gourd Dance Society 7th Annual Spring Gourd Dance dedicated to the memory of the late Ed Heidlage at the Ponca Cultural Building, White Eagle, OK (5 mi. south of Ponca City, ½ mi. west) For more information, contact Wilkie Eagle at 580.268.3313

April 10

Osage Nation Head Start Benefit Dance at Central Elementary Gym, 710 S. Osage , Skiatook, Okla. Contests, cake walk, raffles. Info call Terri Buffalohead 918-699-5471 or Samantha Harrison 918-699-5474

April 10-11

All Nations Native American Pow Wow at Agri Business Building, 712 W. Washington Ave., Arkansas City, Kansas. Info call (620) 442-7984. Vendors call (620) 442-2113.

April 17

Azalea Powwow, 425 Boston
Muskogee, Okla., 918-684-6363

April 23

Native American Warriors Society Benefit Indian Taco Sale at Southeast Free Will Baptist Church, 1801 S Garnett Rd. (21st & Garnett). Call 437-4716

May 22

Day-Ohn-Day 5k Run & Walk
8 a.m. at 21st & Riverside
Pre-registration: Runner's World
4329 S. Peoria Tulsa, OK (May 17th thru 21st) Or mail to: 7715 E 25 PL, Tulsa, OK 74129 $18 with shirt * $15 without shirt * Race day $20 Registration begins on race day at 6:30 am. Also, 2nd annual Chief's Challenge! Award given to tribal leader who participates & promotes a healthy lifestyle. Details www.tulsapowwow.org * tici@tulsapowwow.org * Rob Anquoe (918) 671-2417

Homolovi Ruins comprises 4,000 acres, part of a vast floodplain that stretches halfway to the horizon in every direction. PHOTO COURTESY FLICKR

CLOSURE

Continued from Page 1

all away. And no one can say when they might reopen.

"I'm the mothball curator now," he says.

Homolovi Ruins closed Feb. 22, victim of a state budget deficit that led lawmakers to cut parks funding last year by 61 percent. Homolovi and Lyman Lake were the first in a wave of closures that by June will padlock 21 of the state's 30 parks and recreation areas, leaving people far fewer places to explore the history and beauty of Arizona.

The closures will eliminate the jobs of 70 rangers and parks staff across the state, depriving them of the chance to share the story of Arizona with the system's 2.2 million annual visitors.

Freisinger works at a folding table in a space where schoolchildren used to line up to see pots and petroglyphs made by ancestral Hopis in the 13th and 14th centuries.

The exhibit contains 400 pieces of ancestral Hopi pottery and tools that drew nearly 15,000 people to Homolovi last year. Freisinger has already put nearly two dozen white boxes into his van. When he is done packing, he will drive them 300 miles to the Arizona State Museum in Tucson, the state's official repository for archaeological artifacts. The objects will not be available for public viewing.

Homolovi Ruins comprises 4,000 acres, part of a vast floodplain that stretches halfway to the horizon in every direction. Freisinger knows how to protect the artifacts in his boxes. He has no idea how to protect the potshards and petroglyphs, the grinding stones and hand tools, scattered among the park's 340 archaeological sites.

"We're charting uncharted waters," Freisinger says. He asks the question that all of the park's employees are asking: "How do you close a park?" Homolovi Ruins State Park encompasses seven ancestral Hopi pueblos that were occupied roughly 1260 to 1400. Today, more than 9,000 Hopis live on a 1.6 million-acre reservation 65 miles north of the park.

On visits to the park, Hopi schoolchildren learned how their ancestors settled the floodplain and grew corn, squash and cotton. Outside visitors learned the ancient culture, watched demonstrations of their crafts and purchased works made by Hopi artists on the reservation.

Establishment of the park in 1986 also offered protection from looters who used to rip up archaeological sites in search of treasures. With the park closed, tribal leaders are afraid the pothunters will return.

When the park was established, state parks officials worked with the Hopis to plan the layout so roads would not disturb sacred sites.

The park's three full-time staff members learned which of the Hopis' stories are considered sacred knowledge, not to be shared with the general public, and which could be told.

Karen Berggren has spent nearly 23 years at Homolovi. She became the park's first manager when it opened. She lives in one of two residences in the park and used to manage every facet of its operations.

On this day, she is sitting at her desk in the visitors center shredding personnel records.

Homolovi's closure means more than a lost job to Berggren. She is losing her chance to connect people with the past.

"These parks are Arizona treasures," she says. "Reducing them to 'revenues produced' is a tragedy. It's a tragedy for our citizens and for our history. And for our visitors."

Berggren takes the closure personally. She is 60 years old. Homolovi has been her life's work and her home.

The park, Berggren says, is a microcosm of Arizona. In addition to the Hopi pueblos, there is a cemetery from an early Mormon settlement.

When the layoffs come, Berggren plans to retire. Evicted from her home of two decades, she will move with her dogs into two rooms at the home of a friend who lives in Winslow.

Park Ranger Kenn Evans lives in Winslow with his wife. To make ends meet, Evans has long had a second job doing administrative work at a mortuary in town. That will become his only job when the park closes.

Homolovi remains his passion.

Evans spent 18 years explaining to visitors the subtle differences in the artifacts at Homolovi, showing them how they could tell what sort of wood the clay was fired in by the coloration of the potshard or the way the clay hardened. Asked how he can differentiate among the 30 kinds of pottery found at Homolovi, he chuckles and shares the secret. "Do it for 18 years."

Chad Meunier, Berggren's deputy, lives in the park's second residence with his wife and four young children. He has worked nearly 10 years at Homolovi.

Meunier was applying for other jobs when parks officials offered to keep him on-site to provide security. He will no longer have a chance to tell the park's stories. But perhaps he can keep it safe.

Excavations at the site have allowed archaeologists to piece together the beginnings of kachina religion in the Hopi Tribe and to show that early Hopis had developed advanced brick-making techniques about 300 years earlier than originally thought.

Evans worries what will happen to the artifacts on the site.

He also worries about what will become of the collective knowledge and deep relationships with the Hopis that park staffers have developed over a combined 50 years at Homolovi.

Several ideas about how to reopen Homolovi and other parks are percolating in the Legislature.

One is to add a $12 fee to vehicle registrations that would go to the parks. That proposal, HCR 2040, passed out of committee last week.

But Berggren and Evans do not see help on the horizon this day. If new funding arrives, it will likely be too late for them. They feel the park slipping away.

The Hopis tell a story about an elder brother, the Bahana, who traveled to the east to learn about the world. Someday, he will return, they say, bringing with him a golden age.

To find his people, the Bahana will visit the Hopis' ancestral homes. The potshards at Homolovi are part of the trail that will lead him back to his people and usher in a happier time. If the land is disturbed and the artifacts are stolen, the Bahana could be lost.

Outside the park, Hopi tribal member Gwen Setalla lives in Winslow. She worked at Homolovi for four years, giving demonstrations of traditional pottery making. She thinks of that story and of the significance of those pottery shards scattered across the landscape.

"They leave a trail for us also," Setalla says. "Not only for us, but for the public. To learn about the past."

Mass. wind farm project sent to preservation panel

In January, the National Park Service agreed with tribal claims that Nantucket Sound was eligible for a listing on the National Register of Historic Places, meaning it's deemed worthy of preservation.

By RUSSELL CONTRERAS
Associated Press Writer

BOSTON (AP) – The secretary of the U.S. Department of the Interior says representatives of two Native American tribes and a developer have failed to agree on a wind farm off Cape Cod by Monday's deadline, leaving the future of the initiative in the hands of an Obama administration that's pledged to make the U.S. "the world's leading exporter of clean energy."

In a statement, Secretary Ken Salazar said that he was sending the proposal on Cape Wind to the Advisory Council on Historic Preservation, which has 45 days to allow the public to express its views on the project.

Salazar said he will then take comments from the council into consideration before deciding whether to approve the wind farm.

"The time has come to bring the reviews and analysis of the Cape Wind Project to a conclusion," Salazar said. "The parties, the public and the permit applicants deserve resolution and certainty."

Salazar is expected to make a decision on the project in April.

Cape Wind developers have proposed building 130 turbines, each more than 400 feet tall, in Nantucket Sound. Supporters of the proposal say the $1 billion wind project would provide cheaper energy, reduce pollution and create green jobs.

But the Mashpee Wampanoag Tribe of Cape Cod and the Aquinnah Wampanoag Tribe of Martha's Vineyard say the project will interfere with sacred rituals and desecrate tribal burial sites.

The Wampanoag added that the project would interfere with sacred rituals that require an unblocked view of the horizon.

The Native American tribes and other opponents say the project is a threat to aviation, bird life and commercial fishing interests and should be moved to a site outside Nantucket Sound that Cape Wind says isn't feasible.

Cape Wind spokesman Mark Rodgers said the developer "made a generous offer" to the two tribes but no agreement was reached by Monday, Salazar's deadline. He declined to give details of the offer.

The Mashpee Wampanoag tribe's chairman, Cedric Cromwell, and the Aquinnah tribe's historic preservation officer, Bettina Washington, did not immediately return telephone calls seeking comment Monday.

In January, the National Park Service agreed with tribal claims that Nantucket Sound was eligible for a listing on the National Register of Historic Places, meaning it's deemed worthy of preservation.

Last month, Salazar toured the Nantucket Sound site and watched a crimson sunrise on a Mashpee beach near where the Wampanoag conduct rituals.

Obama has never mentioned the project while talking publicly about renewable energy, despite his enthusiasm for the topic and the fact Cape Wind would be the nation's first offshore wind farm.

Some Cape Wind advocates have chalked up Obama's silence to respect for the late Sen. Edward Kennedy, an early and influential Obama backer. Kennedy battled the project fiercely, writing Obama of his opposition the month before he died in August from brain cancer.

To add to the uncertainty, Salazar has called it "a good project." But two Obama appointees to agencies connected to the project's review have links to its chief opposition, the Alliance to Protect Nantucket Sound.

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The University of Tulsa College of Law
Native American Pre-Law Day and Native Justice Powwow
Saturday, March 20, 2010 • 8:30 a.m. - 11:00 p.m.
University of Tulsa College of Law • 3120 East 4th Place, Tulsa Ok 74104

Thinking about law as a career?

Come see whether law school is for you! Learn how you can prepare now for a career in Law. Prominent Native American attorneys will discuss their backgrounds and careers, specialists will provide information about the law school admissions process and how to finance a legal education, and current Indian law students will tell what law school is really like!

The workshop, sponsored by The University of Tulsa College of Law, Oklahoma City University School of Law, the University of Oklahoma College of Law, is open to all American Indian college and senior high school students, and other Native Americans considering law school. A limited number of scholarships are available to assist with transportation and hotel costs for students outside easy driving distance of Tulsa.

Space is limited, and registration is on a first come first serve basis. Please register in advance. Walk-ins are available only as space permits. To register, contact Larry R. Curtis, University of Tulsa College of Law, at larry-curtis@utulsa.edu or 918-631-5480 by February 20th, 2010.

Following the Native American Pre-Law Day, all attendees of the pre-law event, their families, the Native American Community, and others interested in attending a traditional powwow, are invited to attend the University of Tulsa College of Law Fourth Annual Native Justice Powwow from 3:00 p.m. – 11:00 p.m. in the Allen Chapman Activity Center on The University of Tulsa campus.

The University of Tulsa College of Law provides equality of opportunity in legal education for all persons, including faculty, employees, applicants for admission, enrolled students, and graduates, without discrimination or segregation on the ground of race, color, religion, national origin, gender, age, disability, or sexual orientation.

IT'S IN OUR HANDS
United States Census 2010

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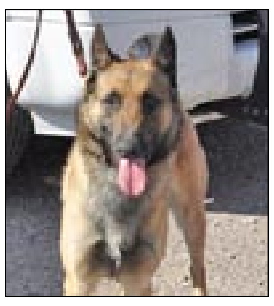
Inside this issue:

- New Choctaw 'officer'
- Lenape Spring Gathering
- CD release: Breakin' Free



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NATIVE AMERICAN TIMES

VOLUME 16 • ISSUE 12 • PUBLISHED WEEKLY • MARCH 19, 2010

Obama donates $125G of Nobel Prize money to Indian College Fund

DENVER (PRNewswire-USNewswire) – President Obama announced March 11 that he will donate $125,000 of his $1.4 million Nobel Peace Prize monies to the American Indian College Fund (the Fund). In a statement issued by the White House, Obama said of the Fund and nine other charity organizations that received donations from the president, "These organizations do extraordinary work in the United States and abroad helping students, veterans and countless others in need. I'm proud to support their work."

"We are thrilled that President Obama has chosen to publicly acknowledge the work the American Indian College Fund is doing in Indian Country by sharing $125,000 of his prestigious Nobel Peace Prize award with us," said Richard B. Williams, President and CEO of the American Indian College Fund. "As a result of President Obama's vision and leadership, through his donation to the Fund along with nine other outstanding charities, he is setting an example for how all Americans can help those less fortunate. The gift will be used to support Native scholarships at America's 33 accredited tribal colleges and universities."

According to the White House Statement, these charities include Fisher House, which provides housing for families of patients receiving medical care at major military and VA medical centers; the Clinton-Bush Haiti Fund, which raises money for long-term relief efforts in Haiti after its earthquake; College Summit, which partners with elementary and middle schools and school districts to increase college enrollment and student preparation; the Posse Foundation, a scholarship organization which identifies public high school students with academic and leadership potential who may be overlooked by traditional college selection processes; the United Negro College Fund, which helps 60,000 students yearly to attend college through scholarship and internship programs; the Hispanic Scholarship Fund, the nation's leading Hispanic scholarship organization; the Appalachian Leadership and Education Foundation, which supports and enables young Appalachians to pursue higher education though scholarship and leadership curriculum; AfriCare, which supports health and HIV/AIDS, food security and agriculture, and water resource development projects in 25 countries; and the Central Asia Institute, which promotes and supports community-based education and literacy, especially for girls, in remote regions of Pakistan and Afghanistan.

For information about the American Indian College Fund, visit www.collegefund.org

Osage Nation to seek rehearing

TULSA, Okla. – The Osage Nation will seek rehearing by the U.S. Tenth Circuit Court of Appeals following the court's decision last Friday to rule in favor of the Oklahoma Tax Commission. The Nation plans to file its motion for rehearing within 30 days.

The Osage Nation contends it has a federally recognized reservation which makes its tribal members living and working within the boundaries of the reservation, under federal law, exempt from paying state income taxes. The Oklahoma Tax Commission says the reservation was disestablished, but fails to identify clear language in any act of Congress which supports that claim.

"The Osage reservation is crucially important politically, socially, culturally and economically for the Osages, and we will stand firm in defending our rights," Osage Nation Chief Jim Gray said.

The Nation employs more than 1,600 people in Oklahoma, with a payroll of over $62 million.

"In this case, the court departed from precedent and glossed over uncontroverted evidence provided by our counsel and established new law based on theories and opinions of a handful of historians. Acts of Congress specific to the Osage clearly recognize the Osage Nation has a reservation, and that has never changed."

Chief Gray also points out that the negative economic impact this decision could have on the State of Oklahoma far outweighs any benefit to the state.

Chief Jim Gray

"The state might view this as an opportunity to continue collecting tax revenue from Osage citizens, but the minimal amount of money at issue in this case is vastly exceeded by the economic losses to the state that will ensue should this decision stand Gray said. "The state has handled this matter very recklessly and apparently without consideration of the true impact to Oklahoma's economy."

In reference to the court's handling of the case, Chief Gray warned all federally-recognized tribal governments within the jurisdiction of the court that the 10th Circuit is no longer bound by precedent. "They're operating under new rules and all tribes had best take notice. By establishing new law and not following precedent, their own and that of the Supreme Court, the 10th Circuit court has signaled that every tribe with a reservation is at risk," Gray said. "The same thing could happen to them so we are hopeful that the Tenth Circuit will reconsider its decision and remain faithful to established federal law"

Free tickets

'The Indian and the White Guy' at Million Dollar Elm

TULSA, Okla. – For more than 30 years, Bruce Williams & Terry Ree have entertained people across the country with a unique brand of music and humor. They will be performing at the Osage Event Center at 7 p.m., Saturday, June 12, 2010. Tickets are free and can be obtained starting at noon March 12. Visit the Player's Club at the Osage Million Dollar Elm casino at LL Tisdale Parkway and 36 Street North, Tulsa.

Williams & Ree began performing in a band at Black Hills State College in Spearfish, South Dakota, in 1968. Their resume includes gigs at the world famous Comedy Store in Los Angeles and testing new material with comedians Robin Williams and David Letterman. They've shared the stage with Oklahoma's Garth Brooks, The Oak Ridge Boys, and Tim McGraw.

The duo finds humor in everyday life combining pop culture trends into a fast-paced, lively show, full of zings interspersed with songs. They pick on everyone, no matter what their background. They schedule more than 300 shows a year.

More information online at http://www.myspace.com/williamsandree

Native Hawaiian govt. may become reality

By MARK NIESSE

HONOLULU (AP) – Their kingdom long ago overthrown, Native Hawaiians seeking redress are closer than they've ever been to reclaiming a piece of Hawaii.

Native Hawaiians are the last remaining indigenous group in the United States that hasn't been allowed to establish their own government, a right already extended to Alaska Natives and 564 Native American tribes.

With a final vote pending in the U.S. Senate and Hawaii-born President Barack Obama on their side, the nation's 400,000 Native Hawaiians could earn federal recognition as soon as this month – and the land, money and power that comes with it. They measure passed the U.S. House last month.

Many Native Hawaiians believe this process could help right the wrongs perpetuated since their kingdom was overthrown in 1893. The also point to the hundreds of thousands who died from diseases spread by foreign explorers before the kingdom fell.

Native Hawaiians never fully assimilated after the first Europeans arrived in 1778: They earn less money, live shorter lives, get sent to prison more often and are more likely to end up homeless than other ethnicities, said Clyde Namuo, CEO of the Office of Hawaiian Affairs, the state-funded agency founded to improve the conditions of Native Hawaiians.

"It's about correcting the injustice," Namuo said. "When you look very closely at the numbers – prison, health, wealth, education – we are not at the level that our colonizers are at."

However, just what Native Hawaiians would receive if the federal recognition measure passes Congress is uncertain. The bill sets up negotiations between a new Native Hawaiian government, the state of Hawaii and the federal government, but it doesn't specify what resources Native Hawaiians would receive.

Namuo said he hopes the lives of Native Hawaiians would be improved if they had more con-

See **HAWAIIAN**
Continued on Page 3

Iowa official: Dogs that attacked infant are put to death

PERKINS, Okla. (AP) – An official with the Iowa Tribe in Perkins says two rottweilers that attacked and killed an 8-month-old boy have been destroyed.

Tribal Administrator Stephanie Ramsey said in a statement March 10 that the two dogs were given to the infant's family on March 7. Ramsey says the dogs mauled Justin Josiah Big Soldier-Lopez on March 8 after being brought into the home because it was raining.

The attack happened on tribal land near Tryon.

The state medical examiner's office reported the baby died of blunt force trauma to the head.

Lt. Stan Briggs and Taz

Choctaw police welcome new 'officer'

Submitted by LARISSA COPELAND
The Bishinik

DURANT, Okla. – Choctaw Nation Tribal Police officer Lt. Stan Briggs has a new partner on the job – a 13-month old Belgian Malinois named Taz. Taz will assist the Tribal Police Force by sniffing vehicles for drugs and searching buildings and suspects as needed in locations throughout the Choctaw Nation's 10-½ counties and by request from other local agencies.

The Tribal Police received Taz in late February after he completed his specialty training in the detection of illegal drugs and substances at Canine Unlimited of Tulsa, Inc. With the average career span for a drug canine being seven to eight years, Taz will be a valuable asset to the Choctaw people for years to come.

Tribes face hurdles with sex offender registration

By SUSAN MONTOYA BRYAN
Associated Press Writer

SANTA ANA PUEBLO, N.M. (AP) – Only two groups of Native American tribes and one state have implemented sex offender registration and notification systems that comply with a federal law passed nearly three years ago to coordinate and expand sex offender registration nationwide, a U.S. Justice Department official said Wednesday.

The deadline to implement registration programs that comply with the Adam Walsh Child Protection and Safety Act of 2006 is this summer, but many tribes and states are expected to file for extensions, said Stephanie LoConto, a senior policy adviser with the agency's office that coordinates sex offender registration and tracking.

"It's frustrating because the law was passed with no money, really, and we have these connectivity issues with DNA and fingerprints. So we're just trying to be the little engine that could and do the best we can," LoConto said.

Sex offender registration was among the topics at a three-day national symposium focused on the protection of children in Indian communities. About 300 tribal representatives, law enforcement officers, social workers and others from across the nation are attending the symposium.

The Adam Walsh Act, named after the slain son of "America's Most Wanted" television host John Walsh, requires convicted violent sex offenders to register with local authorities, increases punishments for some federal crimes against children and strengthens child pornography protections.

The law gave tribes until July 27, 2007, to participate in an integrated, uniform registry system, and it allowed states to register sex offenders living in Indian Country in cases where tribes did not opt in to the system.

Tribes and states originally had until July 2009 to create a registry that includes offender descriptions, photographs, fingerprints, criminal history and DNA samples, as well as notify the community and create a Web site to make offender information available to the public.

Federal officials pushed that deadline back until this July. Tribes and states also can apply for an additional one-year extension.

As nearly 200 tribes have worked to come into compliance with the law, they have run into obstacles on state and local levels that prevent them from entering information about sex offenders, such as DNA and fingerprints, into national crime databases.

In Arizona, state law prevents tribes from accessing the databases to enter information, said Jesse Crabtree, a detective with the Fort McDowell Yavapai Nation's police department.

"We want to protect our kids at Fort McDowell and the cities and the state of Arizona also want to protect their kids, so it's just a matter of coordinating that," Crabtree said. "Hopefully, with a little more work we can bridge those barriers and overcome them."

Other tribes have voiced concerns about the costs of complying with the sex offender registration and notification requirements, including those that are in remote areas and lack needed technical infrastructure.

Tribes also have raised sovereignty issues, saying that meeting the requirements and being forced to work with outside entities to build their registries may permit unprecedented access to tribal court, membership and other records.

"Our state is good about working with tribal governments in many areas, but when it comes to sovereignty we're very protective," said Bernadine Burnette, vice president of the Fort McDowell Yavapai Nation.

Still, Burnette said it's possible through memorandums of understanding and other agreements that tribes and states can work together to ensure Indian communities are protected from sexual predators.

It's unclear how many sex offenders there are in Indian county, but the latest statistics from the National Center for Missing and Exploited Children put the number at over 700,000 nationally.

Ernie Allen, the center's president, said it's not unexpected that states and tribes will need more time to comply with the law given budget shortfalls and a lack of resources.

Ohio and the confederated tribes of the Umatilla Indian Reservation in Oregon and the Yakama Nation in Washington are the three that have complied with the law. New Mexico and Florida are close to reaching compliance and several tribes have submitted their plans to federal officials for review.

Allen said his group is pushing Congress to release more funding so states and tribes can reach the goal of creating a seamless, nationwide net for tracking offenders more quickly.

"It should be hard to imagine something of a higher priority than protecting our children," Allen said.

Okmulgee Indian Health Center to undergo expansion, renovation work this month

Submitted by DEBRA ISHAM
MCN Health Administrator

OKMULGEE, Okla. – The Okmulgee Indian Health Center will begin an expansion and renovation project this month. The project expansion will add radiology services to the clinic, waiting areas, additional exam rooms, restrooms, and office space for clinic staff. Existing space will be reconfigured to be more efficient and improve confidentiality for patient registration and pharmacy counseling. After construction is complete, an additional provider will be added which will increase patient capacity for the clinic.

Clinic customers should be aware that: 1) the west entry to the clinic will be closed for several months, 2) entrance to the Diabetes Program trailer will be on the north side of the clinic only, and 3) patients may be asked to utilize one of the other Muscogee (Creek) Nation Division of Health clinics during the construction project.

The Muscogee (Creek) Nation Division of Health received American Recovery and Reinvestment Act of 2009 (Recovery Act) funding for the renovation project. For additional information, contact Debra Isham, Health Administrator at (918) 758-1926.

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Santo Domingo Pueblo returns to Kewa, the traditional name

KEWA PUEBLO, N.M. (AP) – The tribal seal now says Kewa (KEE-wah) Pueblo.

Tribal councilors for what has been known as Santo Domingo Pueblo late last year unanimously changed the pueblo's name back to what it was traditionally.

Former pueblo Gov. Everett Chavez, who proposed the change, says Kewa is how the tribe's people refer to themselves.

He says it's just going back to the original name for the pueblo between Santa Fe and Albuquerque.

Chavez says the tribe is slowly changing signs and its letterhead.

State Department of Indian Affairs Secretary Alvin Warren says the change was disclosed at an All Indian Pueblo Council meeting in January.

Last week, the operators of the Rail Runner Express commuter train announced a new train stop opening March 22 will be called Kewa Pueblo Station.

Federal official: American Indians need to create healthy families for safety of tribal kids

SANTA ANA PUEBLO, New Mexico (AP) — A U.S. federal official for Indian affairs says making more arrests and throwing more offenders behind bars will not bring an end to the crimes against children and other violence that is plaguing many of the nation's American Indian communities.

Larry Echo Hawk, the U.S. Interior Department's assistant secretary for Indian Affairs, said Tuesday, "We need to create healthy families that will raise children that will not be diverted into avenues of crime."

The former prosecutor, state attorney general and law professor gave the keynote address at the start of a three-day national symposium focused on the protection of children in Indian country. Organizers say the symposium is the first of its kind.

Pawnee Nation training, education department moves

Submitted by ASHLEE WORLEY
Pawnee Nation Communications

PAWNEE, Okla. – The Pawnee Nation of Oklahoma's Education and Training department has moved their offices from the Roam Chief Building on the Tribal reserve, to the former Berry Building in Downtown Pawnee located at 657 Harrison Street (formerly Piggly Wiggly's).

"At this time, our phone and internet lines are down. If you need any assistance, please stop by our new office. Sorry for any inconvenience," said Chris Hill, Youth Services Coordinator.

The former Berry Building is being converted into a Cultural Learning Center. The Roam Chief building is being remodeled into an event center, while retaining and expanding the existing food distribution facility.

Details concerning the Open House will be released at a later date.

For more information, contact Ashlee Worley, Pawnee Nation of Oklahoma Communications Manager at 918-762-3621 ext. 25 or at aworley@pawneenation.org.

NATIVE AMERICAN TIMES

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- News from the crossroads of Indian Country -

HAWAIIAN

Continued from Page 1

trol of their own destiny.

A disproportionate share of Native Hawaiians find themselves homeless, huddled beneath plastic tarps in beach camps or living in shelters. Native Hawaiians make up 28 percent of the state's homeless who received outreach services, while accounting for about 20 percent of the population, according to last year's report by the University of Hawaii Center on the Family.

"It's been far too long for the Hawaiian people to be suffering," said Bert Beaman, a Hawaiian who lives at Keaau Beach Park. "Whatever Hawaiians can get, get it and be grateful."

Opponents of the legislation say it would give Native Hawaiians special treatment at the expense of other taxpayers. One study commissioned by a group opposed to a Native Hawaiian government predicted it would cost $343 million a year in lost tax revenue if 25 percent of the state's lands were transferred.

"It is not the role of government to try and make up for past wrongs," said Jamie Story, president of the Grassroot Institute of Hawaii, which promotes free markets and small government.

Supporters view the proposal as a way to provide reconciliation to the Hawaiian people that was urged in the 1993 Apology Resolution, in which Congress acknowledged the United States' role in the Hawaiian Kingdom's overthrow 100 years earlier.

They hope Native Hawaiians could eventually get greater access to affordable housing, their own culturally focused education system, health centers and full-time jobs that would include teaching hula or Hawaiian language if the bill passes.

"Things would get better for Hawaiians," said Jade Danner, vice president of the Council for Native Hawaiian Advancement. "When Native Hawaiians are truly empowered to make their own decisions, it's not that we'll make better decisions than anybody else. It's that we know our communities and we know what will work."

Others are skeptical, including some of the homeless, who wonder whether any of these changes would help them.

"I don't think it's going to be enough. Even if we get money, the homeless still need more help after living on the beach for so long," said Alice Greenwood, who lives in transitional housing.

The amount of money and land at stake could be substantial.

About $338 million is held in trust for Native Hawaiians by the Office of Hawaiian Affairs. In addition, University of Hawaii law professor Jon Van Dyke, who wrote "Who Owns the Crown Lands of Hawaii?", said a Hawaiian government should receive about 1 million acres – about 20 percent of the state's land mass that was once monarchy property.

How the trust money and land would be used is a big question, said Kaulana Park, chairman of the Department of Hawaiian Home Lands, which provides housing to Native Hawaiians on former kingdom lands.

"Where that goes nobody knows, whether it's housing, economic development or health," Park said. "The first hurdle is to get it passed."

A majority of Native Hawaiians favor this process of federal recognition, Namuo said. But it is opposed by pro-independence groups who want the Hawaiian kingdom restored.

About 109,000 Native Hawaiians have registered for Kau Inoa, a signature drive run by the Office of Hawaiian Affairs to establish a list of voters who would be eligible for elections associated with a Native Hawaiian government entity.

A spokesman for U.S. Sen. Daniel Akaka, D-Hawaii, said the legislation could reach the Senate floor this month, but because of other national priorities, Akaka's goal is to get the vote by August.

"This is the moment of truth," said Van Dyke. "I'm optimistic that we're going to see it passed, and then it will be exciting to see what happens," Van Dyke said.

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Choctaw police arrest mayor for embezzlement

DURANT, Okla. (AP) – Bryan County prosecutors have charged the mayor of Achille with embezzlement in connection with his home remodeling business.

Choctaw tribal police arrested Lynn Chambers Wednesday at Achille City Hall. He was released on bond.

Authorities alleged that Chambers used only part of the money he received on materials to remodel the residence of Choctaw Nation employees Landon and Brandi Miller.

Chambers is accused of spending $105 of a $2,642 check from the tribe made out to Lowe's for the materials. Court records say the rest was turned into four gift cards totaling $2,030 and $507 in cash.

The affidavit says Chambers told a tribal investigator he also used the money for labor expenses, but he didn't have any receipts to show he had paid laborers.

Chambers couldn't be reached for comment.

UKB casino now offering smoke-free play

Submitted by MeLINDA COOKSON
Keetoowah Cherokee Casino

TAHLEQUAH, Okla. – Beginning March 15, the Keetoowah Cherokee Casino in Tahlequah now offers a non-smoking area to its patrons and players.

"We made the decision to provide a smoke-free area based upon feedback we've received from our players," said Rodney Fourkiller, General Manager of the Casino. "Keetoowah Cherokee Casino is dedicated to being the friendliest, most customer-oriented casino in Northeast Oklahoma and providing a smoke-free environment is part of this dedication."

The non-smoking playing area, located on Level C of the casino, will offer the same games and promotions provided on the other player levels.

The casino is located at 2450 S Muskogee in Tahlequah. Hours of operation for the non-smoking area and the rest of the casino are from 8:00 am to 2:00 a.m. Monday through Wednesday, 24 hours a day Thursdays through Saturday. Open Sundays until 2:00 a.m.

NY tribe: Bill threatens mail-order cigarette biz

IRVING, N.Y. (AP) – The Seneca Indian Nation says as many as 1,000 jobs are at risk following the U.S. Senate's passage of a bill banning the U.S. Postal Service from mailing tobacco products.

The western New York tribe controls much of the national mail-order cigarette market and says business would be severely hurt by the Prevent All Cigarette Trafficking – or PACT – Act.

The Senate passed the bill late Thursday. A slightly different version passed the House in May.

While the bill is being praised by anti-smoking advocates, Seneca leaders say it's an attempt by the government to exert power on Indian territories and threatens both Indian and non-Indian tobacco industry jobs.

Seneca leaders said Friday they will continue to fight to keep the bill from becoming law.

Lawmakers delay vote on tribal police power bill

BOISE, Idaho (AP) – Idaho lawmakers are delaying a vote on a bill that would give Indian tribal police the authority to arrest non-tribal members on the reservation without permission from the local sheriff.

The House Judiciary Committee postponed its vote on the measure to give the Coeur d'Alene Tribe and the Benewah County Sheriff more time to resolve a dispute that has worsened since a cross-deputization pact fell apart three years ago.

Idaho Falls Republican Rep. Janice McGeachin says it shouldn't be the state's role to fix what she called a local dispute.

The tribe is pushing the bill, arguing that tribal police need arrest powers because county deputies don't respond to calls for help with non-tribal members on the reservation.

Benewah County Sheriff Bob Kirts has questioned the legality of the bill.

United Keetoowah Band Chief George Wickliffe, left, greets Duke Energy President Brett Carter before a Feb. 17 meeting between the UKB and Eastern Band of Cherokee Indians leaders and Duke Energy officials regarding a substation being built near the Kituwah mound in North Carolina. COURTESY PHOTO

County issues moratorium on substation near Kituwah, the historic Cherokee mother town

By WILL CHAVEZ
Cherokee Phoenix

TAHLEQUAH, Okla. – North Carolina's Swain County board of commissioners issued on March 9 a 90-day moratorium on the building of a substation near the historic Cherokee site of Kituwah.

Citizens and governments of all three federally recognized Cherokee tribes – the Eastern Band of Cherokee Indians, the United Keetoowah Band and Cherokee Nation – have expressed concern that a Duke Energy substation would sit too close to Kituwah, which is considered the sacred mother town for Cherokees.

The moratorium prevents the issuance of soil erosion control and building permits related to the construction of utility substations. The SCBC said it's considering a permanent ordinance to regulate land development within Swain County as it applies to substation and cell tower construction.

Commissioner David Monteith said county commissioners in January noticed work being done on a mountain adjacent to Kituwah. Curious, he and other citizens investigated and realized Duke was building a substation.

Subsequently, a Duke representative attended a SCBC meeting to obtain a permit for the substation's retaining wall, but Monteith said commissioners "couldn't get a definite answer" about what Duke was doing near Kituwah.

The representative told commissioners of a private meeting on Feb. 17 between the EBCI and Duke's president. At the meeting, Duke representatives ignored the commissioners, who had to ask questions by writing notes, Monteith said.

"We were treated like we didn't exist, not by the tribe but by Duke Power," he said.

Monteith said commissioners asked Duke officials why they had not talked to the SCBC. He said Duke reps told them since Swain County did not have an ordinance preventing them from building the substation they did not have to meet with commissioners.

Before clearing 15 acres, Duke obtained a soil erosion permit but not a retaining wall permit. Duke is still grading at the site because nothing can be built until a retaining wall is in place, said Duke spokesman Jason Walls.

Walls said Duke would work with Swain County to obtain a retaining wall permit for the 300-by-300-square foot substation.

"…our interest in this whole process is to make sure we can supply our customers in that region, including the Eastern Band of Cherokee Indians reservation and others outside of the reservation, with reliable electricity. So we're certainly going to be working with the county over these 90 days to better understand how the proposed ordinance could affect our ability to provide reliable electricity to customers." Walls said.

Monteith said he realizes more power is needed, but isn't sure why Duke was not forthright with commissioners.

The moratorium allows the county to study the substation more thoroughly, and hopefully, allow the tribe, county and Duke to talk more, he said.

"To me we were being talked down to and so was the tribe because they said they didn't have to come talk to the tribe either," Monteith said. "You think out of respect a company like Duke… would be willing to contact the board of commissioners in that county. They should have some common courtesy to talk with us."

In the moratorium, the five commissioners cite the county's tourism industry, which is tied to "the scenic and unspoiled areas of Swain County."

Walls said Duke is looking at other options for the substation, including continuing near the Kituwah site but adding camouflage to reduce its visual impact. Another is to work with the EBCI to possibly place the substation at an alternate site, which would include land owned by the EBCI and Duke.

Duke is also looking at land it owns "in the vicinity" of the site that may work, with some "re-engineering," Walls said.

"If at the end of the day that site (near Kituwah) proves to be the only option, we have to continue to serve those customers with reliable electricity. We will do everything that we can to further camouflage that site," he said.

Walls said Duke has found a growing energy demand from the tribe's expanding Harrah's Casino and general customers in a two-county area that includes the EBCI boundary. He said the line that would be attached to the substation needs to be upgraded to serve the region in the future.

He said Duke did not anticipate the backlash it has received and that a meeting with the EBCI and commissioners earlier in the process may have prevented some misunderstandings.

"We wish we would have been having these conversations with folks in the community months earlier. Following our standard process, it wasn't required, but looking back we certainly wish we would have invested the time to sit down with both the Eastern Band of Cherokee Indian leadership, as well as the Swain County Commissioners to help them understand what we were doing and why we were doing it."

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Commentary

Waste` (wash-tay) Chicago; Omaha no good

By TIM GIAGO
(Nanwica Kciji)
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In 1952 the Bureau of Indian Affairs, a subsidiary of the U. S. Department of the Interior, initiated a program for Indians living on reservations that sounded a heck of a lot like a pogrom used in Nazi Germany during World War II. America's "pogrom" was called the "Urban Indian Relocation Program."

Looking back from the pinnacle of 2010, many Native American elders still scratch their heads and wonder why the BIA would even consider such a stupid and costly program.

The object of Relocation was to ship Indians from the reservations to seven cities; Chicago, Denver, Los Angeles, San Francisco, San Jose, St. Louis, Cincinnati, Cleveland and Dallas. The new "pogrom" caused the largest movement of American Indians in the history of America.

Relocation was designed to encourage and entice Native Americans living on the reservations to relocate to the seven cities of gold where jobs were supposed to be plentiful. Unemployment on the Indian reservations was (and still is) catastrophic with figures ranging as high as 90 percent.

Relocatees were supposed to receive temporary housing, counseling and guidance in finding a job and then finally get permanent housing and ready access to community and social resources. The newcomers were given money to tide them over on a sliding scale based on the number of children in the family. A man and wife with four children got $80 a week for four weeks.

Many of the relocatees had never met African Americans and they soon found themselves living in decrepit, multi-racial neighborhoods. Some of the younger Indians experienced the use of drugs and alcohol for the first time. Over the next 30 years it is estimated that as many as 750,000 Indians moved from the reservations to the cities.

Some found that the heady promises made by the BIA amounted to a hill of beans. The promise of jobs and money never materialized and then the BIA cut off the meager funds they were promised. Many failed to find jobs and those that did, found themselves at the bottom of the economic ladder. Many were sent to vocational schools or workshops and taught the welding trade. After thousands got homesick and returned to the reservations the joke went around that there were more unemployed welders living on Indian reservations than any place in America.

As the relocation program gained momentum some Indians found themselves in cities outside of the original seven. Omaha became another destination for the relocatees. Although it was a large city, it was closer to the many Indian reservations of the Northern Plains, but perhaps because of its proximity the relocatees found Omaha to be a racially biased city. Many of the newcomers developed a dislike for Omaha and when they eventually returned to the reservations and met up and talked to Indians that had relocated to other cities, especially Chicago which seemed to be very popular place, a saying that can be heard to this day developed: "Waste' (pronounced wash-tay and meaning "good") Chicago; Omaha no good.

"Waste` Chicago, Omaha no good," seems to sum up the aftermath of the horrendous experiment known as "Relocation." The consequences of relocation are evident even today. Thousands of Native Americans still live in what they now call "Urban Centers." In fact, they are even called "Urban Indians."

It is said that Los Angeles has the highest Indian population in America, even higher than the State of Oklahoma. If you go to any of the seven cities that were a destination of the relocatees you can still find a proportional Indian population. And if you are a Native American, you can always find a bar that is known as "The Indian bar," where they go to meet some of their own.

And of course, there are the "Indian Centers" that sprang up in the cities and became an integral part of the urban community. Far from home, the urban Indians found ways to get together at the Centers, hold pow-wows, and even develop mini-health centers. The Indian Centers became the heart of the urban Indian society.

Far from causing the demise of the Indian reservations, as was probably the original intent of the Indian Relocation Program, many Natives returned home to the reservations street-wise and ready to fight for their land and their rights. Some had entered the community colleges in the cities and got the education that was not available on their homelands and brought this wisdom back to the reservations.

There are few families that were not touched by relocation. It cost the federal government millions of dollars, dollars that would have been better spent keeping the Indians at home and putting that wasted money into rebuilding the infrastructure, building schools, hospitals, and homes, and creating the jobs at home. The Great White Father failed again. Waste' Chicago, Omaha no good.

Combating childhood obesity in Indian Country

By KIMBERLY TEEHEE
Senior Policy Advisor for Native American Affairs, White House
Domestic Policy Council

In his address on the State of the Union, President Obama announced that First Lady Michelle Obama would be taking the lead in the Administration's efforts "to tackle the epidemic of childhood obesity." Two weeks later, on February 9, the First Lady unveiled a nationwide campaign – Let's Move! – to fight the epidemic and improve the health of children. An integral part of the First Lady's campaign will be to work with American Indian and Alaska Native (AI/AN) communities, where childhood obesity rates are particularly high.

While nearly one third of children in the United States are overweight or obese – a rate that has tripled in adolescents and more than doubled in younger children since 1980 – the overweight/obesity rate is even higher among AI/AN children, approaching 50%. This figure is particularly alarming given studies showing that obese children have a very high risk of developing type 2 diabetes and other associated health problems such as hypertension and heart disease later in life. Although once non-existent in youth, type 2 diabetes is increasingly being diagnosed in children, and more than 75% of the young people that have it are obese. These recent findings make the fight against childhood obesity all the more urgent because individuals that acquire type 2 diabetes as children are more likely to develop serious diabetes-related complications as adults during the years that ordinarily would be the most productive of their lives.

In support of the First Lady's campaign against childhood obesity, on February 9, President Obama signed a Presidential Memorandum establishing an inter-agency task force "to solve the problem of childhood obesity within a generation through a comprehensive approach that builds on effective strategies, engages families and communities, and mobilizes both public and private sector resources." The Task Force will develop a national action plan that maximizes federal resources and sets concrete benchmarks toward the First Lady's national goal. In doing so, the Task Force will reach out to tribal authorities to ensure that childhood obesity solutions will be effective in AI/AN communities. This outreach is consistent with the Administration's commitment to tribal consultation and will further strengthen relationships developed at the recent White House Tribal Nations Conference and at agency listening sessions.

In addition to the First Lady's initiative and the creation of the Task Force, the President's FY 2011 Budget request for the Indian Health Service (IHS) includes $1.5 million for preventing and treating childhood obesity in AI/AN communities. $1.25 million of this would go to pilot test and evaluate an intervention by pediatricians and primary care teams in medical office and school-based health center settings to promote early identification and treatment of childhood obesity through a systematic overweight screening process, in-depth medical assessments, counseling, appropriate follow-ups and referrals, patient education, and staff training. Up to 25 sites would be selected for participation, and lessons learned would be disseminated to other IHS, tribal, and urban Indian health programs. The remaining $250,000 would be used to create the Indian Health System Healthy Weight for Life Workgroup to facilitate marketing, implementation and evaluation of the Healthy Weight for Life Strategy, a document that provides individuals, parents, schools, tribal organizations, Indian health care delivery system providers, and IHS leadership and staff with guidance for taking action to promote healthy weight among AI/AN people.

The President's Budget for 2011 also includes more than $400 million for the Healthy Food Financing Initiative to increase access to healthy foods in underserved rural and urban areas through financial and technical assistance to community development financial institutions and other nonprofits, public agencies, and businesses with sound strategies for addressing the healthy food needs of communities. The initiative is a partnership between the Departments of Treasury, Agriculture and Health and Human Services and will improve access to nutritious food while at the same time creating job and business development opportunities in low-income communities. Projects to address access to healthy food and job development in AI/AN communities will be eligible for funding under this initiative.

The Administration also recognizes that new partnerships and innovative solutions must be pursued, particularly in Indian Country, in the fight against childhood obesity. The Department of Interior's Bureau of Indian Education and the Myron L. Rolle Foundation developed a partnership to implement Our Way to Health, a program to reduce childhood obesity and prevent diabetes. Our Way to Health, designed by All-American Safety and Rhodes Scholar Myron Rolle, will help Indian middle school students manage their weight and diet through exercise, outdoor activity, and proper nutrition. Agencies have also partnered with Tribal Colleges to develop and disseminate the Diabetes Education in Tribal Schools curriculum for Native American students in grades K-12. The goal of the curriculum is to enhance understanding and awareness of diabetes by students, families, community members, and teachers, in order to prevent the disease. In addition to funding all of these new initiatives, the Administration is committed to supporting existing programs, like the Special Diabetes Program for Indians (SDPI) and Cherokee Choices, which have proven successful in the fight against childhood obesity and type-2 diabetes in children.

The President's FY 2011 budget proposes $150 million for SDPI which provides weight management programs for youth, public awareness campaigns, gestational diabetes programs to help reduce in utero exposure to elevated blood sugar levels, and other interventions that promote healthy behaviors among AI/AN youth. Cherokee Choices, a community-based intervention supported by Racial and Ethnic Approaches to Community Health grant funds provided by the Centers for Disease Control and Prevention, is an example of a more localized program that focuses on the prevention of type-2 diabetes, particularly in children. Cherokee Choices includes elementary school mentoring, worksite wellness for adults, and church-based health promotion. In designing the program, the Cherokee Choices team listened to and worked with tribal members, enabling the Program to confront and confound tribal members' resigned acceptance of diabetes as an inevitable part of Cherokee life that could not be prevented. To reverse this attitude, diabetes was brought to the forefront of the community's consciousness through television advertising, emotional and educational support mechanisms, and community coalitions with the singular goal of making tribal members healthier.

For more information on these efforts please visit LetsMove.gov.

The viewpoints expressed in columns and letters are the opinions of the writers and not necessarily the opinion or viewpoint of the Native American Times publisher or staff. Letters to the editor are welcome and may be submitted via e-mail to editor@nativetimes.com. To be published, we require you provide your name, tribal affiliation and city of residence.

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Tribal Prosecutor - Northwest Intertribal Court System is looking to hire a prosecutor to help provide services to our member tribes. See www.nics.ws for more detailed info.

Gaming Commissioner

The Seneca-Cayuga Tribe of Oklahoma is accepting applications for Gaming Commissioner. The Gaming Commissioner is responsible for compliance and implementation of the Tribal Gaming Ordinance, the Indian Gaming Regulatory Act and our Class III Gaming Compact with the State of Oklahoma. The Commissioner is charged with the regulation, licensing and investigation of all gaming activities on the Seneca-Cayuga lands. The Gaming Commissioner implements Tribal policies to ensure that all gaming activities are conducted fairly and honestly for both players and operators, and in accordance with the ordinances, the Compact, and all applicable federal laws. The Commissioner will ensure coordination between operations and the development of internal controls. A minimum of a Bachelors of Arts/Science Degree required; Masters Degree in a related discipline is preferred. A minimum of one year managerial experience in Native American Programs and a minimum of two years in a managerial/regulation role in a Gaming Enterprise in a Tribal Government setting is required. A combination of education and experience will be considered. Must have knowledge of Federal, State and Tribal law pertaining to Tribal Gaming; and knowledge of the judicial process, due process and how to conduct hearings. Must have experience in internal audits, investigations, technical report writing and ability to maintain deadlines and make decisions in a timely manner. Must demonstrate ability to communicate and work cooperatively and effectively with people at diverse levels. Applications are available at: 23701 South 655 Road, Hwy 10, Grove, Oklahoma 74344 and online at www.sctribe.com. Resumes and applications may be submitted to Human Resources or online at cbrown@sctribe.com. Indian/ Tribal preference will be observed. Position Open Until Filled.

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EVENTS

**Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.*

1st and 3rd Thursdays

The Native Nations Youth Council (NNYC) will hold meetings every first and third Thursday of each month from 6:30pm-8:30pm @ the Youth Services of Tulsa Activity Center on 311 S. Madison (on 3rd just west of Peoria). Join us and learn how to become a part of the now forming NNYC drum group. See you there!
Info Call: Jiles Pourier (918) 382-2200

March 18-August 31

"It's All About Me: A Numunuu Children's Exhibit featuring art and photography by Comanche Children. At the Comanche National Museum and Cultural Center, 701 NW Ferris Avenue, Lawton, OK. Opening Reception March 18, 1:06 pm to 3:06 pm. Free admission.
For more info: www.comanchemuseum.com.

March 19

Tulsa Powwow Princess applications due. INFORMATION: Applications can be mailed to : Cherrah Ridge, 2966 W. 66th Street, Tulsa, OK 74132, faxed to (918) 445-4947 or e-mailed to tici@tulsapowwow.org

March 20

Native American Craft Show from 9:00 am to 2:30 pm at Tulsa Creek Indian Community Center, 8611 S. Union, Tulsa, OK (918) 298-2464 (for directions). $15 per booth plus donation for silent auction. Bring your own table and chairs. Also accepting canned or dry goods to help support the Hospitality Food Pantry. For more info contact Robin @ (918) 836-1997 or Loretta @ (918) 445-9779.

March 20

Spring Arts & Crafts Bazaar, 9a.m. to 3p.m. & Indian Taco Sale,11a.m. to 3p.m. @ Indian Fellowship Baptist Church, 6130 So. 58th W. Ave, Oakhurst, Oklahoma For Booth Information Call: Mary Kelly @ 918-636-8394

University of Tulsa Native Justice Powwow. 3:00pm-10:00pm at The University of Tulsa's Allen Chapman Activities Center, Great Hall, 440 S. Gary Ave., Tulsa, OK. Vendors are encouraged to contact Jasen Chadwick at 918-409-7887.

Wild Onion Dinner at Tulsa Indian United Methodist Church, 1901 N. College Avenue, Tulsa. $8.00 a plate includes wild onions, scrambled eggs, salt pork or ham, beans, hominy, fry bread, dessert & drinks. Grape Dumplings are $3.00 a bowl. For more information, call: 918-834-1956 or 918-384-1292

Osage Tribal Princess Sorority
6th Annual Honor Dance at Agriculture building, fairgrounds, Pawhuska, OK
Arts & Crafts booth space available
For more information, contact 918-284-4865 or 918-284-2757, nativebeauty74@hotmail.com

Honor Dance for 2009 Miss, Junior Miss and Little Miss Oklahoma City. Cleveland County Fairgrounds, 615 East Robinson Street, Norman, OK *Grand Entry - 7:00 PM. Please Contact - Kay 405.205.7770 www.missindianokc.org

March 26

2010 Miss, Jr. Miss & Little Miss Indian Oklahoma City competition & performance. Free & open to the public 6:30 p.m. at Destiny Christian Center, 3801 S.E. 29th St., Del City, Okla. www.okcic.com.

March 27

Wild Onion dinner & Arts & Crafts
Tulsa Creek Indian Community
8611 s Union Ave., Tulsa, OK. Arts & Crafts at 1pm / Wild onion dinner is 2-6pm. Price: Donation (includes drink & dessert) Info call 918 298 2464

March 29 - April 1

"To Bridge a Gap" conference hosted by the Muscogee Creek Nation at Tulsa Marriot Southern Hills. For more information including registration forms, please contact Joyce Bear, MCN, Cultural Preservation Department at (918) 732-7731; or Johnnie Jacobs at (918) 732-7835, johnniej@muscogeenation-nsn.gov

April 3

Iowa Powwow Committee Easter Dance 2pm Gourd Dance 5pm Supper Break 6pm Resume Gourd Dance 7pm War Dance. All procedes go to the 25th Annual Iowa Tribal Powwow Info call Ashlee Jacobsen @ 405-547-2948

Seminole Nation Honor Guard Powwow at Seminole State College Gym, 2701 Boren Blvd., Seminole, Okla. Gourd Dancing starts at 2pm. For more information contact Jimmy Johnson at (405) 964-2263 or (918) 650-2263 or Email: theresaahgoom@yahoo.com

Wild Onion Dinner fundraiser for the Loyal Shawnee Ceremonial Grounds - Loyal Shawnee Building 3/4 mile North of the White Oak School from 11am-4pm. Information call 918-341-2798.

April 9

Stillwater Public Schools Indian Education Benefit Indian Taco Dinner at First Presbyterian Church, 524 S. Duncan Stillwater, OK. Tickets at door; $7.00 Need info call; 405-707-5401

April 10

Ponca Gourd Dance Society 7th Annual Spring Gourd Dance dedicated to the memory of the late Ed Heidlage at the Ponca Cultural Building, White Eagle, OK (5 mi. south of Ponca City, ½ mi. west) For more information, contact Wilkie Eagle at 580.268.3313

April 10

Osage Nation Head Start Benefit Dance at Central Elementary Gym, 710 S. Osage, Skiatook, Okla. Contests, cake walk, raffles. Info call Terri Buffalohead 918-699-5471

April 10-11

All Nations Native American Pow Wow at Agri Business Building, 712 W. Washington Ave., Arkansas City, Kansas. Info call (620) 442-7984. Vendors call (620) 442-2113.

April 16

Indian Taco Sale fundraiser for Thunder Road Theater Company 10 am until 5 pm. at Tulsa Creek Indian Community Center, 8611 S. Union Avenue Tulsa, OK. Visit web.me.com/thunderroadtheater for more information about this fundraiser and TRT's upcoming events

April 17

Azalea Powwow, 425 Boston Muskogee, Okla., 918-684-6363

April 23

Native American Warriors Society Benefit Indian Taco Sale at Southeast Free Will Baptist Church, 1801 S Garnett Rd. (21st & Garnett). Call 437-4716

May 1

Native American Warrior Society Benefit Gourd Dance at the Glenpool Creek Nation Community Center, 13839 S. Casper St., Glenpool, OK. Call Dwayne Cahwee at 918-361-8457 (C) or 918-289-0433 (H) after 5pm, or Janene Alford at 918-344-1270 (C).

May 22

Day-Ohn-Day 5k Run & Walk
8 a.m. at 21st & Riverside
Pre-registration: Runner's World
4329 S. Peoria Tulsa, OK (May 17th thru 21st) Or mail to: 7715 E 25 PL, Tulsa, OK 74129 $18 with shirt * $15 without shirt * Race day $20 Registration begins on race day at 6:30 am. Also, 2nd annual Chief's Challenge! Award given to tribal leader who participates & promotes a healthy lifestyle. Details www.tulsapowwow.org * tici@tulsapowwow.org * Rob Anquoe (918) 671-2417

Pawnee Nation Easter egg hunt set for Good Friday

By ASHLEE WORLEY
Pawnee Nation

PAWNEE, Okla. – The Pawnee Nation's Employees Club will host its annual Easter Egg Hunt at 11 a.m., Friday, April 2, around the Administrative offices on the Pawnee Nation Tribal Reserve.

As a free public event, infants to elders are invited to bring their Easter baskets to collect fun-filled eggs and meet the Easter Bunny. The egg hunts will be divided into categories based on age, with prizes in each category ranging from candy to cash. The Easter Bunny will be on-hand to greet participants and pose for free pictures.

The Employees Club welcomes donations and volunteers, which are key to the continued success of this free annual event. For more information on how you can help, please contact Laura Melton, Employee Club President, at 918-762-3621 Ext. 23.

Lenape Spring Gather scheduled for Mar. 20

Submitted by TEMAKWE FRENCH

BARTLESVILLE, Okla. – "Lenape Sikon" – The tribe known as "The Delaware Tribe of Oklahoma" is about to hold its 2nd Annual Spring Gathering on March 20th, 2010.

Sponsored by the Council of Lenape Elders, the event is meant to celebrate the transition from the cold winter months to the warm days of spring. Also it allows the community to come together in a social setting to renew contacts and forge new ones.

While the tribe has an enrollment numbering over 10,500 members across the nation, the event is attended primarily by the members living in the Oklahoma area. The event is sponsored by the Council of Elders and all that is asked is to bring good feelings and a covered dish to help. This year will mark the end of the year of Federal Recognition for the Tribe. The Delaware Tribe of Indians had Federal Recognition bestowed upon them three times since the early fifties. The disruption in economic program development over the years has had a devastating effect on the members of the tribe. Many of the younger people have chosen to go to other states to seek employment and make a living. The Elders hope that some semblance of stability will occur this time around with the new Federal Recognition.

Social dances will be presented this year and everyone is encouraged to take part. There are a group of young singers and dancers coming up in the community. The gathering will afford them an opportunity to show off what they have learned and accomplished. With so many elders in attendance you can bet the performers will be appreciated for their efforts.

The event will take place at the tribal Community building located at 5100 Tuxedo Blvd. Bartlesville, OK Saturday March 20th, 2010. A traditional meal of buffalo meat, dried corn, grape-dumplings will be served at 5:00 pm. The "fine art" of making fry bread will be conducted at 1:00 pm guests are encouraged to participate. Grape dumpling demonstration and class will be held at 3:00 pm. Open to all attendees. Social dance exhibitions will start between 6:30-7:00 pm after dinner. A request to bring a covered dish of some sort is requested to help out the Elders this year.

Lënape Sikòn
Delaware Spring
2nd Annual 2010
Lënape Sikòn
Delaware Spring
2nd Annual 2010

Pictured are two members of the Council of Elders. Susan Cade, daughter of Nancy Falleaf and Tecumseh Sumpter whose maternal grand-parents are John Falleaf and Sally Elkhair. Titus Frenchman, whose parents were Lillian Anderson and Adam Frenchman, maternal grandparents were Ollie Beaver and George Tom Anderson. Susan was one of the participants of the Veteran honoring project seen behind the pair on the wall. Photos of tribal members who have served their country are displayed all around the main room of the Delaware Community Center. Susan was responsible for acquiring the photos, cleaning them up, accurately posting name tags and mounting. She is a veteran herself having served in the Air Force and eventually retiring from a long civilian career at the Department of the Air Force in the Pentagon. She was born at the old Claremore Indian hospital in the late 1940's. She makes her home in Copan, OK. Titus Frenchman is a combat veteran and served in the Navy 1966-70. He made two trips to Viet Nam and his ship came under fire while operating in North Vietnamese waters. Titus was born at Ft. Washakie, WY in the late 1940's. His family moved back to Copan when he was two years old. He is currently the President of the Council of Elders. PHOTO COURTESY LENAPE COUNCIL OF ELDERS

Tribal leaders close NCAI's Executive Council winter session, focus on administration, legislative issues

WASHINGTON – The National Congress of American Indians (NCAI), the oldest and largest Indian organization in the country, ended its Executive Council Winter Session with a focus on the President's Fiscal Year 2011 budget, strategies for more effectively engaging the Administration, and legislative proposals that will affect Native people and communities in the coming months.

"We are pleased to have had so many critical partners in the Administration and Congress participate in our conference and dialogue about issues that are important to us," said NCAI President Jefferson Keel. "I encourage tribal leaders to take these messages home to their communities."

Before the first General Assembly, pre-meetings allowed for the exchange of information and sharing of tribal input on timely issues, including: federal recognition; violence against Native women; the fundamentals of health care reform and the Indian Health Care Improvement Act; land to trust; eagle feather use, acquisition, possession, and enforcement; and development of a national strategy for tribal natural resources.

General Assembly had a packed agenda, with messages from eight Cabinet Secretaries and Administrators and another seven speakers in positions in the Administration which are important to Indian Country. Attendees also heard from nine members of Congress regarding pending and future legislation impacting our tribal communities.

The fourth and final General Assembly ended with messages from the White House. Valerie Jarrett, the senior advisor and assistant to the President for Intergovernmental Affairs, talked about funding for Indian programs, White House staff working for Indian Country, President Obama's Memorandum on Tribal Consultation, and the First Lady's "Let's Move" initiative, which was created to address childhood obesity. Jarrett closed saying, "I think we have made some great strides already, but there's much more to do. I can assure you that the President is working overtime, reaching out, and doing his part to make a difference. His commitment to partner with you, to take on the issues that matter most to you—this commitment remains firm—and we are resolved to bring about positive change that will move our country—and Indian Country—forward." Kim Teehee, the senior policy advisor for Native American Affairs, talked about the "open door" policy for tribal leaders at the White House and the listening sessions that the White House will continue to hold in D.C. and throughout Indian Country.

A press conference with NCAI President Keel; National American Indian Housing Council Executive Director, Mellor Willie; and National Indian Health Board Secretary, Cynthia Manuel was held to address the President's Fiscal Year 2011 budget proposal. "Tribes need access to the same resources that other governments have to promote the well-being of Indian people," said NCAI President Jefferson Keel. "In every area of the federal budget, Indian programs receive less per capita than for the rest of the nation. The budget that the President has proposed for Fiscal Year 2011 will build on some of the investments made in last year's budget for public safety, contract support costs, and health care."

After the conference adjourned, there were additional meetings to provide an opportunity for in-depth dialogue on critical issues, including: a tribal leader caucus to prepare for the HHS Budget Consultation; a National Criminal Justice Association and NCAI tribal-state collaboration meeting; the NCAI Tribal Homeland Security/Emergency Management Workgroup meeting; and an open discussion on the Department of Justice consultation plan.

To view copies of speeches, resolutions, pictures, and documents distributed during the session, please visit NCAI's website at www.ncai.org.

NCAI will convene again in Rapid City, South Dakota on June 20-23, 2010 for its Mid-Year Session.

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Oklahoma NCAI Board Members at 2010 Executive Council Winter Session during the 12th Annual Leadership Awards Banquet were NCAI Southern Plains Area Alternative Vice-President and Kaw Nation Vice Chairman Bill Kekahbah, left, NCAI Eastern Oklahoma Area Vice-President and Cherokee Nation Deputy Speaker Cara Cowan Watts, center, and NCAI President and Chickasaw Nation Lt. Governor Jefferson Keel. PHOTO COURTESY CARA COWAN WATTS

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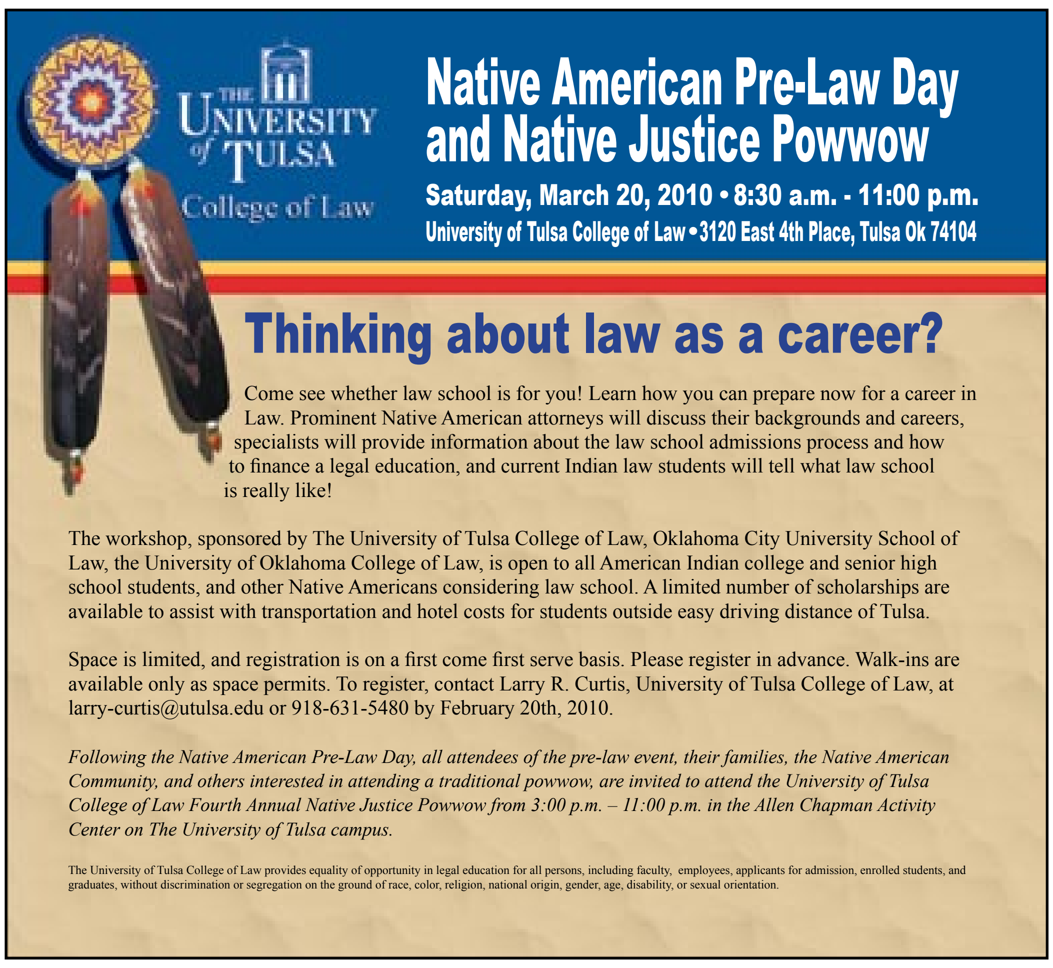
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The workshop, sponsored by The University of Tulsa College of Law, Oklahoma City University School of Law, the University of Oklahoma College of Law, is open to all American Indian college and senior high school students, and other Native Americans considering law school. A limited number of scholarships are available to assist with transportation and hotel costs for students outside easy driving distance of Tulsa.

Space is limited, and registration is on a first come first serve basis. Please register in advance. Walk-ins are available only as space permits. To register, contact Larry R. Curtis, University of Tulsa College of Law, at larry-curtis@utulsa.edu or 918-631-5480 by February 20th, 2010.

Following the Native American Pre-Law Day, all attendees of the pre-law event, their families, the Native American Community, and others interested in attending a traditional powwow, are invited to attend the University of Tulsa College of Law Fourth Annual Native Justice Powwow from 3:00 p.m. – 11:00 p.m. in the Allen Chapman Activity Center on The University of Tulsa campus.

The University of Tulsa College of Law provides equality of opportunity in legal education for all persons, including faculty, employees, applicants for admission, enrolled students, and graduates, without discrimination or segregation on the ground of race, color, religion, national origin, gender, age, disability, or sexual orientation.

Nammy Artist of the Year dedicates newest album Breakin' Free to fighting drug and alcohol abuse among Native Youth

By VINCENT SCHILLING

BREAKIN' FREE
JAN MICHAEL LOOKING WOLF BAND

The past few years have been quite a journey for Kalapuya Native, Jan Michael Looking Wolf. In 2008, Looking Wolf was named "Flutist of the Year" in both the Indian Summer Music Awards and the Native American Music Awards. In 2009, Looking Wolf won the esteemed "Artist of the Year" award for his album "The Looking Wolf Project."

Today, as the Nammy Artist of the Year, Looking Wolf is doing what he can to give back.

In a response to the afflictions faced in Indian Country, Looking Wolf has released his latest album, "Breakin' Free" with the Jan Michael Looking Wolf band in an effort to combat drug and alcohol addiction among Native Youth. Though Looking Wolf's newest album may serve as a vehicle to help Native kids, there is one added bonus. The album is filled with spectacular music.

After traveling with his band and playing to sold out crowds across the country for two years, Looking Wolf decided to reenter the studio in order to create his next album. Under the guise of producer Keith Sommers and Spirit Wind Records, Looking Wolf created Breakin' Free.

Looking Wolf's producer commented on the album. "Jan Michael's vocals and music have evolved into a world class act", says Sommers, "this new CD is like 'Daughtry' meets 'Jethro Tull' with native flute solos that travel into new places."

According to the bands release, Breakin' Free is much more than a great native rock recording, it also gives a positive message of drug and alcohol prevention for native youth. In addition to the CD, the label also released two music videos. In the videos, the band is featured in a concert setting that shares a story of a native teen resisting the peer pressures of drug abuse.'

Additionally, copies of the CD, music videos and native youth drug and alcohol prevention posters have been distributed to every tribe in the United States this past January.

"After winning the award, I wanted to try and give something back," says Looking Wolf. "The Native American Music Awards have become a healing force to native communities across the nation by providing recognition of Native artists and through their programs that outreach to some impoverished reservations."

As if an inspirational album wasn't enough, Looking Wolf, along with producer Keith Sommers and Donald Blackfox of Spirit Wind Records have joined efforts to create the Breakin' Free Project, a 501 ©(3) non-profit organization to further promote drug and alcohol awareness among Native youth.

"There is a positive movement in native music with many artists and organizations starting to reach out to make a difference. I am just honored to be part of it," says Looking Wolf.

Looking Wolf tells all who would listen, that you don't need to be the Artist of the Year in order to give back. He says, "Everybody can make a difference in this world, everyday. Show compassion, kindness, and charity. The Breakin' Free effort is all about recognizing that we are all equal, all family."

According to Ludwig Devito, the Breakin' Free Project Program Director, the success of the program is already making a difference. "The Breakin' Free Non-Profit Project is energizing everyone who hears of it. People come up to me and say 'how can I help'? While I'm explaining, I'm thinking, this awareness is what the Project is all about."

Taking everything into consideration, it is more than worth mentioning that Looking Wolf and his band members have created an album that will give the listener something to be happy about. The album delivers genuine and honest music without holding a single note back.

Breakin' Free also premiers 19 year old native lead guitarist Kenny Sequoia Lewis, who adds an amazing depth to the album which is surprising for someone so young. "Playing on stage with Jan Michael is a blast; I can hear my ancestors through our music. We just played for a reservation last week and the youth were up rockin' with the band."

The other band members include Ledhead Ned on bass, Patrick McDermott on guitar, and drums by Nathan Myers. "

Donald Blackfox, CEO of Spirit Wind Records also commented on Looking Wolf's latest album and the Breakin' Free Project. "This is by far Jan Michael's best work to date. His band is amazing to see live and the recording is a work of art for sure. Every song is a hit and the message is strong…its hope for humanity…it's that everyone is important…it's that we are all related."

For more information about the Jan Michael Looking Wolf Band, go to www.lookingwolf.com

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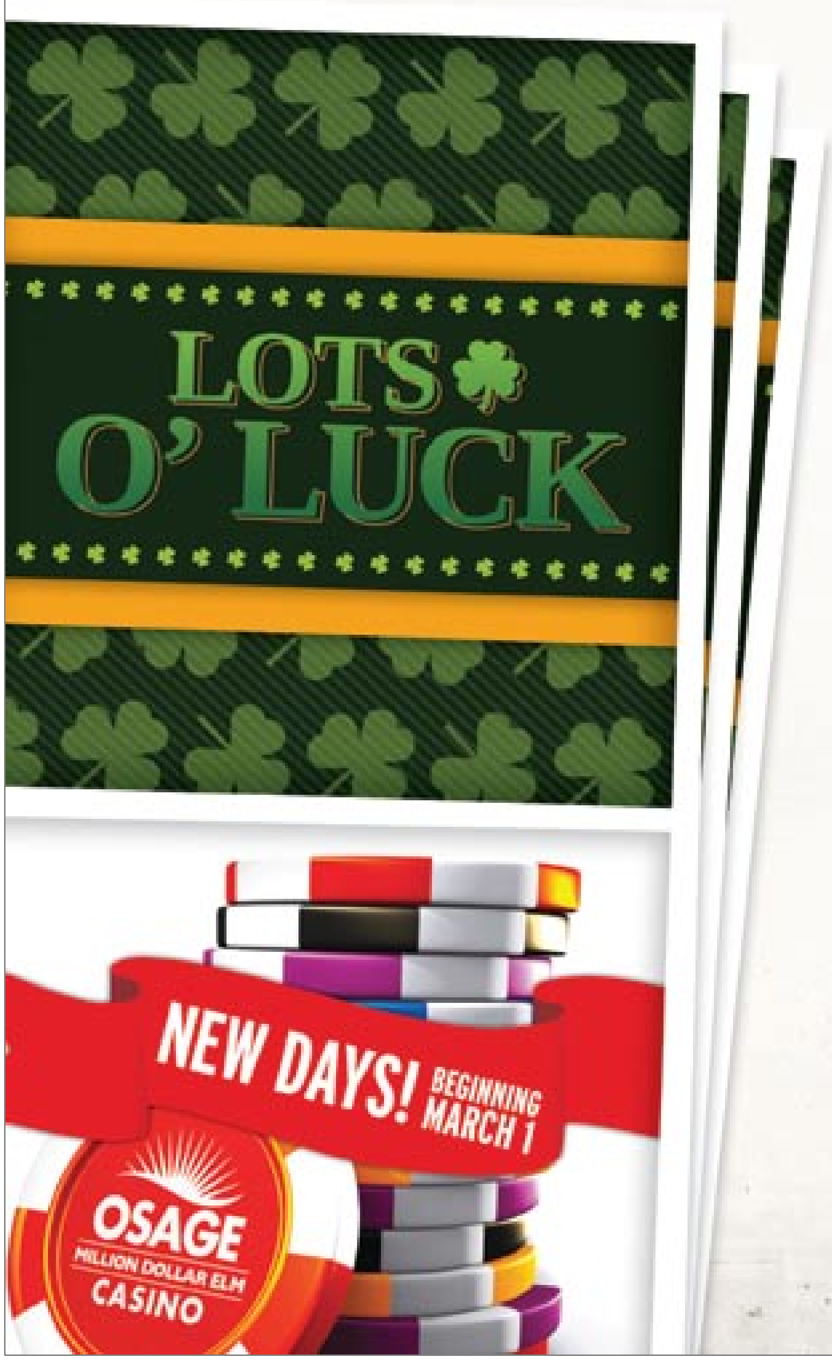

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A FREE PUBLICATION

Inside this issue:

- **Records give details in case**
- **Facing the HIV/AIDS challenge**
- **Collision of art, activism**

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NATIVE AMERICAN TIMES

VOLUME 16 • ISSUE 13 • PUBLISHED WEEKLY • MARCH 26, 2010

In this March 15 photo, Terrol Dew Johnson, co-founder of Tohono O'odham Community Action, and Barbara Teller-Ornelas walk down Mission Road away from the San Xavier MIssion, in Tucson, Ariz. Johnson started walking from Bar Harbor, Maine in June 2008 and plans to arrive in Sells, Ariz., on March 20. He needed to start doing what he preached about eating healthy foods and getting fit. AP PHOTO / ARIZONA DAILY STAR, MAMTA POPAT

Man walks path to better health

By CARMEN DUARTE
Arizona Daily Star

TUCSON, Ariz. (AP) – For more than a decade, Terrol Dew Johnson has advocated healthy eating.

But the co-founder of Tohono O'odham Community Action – a nonprofit grass-roots organization that supports traditional farming, healthy foods and tribal culture – did not heed his own advice.

In 1996, he was diagnosed with Type 2 diabetes - an epidemic among tribal members.

Half of all O'odham adults are diagnosed with the disease. Four years ago, Johnson developed neuropathy in his feet because of poor circulation.

"I neglected my own health. I never practiced what I preached," said Johnson, a 36-year-old basket weaver and artist.

Doctors gave him sobering facts about diabetes, a progressive disease that can lead to amputation, blindness and kidney failure – facts that he witnessed living in Sells, the capital of the Tohono O'odham Nation, about 60 miles southwest of Tucson.

In June 2008, Johnson began an emotional, physical and spiritual journey from Bar Harbor, Maine, back to Sells, a 3,000-mile walk for health. He, along with others, including his niece, Maray Johnson, 16, and nephew, Shane Johnson, 18, arrived in Window Rock, on the Navajo Nation in January.

They passed through Tucson, leaving Mission San Xavier del Bac on Monday, and are headed home to Sells where they are expected to arrive on Saturday. The public is invited to join the walkers as they journey

See **WALKS**
Continued on Page 3

UKB man awarded OKAHSA 'Employee of the Year'

Submitted by OKAHSA

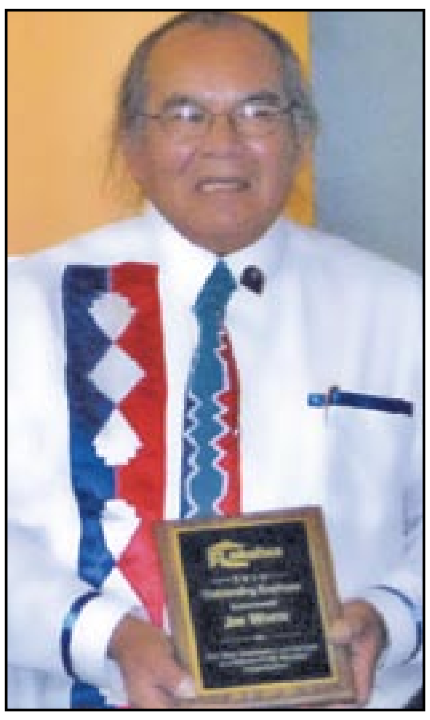
MIDWEST CITY, Okla. – Jim White, of Westminster Village nursing home in Ponca City, was recognized recently for the Outstanding Employee of the Year Award at the 15h annual meeting of the Oklahoma Association of Homes and Services for the Aging (OKAHSA).

This award is given to an outstanding individual who exemplifies the mission of their organization. Criteria include good attendance, a positive work record, one who actively participates in the lives of the residents (or the services provided to them), shows leadership, has the ability to communicate effectively with fellow workers, and is engaged with other employees as a mentor and/or role model.

In addition to the many important attributes Jim White shares with residents as a member of the maintenance team at Westminster Village, he also brings more through his volunteer services. A lay mission representative for the Ponca Indian Methodist Church, Jim helps with hearing-impaired residents, teaching them sign language and helping them interpret the oral word. He volunteers at the local soup kitchen and hosts a special Sunday school on Monday for those who cannot attend the Sunday programs.

Jim said he felt honored.

"It shows that we can all excel. We don't have to stay within the walls of the rez. Anyone can achieve," he said.



Jim White / COURTESY PHOTO

Westminster staff members say Jim is a model employee, with an excellent record of attendance. He is always pleasant to everyone and is very patient and always smiling. Jim is never too busy to stop and listen, comprehending the needs of someone and then working to solve any issues they may have. One of his greatest strengths lies in his ability to make others feel important and valued.

"I just do the best I can do at everything I do," Jim said.

A full-blood citizen of the United Keetoowah Band of Cherokee Indians, Jim has also helped residents and staff to understand the culture of the Native Americans by bringing the native dancers to perform at Westminster. Residents were ecstatic in their praise for the program and Jim's role in bringing the Indians to Westminster Village, another example of his willingness to go the extra mile in every aspect of his daily life.

Albert Schweitzer once observed, "I don't know what your destiny will be, but one thing I know: the only ones among you who will be happy are those who have sought and found how to serve." Jim White knows how to serve.

Pilot had meth in system

Darcy Scraper

By JoKAY DOWELL, *Native American Times*

TAHLEQUAH, Okla. – The medical examiner has released a report showing the pilot of a helicopter crash that killed him and Darci Scraper in October had methamphetamine and the narcotic propoxyphene in his system.

The pilot Mark James Mahaney, 26, and Darci Scraper, 20, were killed in the crash near Tahlequah.

Tests obtained by NAT from the state medical examiner's office on Mahaney's liver and brain confirmed the substances.

Methamphetamine, or meth, is a white, odorless, bitter-tasting crystalline powder that dissolves in water or alcohol. It is taken orally, by needle injection, by smoking, or by snorting. According the Drug Enforcement Agency Web site, methamphetamine is second only to alcohol and marijuana as the drug used most frequently in many Western and Midwestern states. Propoxyphene is the generic form of the moderate pain reliever Darvon.

Tests on Scraper's body revealed no substances.

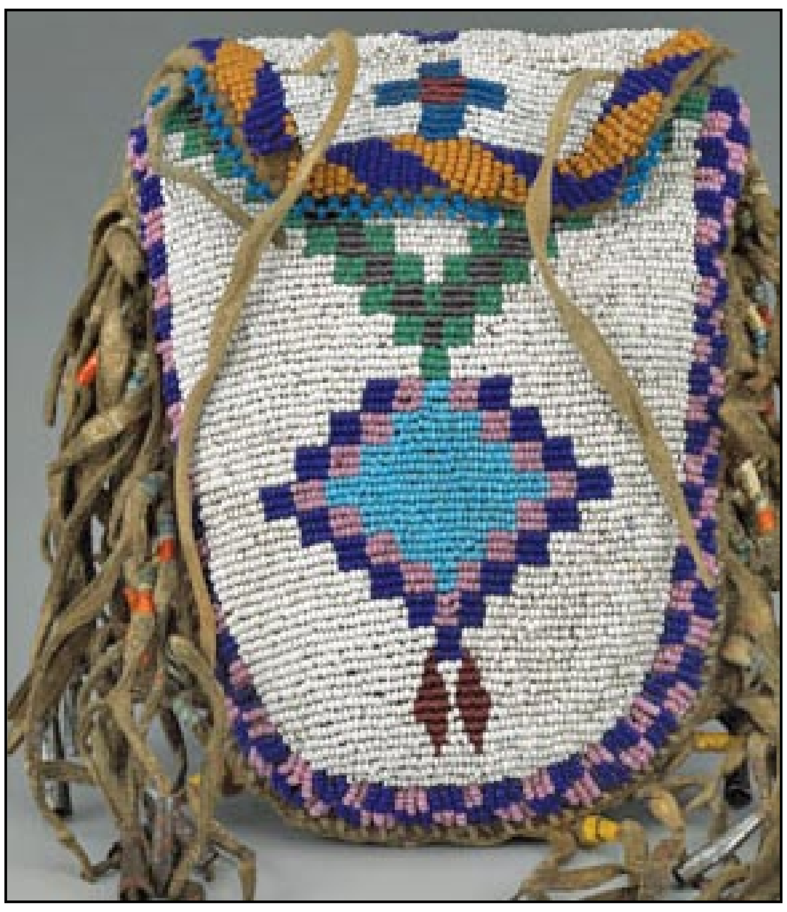
The two left a Tahlequah residence in Mahaney's helicopter in the early morning hours of Oct. 14. Both died on impact about a mile from where the helicopter lifted off.

FFA records show Mahaney obtained a private helicopter pilot license in July. But a National Transportation Safety Board investigator said Mahaney had fewer than 100 hours of flying time. The final NTSB report is expected this spring.

Mahaney had a history of repeated driving violations, many including alcohol and was previously involved in a motor vehicle crash resulting in a fatality, but served no time.

A wrongful death suit, filed by Scraper's mother, Kristene Scraper, is pending in Cherokee County District Court against Mahaney's estate, his parents, James Mahaney and Rene Rozell, the helicopter manufacturer and others.

Scraper was a member of the United Keetoowah Band of Cherokee Indians, a graduate of Sequoyah High School and a student at Northeastern State University.



A'ani/Nakoda (Gros Ventre/Assiniboine) Pouch, c. 1885. Buffalo hide, beads, metal, porcupine quills. The Ulrich Acquisition Fund 2001.129 PHOTO COURTESY

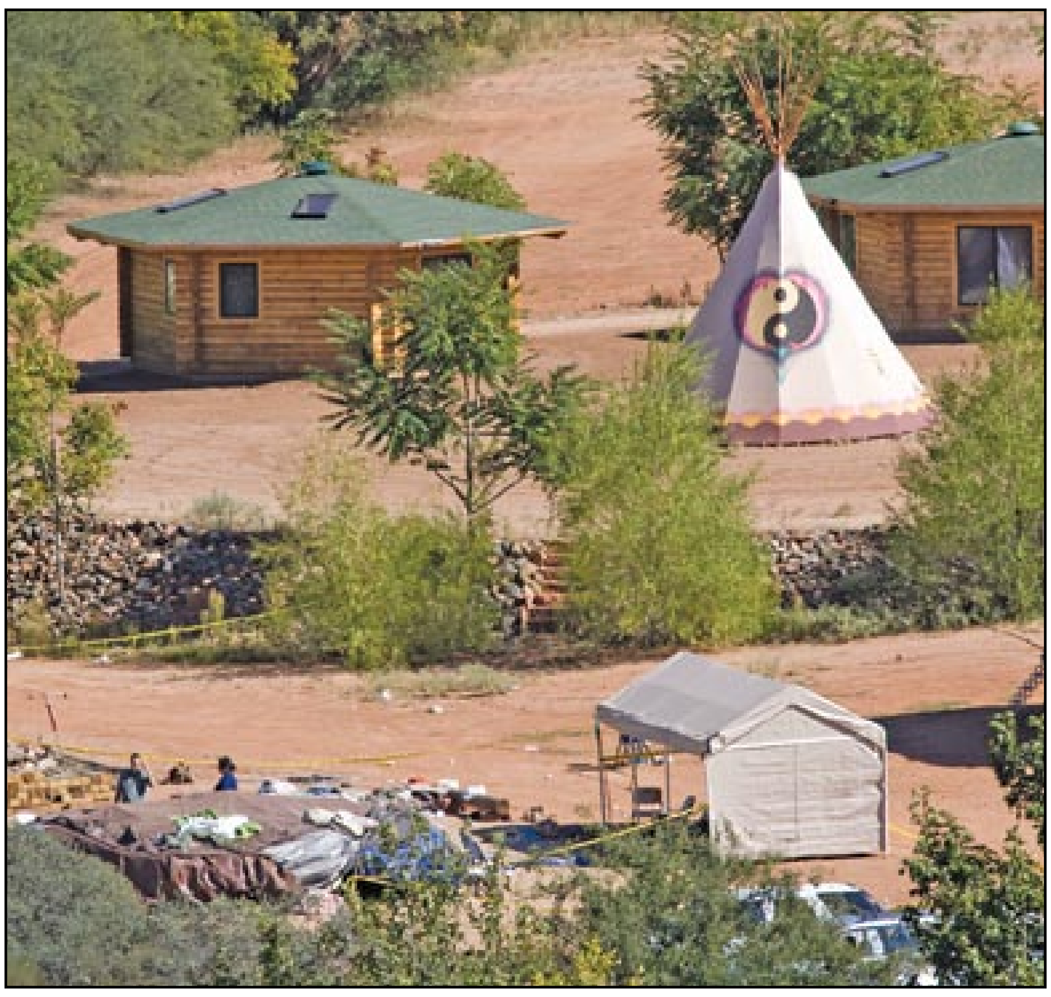
Art exhibit highlights Gros Ventre culture

By ERIC NEWHOUSE
Great Falls Tribune

GREAT FALLS, Mont. (AP) – An impressive new exhibit at the Minneapolis Institute of the Arts details the history and culture of the White Clay People, otherwise known as the A'aninin or the Gros Ventre, who live on Montana's Fort Belknap Indian Reservation.

"It breaks new ground," wrote associate curator Joe Horse Capture in the exhibition catalog. "This is probably the first time a major art museum has held an exhibition

See **EXHIBIT**
Continued on Page 3



Prosecutors contend James Ray recklessly crammed everyone inside the sweat lodge structure shown in the lower left of this file photo. Ray's attorneys have called the deaths of Kirby Brown, 38, of Westtown, N.Y., James Shore, 40, of Milwaukee; and Liz Neuman, 49, of Prior Lake, Minn., tragic accidents. FILE PHOTO

Records in Arizona sweat lodge case offer details

By FELICIA FONSECA
Associated Press Writer

PRESCOTT, Ariz. (AP) – Documents released Thursday in the case of a motivational speaker charged with manslaughter expand on the already wide range of experiences participants reported having during an Arizona sweat lodge ceremony.

James Arthur Ray, who led the ceremony as part of his "Spiritual Warrior" retreat, faces manslaughter charges in the deaths of three people who entered the sweat lodge near Sedona last year, and suffered heat stroke and hyperthermia. Ray has pleaded not guilty.

The more than 50 people inside the pitch-black sweat lodge all could be called to testify during Ray's trial slated to begin Aug. 31. Prosecutors also have identified as potential witnesses more than two dozen other people who attended past events led by Ray and about 10 people who worked for him.

Twelve jurors could end up hearing more than 55 days of testimony from witnesses.

Some participants of the October retreat have told authorities that Ray took heed to the concerns expressed inside the sweat lodge and tended to the ill afterward. Others have said Ray did nothing as participants vomited and lay unconscious on the ground.

Still others appeared torn, a detective noted in the documents released Thursday.

Stephen Ray, who was among the 18 people hospitalized following the ceremony, said he hasn't recouped his sense of taste or smell and still has ringing in his ears, severe headaches and trouble sleeping.

He said James Ray "showed a callous disregard for the participants because of his own ego and greed."

Christine Mattern said she emerged from the ceremony feeling that "everything that I was experiencing was probably normal" but suggested Ray could have broken up those at the retreat into small groups for the ceremony in order to better care for participants.

Ray sat near the opening of the 415-square-foot sweat lodge and poured water over a pile of hot rocks that was placed in the center. Sweat lodges commonly are used by American Indian tribes to cleanse the body.

Tammy Eshelman, Ray's former executive assistant, told authorities that Ray's skills as a trainer and teacher were amazing and didn't believe he intended to hurt anyone.

"Yet it happened, and he has to have some responsibility for it," she said. "You can't just go, 'oh, darn."

Megan Fredrickson, who most recently served as the director of operations for Ray's Carlsbad, Calif.-based company, James Ray International, said her experience with sweat lodges came solely from those led by Ray. But she recounted few details of the six she has attended.

Fredrickson said no one was monitoring the temperature in the sweat lodge. Most participants acknowledged they understood the heat would be intense and said Ray told them vomiting and passing out were normal.

"Everyone's monitoring themselves, so it would be a matter of, if they felt that it was dangerous or their perception was that it was dangerous, then their monitoring would be choosing to exit," she said.

Prosecutors contend Ray recklessly crammed everyone inside. His attorneys have called the deaths of Kirby Brown, 38, of Westtown, N.Y., James Shore, 40, of Milwaukee; and Liz Neuman, 49, of Prior Lake, Minn., tragic accidents.

Men suspected of stealing artifacts

VENTURA, Calif. (AP) – Three men have been arrested on suspicion of stealing artifacts from a Native American burial site in the Santa Monica Mountains in Ventura County.

Sheriff's spokesman Ross Bonfiglio said Thursday that 22-year-old Noah Erickson, 37-year-old John Watson and 40-year-old Frederick Villela were arrested March 1 and later released pending further investigation.

Bonfiglio says someone reported seeing flashlights near a site that a local anthropologist says is a Native American burial site.

Deputies found the three men and evidence they were illegally removing Indian artifacts. They later searched the suspects' homes and found several more artifacts.

Bonfiglio says it's illegal to remove items from a Native American historic site and a felony if it is a burial site.

The case will be presented to the district attorney's office for review.

Court vacates convictions of 2 non-Indians

By AMY BETH HANSON
Associated Press Writer

HELENA, Mont. (AP) – An appeals court on March 16 threw out the convictions of two Montana men with American Indian heritage after ruling their bloodlines and affiliations did not merit prosecution under the law that establishes federal jursidiction over serious crimes on tribal lands.

The men successfully appealed their convictions on the grounds that they were not American Indians for purposes of prosecution under the Major Crimes Act.

U.S. Attorney Michael W. Cotter said his office was reviewing the ruling to determine whether it would seek a retrial.

"Although we are disappointed with the results of the opinion in these cases, we welcome additional clarity in this gray area of the law," he said in a statement.

The decision by a three-member panel of the 9th U.S. Circuit Court of Appeals addressed two cases that were appealed for the same reason.

Gordon R. Mann Jr. was charged in October 2008 with aggravated sexual abuse of a minor at his house on the Blackfeet Indian Reservation. Prosecutors filed charges under both the Major Crimes Act and the General Crimes Act, which provides federal jurisdiction over certain crimes committed on tribal lands when either the defendant or the victim, but not both, are American Indian.

Mann confessed, but moved for aquittal after the prosecution presented its case at trial arguing that he was a member of an Indian tribe that is not recognized by the federal government and should not have been charged under the Major Crimes Act.

U.S. District Judge Sam Haddon rejected that argument on the basis that American Indian status is a jury determination. The jury found that Mann was American Indian and found him guilty under the Major Crimes Act, but it did not consider the count under the General Crimes Act. Mann was sentenced to over 23 years in prison in February 2009.

The appeals court vacated Mann's conviction because he is a member of the Little Shell Tribe of the Chippewa Cree, which is recognized by the state government but not by the federal government. It cited a 1993 ruling involving another Little Shell tribal member that said the purpose of requiring proof of Indian status was "not to identify individuals as Indian solely in a racial or anthropological sense, but to identify individuals who share a special relationship with the federal government."

Mann's attorney, Palmer Hoovestal of Helena, did not immediately return a phone call seeking comment.

In the second case, Shane Maggi was convicted of assault with a dangerous weapon and related firearms charges for a May 2007 attack on Kelly and Kimberly Hoyt in their home on the Blackfeet reservation. He, too, was charged under the Major Crimes Act, convicted and sentenced to 42 years in prison.

In his appeal, Maggi did not challenge that he pistol-whipped the Hoyts for allegedly stealing illegal drugs from him, but contended he is not an American Indian for purposes of prosecution.

The appeals court found that Maggi has very little Indian blood, is not an enrolled member of any tribe, is not eligible to be an enrolled member of any tribe and does not receive any tribal benefits.

"To the best of my knowledge, because the 9th Circuit found ... that Maggi should be acquitted, double jeopardy attached so there's no opportunity for a retrial," said Maggi's attorney, Dan Donovan of Great Falls. "I believe he should be released, which is pretty significant for him."

Donovan said he has not spoken with his client about the decision.

Arts Academy scheduling auditions

ADA, Okla. – Auditions are being scheduled in April and May for Oklahoma's unique Chickasaw Nation Summer Arts Academy, set for July 19-31, 2010.

Taking place on the campus of East Central University in Ada, Okla., the academy provides Chickasaw and other youth, ages 8 to 19, the opportunity to work intensively with top arts professionals.

Interested students must complete the Chickasaw Summer Arts Academy application and submit to the Division of Arts and Humanities office by April 5 and schedule an audition time with the division. Applications can be found at www.chickasaw.net.

While Chickasaw students have priority, other Native American and non-Native students are encouraged to audition.

For more information, contact the Chickasaw Nation Division of Arts and Humanities at (580) 272-5520.

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WALK

Continued from Page 1

home to Sells, and can call Tohono O'odham Community Action for more information.

On the final six miles of their trek, they will be welcomed by the community and receive blessings from elders, witness traditional singing and dancing, and enjoy a feast of O'odham food once at home.

As he crossed the United States, Johnson shared his story with more than 20 Native American tribes, Boys and Girls Clubs, medical students and doctors at Yale School of Medicine, National Public Radio listeners and the National Museum of the American Indian at the Smithsonian Institution.

"When I began the journey, I walked about nine miles a day and worked up to about 20 miles a day," said Johnson, who received support from hired drivers who hauled equipment in a travel trailer attached to Johnson's pickup. The drivers set up camp and cooked for the group. They also spent nights with host families or in hotels when necessary.

"I hurt with blisters on my feet and I fractured my right foot five months into the walk," recalled Johnson. The group stayed in New Haven, Conn., for eight months while Johnson healed. There, the teenagers on the trip were enrolled in school and Johnson gave presentations to Native American diabetes groups.

In Chicago, the group's travel trailer was stolen, along with several thousand dollars' worth of cameras, lenses and other equipment. Police recovered the abandoned travel trailer and much of the camping equipment, Johnson said. Members of Chicago's Native American community took in Johnson and the walkers, fed them and gave them donations so they could continue.

Johnson said the group marveled at the beauty of nature.

"We walked under a canopy of trees in forests in Massachusetts. We walked through the seasons and felt rain, snow and the cold. We saw the leaves turning colors," he said. "We saw the beauty of flat land and clear skies in Kansas, and felt the heat of the sun and were cooled by slight breezes.

"It is beautiful to be walking through Arizona as we near spring. The desert is so beautiful and green. Our journey gave us more of an appreciation of Mother Earth, and an appreciation for what we do have."

On the trip, Johnson lost more than 60 pounds, started eating healthily and needed less insulin daily.

He said he is energized and ready to share and start projects in Sells that he learned from other tribes.

EXHIBIT

Continued from Page 1

devoted to a specific Native American tribe and curated by members of that same tribe. Tribal members also wrote the catalog."

The catalog is dedicated to Horse Capture's dad, George Horse Capture, who moved back to Great Falls from Washington, D.C., after retiring as senior curator of the National Museum of the American Indian. The elder Horse Capture also contributed a historical and cultural narrative to the catalog, as did tribal artist and teacher Sean Chandler.

"Our tribe has always been a small one, and we lived in Canada for hundreds of years, so compared to other, larger tribes we are little known," he wrote. "But many of us have earned college degrees and with the help of our elders over the years have located and gathered information from the four corners of the earth to provide this glimpse of our history and aspects of our culture.

"It turns out we were quite the people," he added. George Horse Capture notes that it was named after William W. Belknap, "President Grant's secretary of war, who in 1876 was impeached by Congress for accepting bribes and resigned in disgrace to avoid trial."

Before reservation days, tribal artwork had to be specialized for a nomadic people.

"For them to carve a statue out of stone and drag it from place to place so it could just sit on a pedestal was not possible or practical," George Horse Capture wrote. "Their solution was to combine the need for art with the requirements of daily life."

For example, tepees routinely were painted with objects that had appeared in visions or with pictographic accounts of the warriors who owned them.

One extraordinary example is a tepee liner, 8 feet high and 17 feet long, that's on loan from the Museum of Natural History in New York. It tells the exploits of two Indians.

One of them, Running Fisher, was born in southwestern Montana and performed feats of bravery on the field of war that have been preserved in oral history and in paintings.

The muslin tepee liner shows Running Fisher single-handedly firing a rifle at two Piegan braves in a coulee with three arrows headed toward him. Another scene shows him counting coup on an enemy with a gun rod.

"The highest form of honor was not to kill enemies, but to touch them while they were defending themselves," explained Joe Horse Capture. "This was called 'counting coup.' It was done with a special object, such as the butt of a gun or a riding quirt or with the hand."

Joe Horse Capture wrote that the scenes on the muslin tepee liner corresponded with a paper recently found in Berlin's Ethnologisches Museum, explaining who the warriors were and what they were doing.

"(Collector Clark) Wissler had provided a key to this pictograph," wrote Joe Horse Capture. "Now with the muslin and its interpretation reunited, the scenes can be deciphered and thoroughly analyzed for the first time."

The exhibition also includes a rare hide war shield made more than a century ago that had belonged to Bull Lodge, a warrior and holy man.

"The shield's design was given to Bull Lodge during a sacred vision, and its spiritual power protected him in battle," according to the catalog.

Also on display is a beautiful A'aninin shirt made from an animal hide and decorated with strips of beadwork down the chest and back and along the arms. Long strips of animal hide hang below the arms and floated in the wind as the warrior galloped his horse.

There are no war bonnets on display, but George Horse Capture wrote that he found it hard to believe the popular myth that each feather in a war bonnet signified one individual act of bravery in battle.

"There are no half warbonnets," he noted. "Warbonnets come fully made."

Joe Horse Capture wrote that many of the items in the exhibition were donated by Richard Pohrt Sr. objects, some of which entered museums, including the Plains Indian Museum and the Minneapolis Institute of Arts.

"Later in life, Pohrt gave objects that were sacred to the A'aninin back to the tribe," he added. "He had considered himself as a caretaker of these powerful objects and felt compelled to return them. Such a close and personal relationship with a tribe is rare among collectors."

'Grand Opening Exhibit' opens Red Earth Museum & Gallery this week

By ERIC OESCH, *Red Earth, Inc.*

OKLAHOMA CITY – A "Grand Opening Exhibit" art show and sale featuring more than 30 Native American artists opened the new Red Earth Museum & Gallery in downtown Oklahoma City March 22. The Museum & Gallery, located at 6 Santa Fe Plaza, is located immediately south of the Skirvin Hilton Hotel, and is within walking distance of the Cox Convention Center and every major hotel in downtown Oklahoma City.

Officials at the Greater Oklahoma City Chamber of Commerce report the downtown Oklahoma City area draws an estimated 8 million tourists each year. Chamber statistics also indicate a workforce of nearly 55,000 people are employed at the over 1,300 businesses located in the downtown business district.

"Our new location will provide an outstanding venue for Oklahoma's talented Native American artists to sell their works to the public," said Jonna Kauger Kirschner, president of the Red Earth Board of Directors. "Every tribal nation has its own unique culture and heritage, and Oklahoma is home to over 39 Federally-recognized tribes who were relocated to the state from all corners of the nation. People who visit our new downtown facility will find the artwork is an exciting mix of diverse styles representing many tribal cultures."

The invitation art show and sale features Native art for sale to the public including paintings, pottery, basketry, jewelry, textiles, beadwork and cultural items. The show is comprised of Oklahoma artists including Matthew Bearden, Nathan Hart, Brent Learned, Merlin Little Thunder, Les Berryhill, Harvey Pratt, Mary Aitson, Adeline Du Boise, Jerry Haney, Sharron Ahtone Harjo, Iris Eby, Susan Howard, and Jereldine Redcorn .

Other participating artists include Tahnee Marie Ahtoneharjo, Randy Frazier, Patta LT, Dorothy Sullivan, Daniel Worcester, Fernando Padilla, Jim Van Deman, Lisa Rutherford, Margaret Roach Wheeler, Cathy Moomaw, Connie Yellowman and Gordon Yellowman. The gallery also features Native American related items including children's books, blankets, and Red Earth memorabilia.

For more than 30 years, the 501 (c) 3 non-profit Red Earth, Inc has been dedicated to its mission to promote the rich traditions of American Indian arts and cultures through education, a premier festival, museum and fine art markets.

The organization is recognized as the region's premier organization for advancing the understanding and continuation of Native American traditional and contemporary culture and arts. The Red Earth Museum hosts a diverse and changing schedule of traveling exhibitions and is custodian of a permanent collection of more than 1,400 items of fine art, pottery, basketry, textiles and beadwork.

For additional information visit www.redearth.org or call (405) 427-5228.

NATIVE AMERICAN TIMES

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Creek senior citizens bound for NICOA conference

Submitted by Okmulgee Creek Indian Community

OKMULGEE, Okla. – In early 2008, several Muscogee Creek Senior decided they wanted to go to the National Indian Council on Aging Conference (NICOA) in Tacoma, Washington. As this idea grew, more Creek Seniors wanted to go. Seniors from the communities of Twin Hills, Sapulpa, Okmulgee, Tulsa, Muskogee, Coweta, Okemah, and Dewar banded together and began a series of fund raising projects. With the help of the Creek Nation, forty seven seniors achieved their goal.

Because of the camaraderie and friendships developed, this group is planning to attend the NICOA Conference in Traverse City, Michigan September 25 -28, 2010.

As this group of men and women has many full blood Creek and Yuchi Seniors, they know how to make many of the Creek cultural foods. Even though they make the best tasting Indian Tacos in their fundraisers, their Creek traditional meal is in demand. Osafke (corn drink), Cvtv'hakv (blue bread), Taklik'sakmorke (fry bread), Talak'cate (red beans), Svkkonepke (corn hominy), Pvrko Afke (grape dumplings) are a few of the foods that are served at their traditional meal.

The next fundraiser will be April 9, 2010 from 11 to 3 p.m. at the Tulsa Community Center, 8611 S. Union, Tulsa, OK. Price for plate will be $8. For more information, call 298-2464 or 759-8553.

– Do you have a story to tell? Submit it to editor@nativetimes.com.

Fort Belknap hasn't collected $1M in rent

HELENA, Mont. (AP) – The Fort Belknap Indian Community isn't properly administering housing funds, including failing to collect $1 million in rent from 2006 to 2008, the U.S. Department of Housing and Urban Development found in a recent audit.

HUD's Office of Inspector General audited the Fort Belknap Housing Department in Harlem after the agency's Northern Plains Office of Native American Programs received information questioning how the funds were being managed. The tribe disputes the allegations, but sent a letter to HUD saying it was willing to correct some accounting deficiencies.

The block grant program provides a range of affordable housing options. Fort Belknap had 246 low-rent housing units and 118 mutual help housing units as of Sept. 30, 2008.

Among the criticisms was that the Fort Belknap Housing Department did not pursue collection of past due rent and did not have written policies in place for collecting the money. As a result, the audit said, the department was not able to serve as many people.

In a written response, the housing department said many tenants are the "lowest of the low" income under HUD standards, so collecting rent and house payments is an ongoing challenge.

The housing department has begun efforts to collect back rent, both the department and HUD agreed, but the audit noted the outstanding balance as of Sept. 30, 2008 was over $1 million.

The department said it will seek advice on the handling of bookkeeping of accounts which appear to be uncollectable.

The audit also found the housing department spent $183,000 in renovation work not listed in its HUD-accepted Indian housing plans, paid $32,000 in unallowable costs with HUD money, transferred $300,000 from an account that was to be used to pay for housing repairs and used it for daily operating expenses, and failed to submit its audited financial statements on time.

The housing department said it believes the renovation work was provided to low income individuals and therefore allowable. The department said if it wasn't allowable, the tribe would amend its housing plan so that work would have been allowable. But the agency said housing plans cannot be amended after all the money has been spent.

The audit said the tribe charged $32,000 in unallowable costs to HUD accounts, including $13,000 in bank overdraft fees, $1,600 in penalties and interest and $2,600 in burial fees for nine tribal members.

The housing department argued that it spent money other than HUD block grant money on housing and the bank fees were paid with those funds. It also said: "There were no burial services provided by any housing funds, whether grant funds or otherwise."

However, the audit reviewed 18 Housing Department work orders with the names of eight individuals and information provided by the tribe on a ninth. The majority of the work orders stated they were for building cabinets for people who had recently died. One was for building a rough box and another work order was for delivering cabinets to a funeral home in Chinook

"We also verified with Housing Department officials that housing funds were used for burial services," the audit said.

The housing department said HUD approved the $300,000 transfer, which was repaid, but HUD is seeking an accounting of how the money was spent and repayment of any that was misspent.

The audit recommends that the Northern Plains Office provide training to Fort Belknap tribal officials on the proper administration of block grant funds. Fort Belknap received $2.8 million in block grant money in 2008.

The Northern Plains Office said it is also reviewing the way the housing department spent federal stimulus money.

Seneca president calls on Obama to defend Native sovereign rights with veto of PACT Act Legislation

CATTARAUGUS TERRITORY, N.Y., /PRNewswire/ – Seneca Nation President Barry E. Snyder Sr. sent a letter to President Barack Obama March 18 calling for his veto of the PACT (Prevent All Cigarette Trafficking) Act. In urging the veto, Snyder said the measure "flies in the face" of key Obama administration goals to improve health care, create jobs and respect tribal sovereignty.

"If signed into law, the PACT Act will seriously impact the Seneca Nation and the Seneca people. We will be subject to racial profiling for the simple act of mailing a package. We will lose thousands of jobs and important health care support. And most damaging, we will be set back in our journey to self-determination by the very treaty partner that pledged to support and protect us," Snyder wrote.

Snyder's letter comes a day after the U.S. House of Representatives approved the PACT Act, which would prohibit the mailing of tobacco products. The measure, which has been promoted as an anti-smoking tool, especially among minors, will result in the loss of some 3,000 Western New York jobs tied directly and indirectly to the Native American tobacco economy.

In his letter, Snyder also reminded Obama that the bill is in conflict with the U.S. president's promise to improve relationships between the White House and Native Americans. Obama met with Snyder and other Native American leaders last fall as part of that pledge.

"It is most disturbing this legislation was developed without any meaningful consultations with Indian nations," Snyder wrote. "Your 'Tribal Consultation Executive Order' indicates that you intend to be committed to regular and meaningful consultation and collaboration with tribal officials in policy decisions that have tribal implications. When I heard you say this at the meeting of tribal leaders in November, I took your word that you would follow through."

Snyder also noted the National Congress of American Indians and United south & Eastern Tribes, both oppose the PACT Act and stand in support of the Seneca Nation, which has taken the lead in fighting the legislation.

The Seneca Nation maintains the measure, which has attracted strong support and lobbying efforts from mainstream tobacco corporations, led by Philip Morris, is an overt attempt by big cigarette corporations to simply stomp out any market competition.

The Nation's Foreign Relations Committee (FRC) has focused considerable attention Tobacco trade is a key component of the Seneca Nation economy. The Nation estimates enforcement of the PACT Act could result in up to a 65 percent loss in Import/Export revenue which it uses to fund health and education programs.

The Nation has a state-of-the-art stamping and enforcement mechanism that ensures compliance with a rigorous set of internal regulations, including retailer authorization, minimum pricing and a ban on sale to minors. The Nation works in close partnership with the Federal Bureau of Alcohol, Tobacco and Firearms Enforcement (ATF).

Tribal schools focusing on finding native teachers

By LESLEY WRIGHT
The Arizona Republic

PHOENIX (AP) – Shannon Begaye did not aspire to be a teacher. She thought she would go into law for the money, then into computers for the fun. Mostly, she wanted to live in the world outside of her tiny hometown on the Navajo Reservation.

Yet, here she was in Ganado Primary School, teaching learning-disabled kindergartners.

She pointed to her mouth and told her charge, "Eric, you've got to talk."

The 6-year-old looked at the sign-language alphabet that runs across the wall of the classroom. They might have to communicate by sign, but Begaye is determined that Eric live up to his promise.

By all accounts, Begaye will be a superior teacher when she completes her education, her roots sunk deep in the reservation. It's a place where students often struggle to learn from teachers who do not understand Navajo culture.

Begaye, 29, had twice left the reservation. As it turned out, she needed her Navajo family to help find her gift. Now, the reservation needs her.

Ganado lies about 300 miles northeast of Phoenix on the Navajo Reservation, which spills over parts of three states. At last count, Ganado was home to a little more than 1,500 people. One gets there by driving long stretches through high desert broken by red-cliff mesas.

But Begaye felt most isolated when she left the reservation.

She first left in 1998 when she moved to Mesa.

Metro Phoenix was intimidating, especially to a recent high-school graduate who was working temporary jobs and going to community college. Eventually, she found reasons to go home.

She left again in 2006 to live briefly in Hawaii, where locals treated her as a fellow Native American. She loved it but could not always shake Navajo prohibitions.

"For us, we have to be real cautious due to our culture," Begaye said.

Her father warned her to pray to the ocean before going in: It's considered to have a life force. The constant offer of Hawaiian shellfish was a problem because Navajos believe shellfish can make you spiritually sick.

"That was the hard part about being out there because I had to watch what I was doing, where I was going and what I was eating," Begaye said. "Some people take it seriously, the culture, and my father is like that." Her mother, Mae Begaye, was not surprised when her daughter returned.

"All Navajo children leave the reservation, but they always come back," she said. "This is home."

The adventures gave Begaye new confidence and perspective. They prepared her for what came next. One of the jobs she had found after high school was working as a teacher's helper. People there told her she had remarkable patience with children, and she started thinking about pursuing education.

A friend told her to go see a professor in Chinle about a pilot Arizona State University program that paid for tuition, books and student teaching.

Most students learn about the program through word-of-mouth, though recruiters scour the reservation to find potential Native American teachers. The Navajos' Chinle Unified School District was the first to launch the ASU program, called Project WIN, for "With Indian Nations."

Reservations across the West are launching similar programs. Research shows that Native American children who live on reservations have unique learning styles and that it is easier to teach Navajos how to be teachers than it is to teach Navajo culture to Anglos.

"I have noticed, as a White teacher, these kids just respond better to Navajo teachers," said Debbie Savage, a special-education teacher who supervises Begaye.

In Chinle, 98 percent of students are Native American, but just over half of the teachers are Navajo. In the Tohono O'odham Nation, which will start the program this summer on its reservation near Tucson, nearly 80?percent of the teachers are non-Native American.

Many of the Anglo teachers in Chinle came to the reservation straight from college, said Franklin Elliott, a Navajo ASU instructor who coordinates Chinle's program.

They come from Minnesota, Maine, Wyoming and places in-between. The culture-shocked teachers usually leave as soon as they can, causing rolling turnovers that affect curriculum, training and student performance, Elliott said. Some years, the district has had to hire as many as 75 teachers to replace fleeing non-Native Americans.

"It's a whole different language and culture," Elliott explained. "Not only is it remote, but about 98 percent of the population is Navajo. It's the distance between places – all the little communities are separated by 10 to 15 miles. It's how all the students have clan relations.

"One of the reasons (non-Native teachers) leave is they don't immerse themselves in the local culture. They keep themselves outsiders."

For Native Americans like Begaye, the teaching program is appealing. Like her students, she lives Navajo culture. Education provides some of the few professional jobs on the reservation. And, practically speaking, the program allows Navajos to earn their credentials without relocating to urban areas. ASU comes to them. "For most of my students, it's very hard for them to leave because of family obligations and jobs," Elliott said. "We're looking at longevity for people here."

Students commit to teach for three years at any U.S. school where the student body is at least 30 percent Native American.

Begaye's innate Navajo desire to blend with the 14 other students made for a nervous start. The Chinle classroom's laptop view of far-off ASU West, in Phoenix, was disorienting. "The first time I walked in, I kind of felt uncomfortable, like those other people are watching me," she said. When the instructor asked questions, the students would hit the mute button, discuss it, and then go back on the live feed to give combined answers. It helped put Begaye at ease.

After the first week or so, she felt at home.

Three semesters later, Begaye faced her mandatory term of student-teaching. Her mentors advised her to try kindergarten, where she could be creative. She teamed up with Roslyn Elliott, an Anglo woman who had come to Chinle to teach 14 years ago, became fascinated with the culture, and ended up marrying Franklin Elliott, the ASU coordinator.

Both Elliotts noted Begaye's natural rapport with the children, but her fear of failure left her on edge. Still, by the end of the semester, more kids were achieving than struggling. Begaye decided to seek a master's degree and found a job as a special-education instructional aide in Ganado. Once again, she adjusted to the comfort, and the tedium, of home.

Begaye lives with her parents in a modest house layered with baskets and family photos. Her mother's half-finished Navajo rug hangs from a handmade loom in the dining room, and a flat-screen computer system sits in the living room. Four other relatives live there.

Driving around Ganado in her beloved Chevy pickup, Begaye points to her grandmother's house, the family's ceremonial hogan, an admired aunt's house. Her mother's family has lived here for generations.

"I like the community here," Begaye said. "People are all generous. They'll greet you as your own relatives: 'Hello, daughter.' 'Hello, grandma.'?"

ASU recruiters can lure Native American teachers like Begaye. In the end, teachers have to find their own reasons to stay.

Eric James, 6, gave Begaye her first taste of success.

Intelligent but non-verbal, he arrived in class hitting and kicking.

Still, Eric was drawn to Begaye. And she was drawn to him. She looked at Eric's file and saw that he lacked written goals or objectives. She would rely on techniques she learned at ASU.

But first she had to reach him. "I came right out and I told him, 'Eric, I'm here, and I'm going to teach you.

But you need to listen to me. You have to learn to talk to me.' Just going through that process built a bond." Others noticed, too. For one thing, Eric no longer hits and kicks.

"It's like I touched this child's life," Begaye said, sounding a bit surprised. "And he can trust me. I actually made a change in this child."

She believes she has the key to reaching learning-disabled children.

"It's your personality and your ability to share yourself," she said. "These kids can sense your thoughts and your feelings. It's like they are inside of a shield. And the only way they can open up their barriers is if you're willing to open yours."

Lack of adequate funds cripples Indian health care

By TIM GIAGO
(Nanwica Kciji)
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When determining the businesses that contribute to the economic well-being of a community the financial contributions of Native American institutions and businesses are too often overlooked.

This oversight gives Indian institutions and businesses a serious disadvantage. As a result the local Chambers of Commerce, Visitors Bureaus, and business associations fail to recognize the sums of money Indian ventures contribute to the local economy.

There is an Indian Health Service Hospital in Rapid City. It started out in the early 1900s as an Indian boarding school, was converted to an Indian hospital for tuberculosis patients, and then became a full-fledged hospital for the large and growing Indian population that gravitated to Rapid City in search of better economic opportunities.

The hospital is known locally as the Sioux San, a shortened version of the Sioux Sanatorium. The Sioux San has an annual payroll of about $15 million dollars. It contracts medical services to the Rapid City Regional Hospital and other medical facilities to the tune of another $15 million dollars.

Not only that but the hospital purchases goods and services amounting to hundreds of thousands of dollars to locally owned business. They buy produce, milk, and other dairy products, fresh vegetables and dry goods for the hospital kitchen, and they contract for plumbing, electrical, and construction services from local businesses. That does not include the computer purchases and services that also go into the pockets of the local merchants. The electric and natural gas bills for the hospital runs into the thousands per months and the local Black Hills Power and Montana Dakota Utilities (gas) are the recipients.

Fred Koebrick, Cheyenne and Caddo, is the CEO of the Sioux San. He admits to his frustration in trying to get across to the local community, how important the Sioux San is to the local economy. He said the hospital received about $643,000 from the stimulus package for construction at the hospital and nearly all of it went into the hands of local businesses.

The Sioux San has a Wellness Center that draws more than 70 visits per day and is geared to address the serious illnesses caused by the epidemic of Type II diabetes so prevalent in Indian country. "We are only open during regular business hours for now, but even then I am surprised how many people take advantage of our facility," Koebrick said.

Rapid City has an Indian population that is hard to determine because it moves from the Indian reservations to the city and back to the reservation continuously. Some estimate the Indian population to be more than 15,000. This makes the Sioux San a very important hospital to that population. The San has a pharmacy that dispenses medication daily and a cafeteria that makes every effort to served healthy and nutritious food. Koebrick said the cafeteria is now open for those patients in the waiting rooms, but also for members of the Rapid City community. He said, "A good and healthy meal costs about $4.50 and we really encourage the Indian members of the community to come in and have a meal, especially those suffering from diabetes."

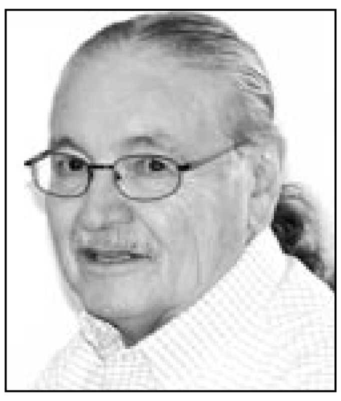
Koebrick recently turned over all of the mail, including the mailing of medications, to the Veterans Administration. He said, "They have a long history and the system in place for handling all of our mail needs and once again, it reduces our expenses."

And yet, of all of the medical facilities in the tri-state area of North and South Dakota and Nebraska, the Sioux San is at the bottom of the totem pole when it comes to the allocation of funds. "We have the smallest budget serving one of the largest Indian populations, but we're working hard to make every one of those dollars work for the people," Koebrick said.

Koebrick grew up in Indian country and has seen the good and the bad of Indian health care from both sides of the fence. He brings to the job this unique background of having learned his lessons not only in school, but on the mean streets of the Indian reservations.

He is often chaffed by the long arm of the bureaucracy, but he understands that the system can be challenged and for the good of the people, he has been willing to put his head on the block and is no stranger to getting his wrists slapped upon occasion.

It will take people like Koebrick to change a health system that has fallen short of its treaty obligations and he knows that he needs powerful allies to secure the money to make and to keep the Sioux San as one of the best Indian hospitals in America.


Tim Giago

And in Indian country, the chief villain in poor Indian health care is the lack of funds.

(Tim Giago, an Oglala Lakota, is the publisher of Native Sun News. He founded Indian Country Today weekly newspaper in South Dakota and took it national before selling it. His book Children Left Behind was awarded the Bronze Medal by Independent Book Publishers. Giago was inducted into the South Dakota Newspaper Hall of Fame in 2007. He can be reached at editor@nsweekly.com)

Together we must face the challenge of HIV/AIDS in Native American communities

By KIMBERLY TEEHEE

March 20, 2010 is the fourth annual National Native HIV/AIDS Awareness Day. It is a day to renew our commitment to fighting HIV/AIDS and to challenge the stigma surrounding the disease by increasing awareness of the risk factors for infection. I know that many people are uncomfortable talking about HIV and AIDS, but progress in the fight against HIV/AIDS depends on our knowing the basic facts about transmission as well as on increasing American Indian and Alaska Native (AI/AN) access to HIV testing and comprehensive health services.

Even though AI/AN HIV/AIDS cases comprise less than 1 percent of total cases in the U.S., AI/AN communities are disproportionately impacted by the disease. American Indians and Alaska Natives have a 40% higher rate of AIDS than non-Hispanic white Americans, and the AIDS rate among Native women is 2.8 times that of non-Hispanic white women. AI/AN communities experience significant health disparities and face high rates of substance abuse and sexually transmitted infections, which increase the risk of HIV transmission. Additionally, many American Indians and Alaska Natives, like other Americans, do not know that they are infected and are therefore more likely to spread the disease. Together, we must continue to expand access to confidential testing in both urban and rural areas. As a Nation and within our Indian health system, our promotion of routine HIV screening combined with AI/AN community acceptance is helping to reduce stigma and confidentiality concerns.

To be effective, HIV/AIDS prevention programs must also be culturally sensitive. Current programs in Indian Country, therefore, are focusing on traditional teachings and the importance of community. The Phoenix Indian Medical Center, Gallup Indian Medical Center and Alaska Native Medical Center are just a few examples of comprehensive HIV/AIDS programs involving HIV prevention programs and treatment and care services. Smaller service units and urban facilities such as Pine Ridge, SD and South Dakota Urban Indian Health are also expanding HIV testing services and experiencing positive community acceptance - a much needed effect to help reduce stigma surrounding HIV.

In addition to increasing the availability of culturally sensitive HIV testing and prevention programs in rural communities, we must work to overcome the barriers keeping American Indians and Alaska Natives from obtaining needed care and treatment. Towards that effort, the Indigenous HIV/AIDS Research Training (IHART) program, designed specifically for Indigenous and other underrepresented ethnic minority (UREM) scholars, mentors and trains AI/AN and UREM scholars to design culturally grounded research that will contribute to ameliorating health disparities among American Indians and Alaska Natives in the areas of HIV/AIDS, other sexually transmitted infections, and mental health. The IHART program nurtures the grant making skills of AI/AN tribal, community, and university-based scholars and incorporates culturally specific Native epistemologies, methodologies, and research protocols. Increasing the ranks of AI/AN and UREM scientists conducting culturally grounded research will generate information that can guide effective future prevention and intervention programs.

The White House Office of National AIDS Policy (ONAP) is also joining the fight against the epidemic. ONAP is currently developing a National HIV/AIDS Strategy with input from the public and from agency partners, including the Indian Health Service, to more effectively address the epidemic. Participation from stakeholders, including tribal leaders, will be necessary to ensure that all affected populations benefit from the implementation of the National Strategy. Together we must confront the high rates of poverty, drug use, mental health issues, high-risk sexual behaviors, and violence, which increase the risk of HIV transmission and limit individuals' ability to access services.

Raising awareness about HIV/AIDS is only the first step in overcoming this public health crisis. Today, we honor the efforts of those working to improve the lives of AI/AN people living with HIV/AIDS, including the dedicated staff at IHS, tribal, and urban Indian health facilities.

Kimberly Teehee

As we move forward, it is important that we continue to empower AI/AN communities in rural and urban areas to reduce new infections and increase the availability and accessibility of culturally competent care.

Kimberly Teehee is the Senior Policy Advisor for Native American Affairs, White House Domestic Policy Council.

The viewpoints expressed in columns and letters are the opinions of the writers and not necessarily the opinion or viewpoint of the Native American Times publisher or staff. Letters to the editor are welcome and may be submitted via e-mail to editor@nativetimes.com. To be published, we require you provide your name, tribal affiliation and city of residence.

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CLASSIFIEDS

Tribal Chief Judge

The Alabama-Coushatta Tribe of Texas, currently has an opening for Tribal Chief Judge located at the Indian Reservation in Livingston, Texas. This is a contractual position established to provide Judicial Services to the Alabama-Coushatta Tribe of Texas as Chief Judge of the Tribal Trial/Juvenile Courts initially to include Civil, Domestic and Juvenile matters and eventually expanding to Criminal, Traffic and/or other areas as determined.

For a full job description or additional information, please contact Karen Williams, Human Resource Director, at 936-563-1100; to send in resume, fax number is 936-563-1110. Pay is $2,500 per month, with no benefits. Position OPEN until filled.

Indian Preference in hiring.

Director of Finance

The Alabama-Coushatta Tribe of Texas, currently has an opening for Director of Finance located at the Indian Reservation in Livingston, Texas. The Director will direct financial and accounting activities of the organization, supervises assigned personnel and establishes policies and practices for the area.

For a full job description or additional information, please contact Karen Williams, Human Resource Director, at 936-563-1100; to send in resume, fax number is 936-563-1110. Pay is $56,000-$61,000 Annually, with benefits.

Position OPEN until filled.

Indian Preference in hiring.

Request for Qualifications

Delaware Tribe of Indians
5110 Tuxedo Boulevard • Bartlesville, OK 74006

The Delaware Tribe of Indians is seeking Design/Build services for a Resource Education Center Expansion project. The estimated total cost which includes both facilities and parking is approximately: $680,000.00. The scope of the design-build services includes, but is not limited to: surveying, design, site development and construction of this facility. The successful respondent will be responsible for surveys, securing all permits, verifying zoning criteria and compliance with all Federal Regulation. Indian owned (51% or greater) Construction Contractors will be given preference for this contract. Selection of an Indian Owned Design/Build construction firm will be based on evaluation of the following in descending order: Firm Experience /Qualifications, with points available from 0-25; Staff Experience/Qualifications, with points available from 0-25; Availability to meet Schedule, with points available from 0-15; Responsiveness to the Tribe's needs; with points available from 0-15, Firm Past Design/Build Performance, with points available from 0-15; This project is subject to Section 3 of the Housing and Urban Development Act of 1968 12 U.S.C. 1701u and 24 CFR Part 135 which implement the Act. These regulations will be incorporated into all contracts and sub-contracts. Offeror's can be a partnership, corporation, association, and/or other legal entity which will have contractual responsibility for the project. A proposed joint venture should provide profiles for all firms in the joint venture. Provide four Qualification packets, including all items as stated above, for selection. The U.S. Army Corps of Engineers (USACE) will review all aspects of this project. Qualification packets must be received no later than 4:00 p.m., Thursday, CSDT, April 22, 2010 at the Delaware Child Development Office in Bartlesville, Oklahoma, Attn: Ms. Sherry Rackliff, Executive Director. Further information may be obtained from Ms. Rackliff at (918) 337-6501.

Compliance Auditor

The Comanche Nation Gaming Commission is seeking a Compliance Auditor.

Please visit www.comanchenation.com/jobs/gaming_commission_jobs.html for a detailed job description.

The Comanche Nation Gaming Commission is located in Lawton, OK. We provide competitive salary wages, medical, dental, vision, 401K, and a great working environment. Native Hiring Preference.

Please send resumes to miam@comanchegc.com or 1915 East Gore Blvd Lawton, OK 73501.

Assistant/Associate Professor of Sport Management and Physical Education

Full-time Assist/Assoc Professor of Sport Management and Physical Education beginning Fall 2010. Doctorate required, ABD considered. College teaching experience preferred. Duties include instruction and advising in courses leading to a BS in Sport Management, establishing and overseeing internship sites, and engaging in college/professional service.

Salaries are competitive and commensurate with experience and credentials. Review of applicants will begin immediately and continue until position is filled. Candidates should submit letter of intent, vita, and three professional references to: Human Resources, Bacone College, 2299 Old Bacone Rd, Muskogee, OK 74403, or e-mail to humanresources@bacone.edu. Bacone College is a private four-year college with a mission to provide opportunities to Indian students and employees. EOE

2006 Nissan Frontier Nismo 4x4, 55k, red with drk grey cloth, auto, 4 liter V6, K&N, sunroof, tinted windows, Romik Running Boards and Bull Bar, 20in wheels, Ventus ST tires, also stock wheels and tires, Bak Flip cover, JVC, Steering wheel controls, Infinity speakers. $19,000. Locust Grove, OK. Call 918-479-8369, or e-mail mcrider1955@yahoo.com. *Pictures available: www.flickr.com/photos/mcr-1955/sets*

Principal

Riverside Indian School Anadarko, OK.

Master's Degree in School Administration & 5 years experience in Professional Education. Oklahoma Superintendent's Certification. Indian Preference applies. Yearlong contract. $45.52- $59.19 per hour. Closing date 4/9/10. Contact Carolyn, Bureau of Indian Education, (405) 605-6051 x302, for copy of Vacancy Announcement and documents required to apply.

Driver Trainees Needed!

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Tribal Prosecutor - Northwest Intertribal Court System is looking to hire a prosecutor to help provide services to our member tribes. See www.nics.ws for more detailed info.

More jobs online at www.nativetimes.com

Native American hiring preference?
Advertise to Native Americans!
E-mail your ad for a quote to
lisa@nativetimes.com

EVENTS

Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.

1st and 3rd Thursdays

The Native Nations Youth Council (NNYC) will hold meetings every first and third Thursday of each month from 6:30pm-8:30pm @ the Youth Services of Tulsa Activity Center on 311 S. Madison (on 3rd just west of Peoria). Join us and learn how to become a part of the now forming NNYC drum group. See you there!
Info Call: Jiles Pourier (918) 382-2200

Through-August 31

"It's All About Me: A Numunuu Children's Exhibit featuring art and photography by Comanche Children. At the Comanche National Museum and Cultural Center, 701 NW Ferris Avenue, Lawton, OK. Opening Reception March 18, 1:06 pm to 3:06 pm. Free admission. For more info: www.comanchemuseum.com.

March 26

2010 Miss, Jr. Miss & Little Miss Indian Oklahoma City competition & performance. Free & open to the public 6:30 p.m. at Destiny Christian Center, 3801 S.E. 29th St., Del City, Okla. www.okcic.com.

Indian Taco sale at Nazarene Church corner of HWY 51 and Allen Road, Tahlequah. 10:30 a.m – 1:30 p.m. $5 tacos – eat in or carry out. Will deliver orders of five or more in Tahlequah city limits. 918-456-2866

March 27

Indian Taco Sale at Old Barnes Cafeteria, 202 E. Broadway, Owasso, Okla. Taco, drink and dessert for $6. Info call Cody, 918-814-3821. Proceeds toward Owasso Indian Education Powwow set for May 15.

Wild onion dinner & Arts & Crafts
Tulsa Creek Indian Community
8611 s Union Ave., Tulsa, OK. Arts & Crafts at 1pm / Wild onion dinner is 2-6pm. Price: Donation (includes drink & dessert) Info call 918 298 2464

Wild onion dinner 11am-3pm at Broken Arrow Indian United Methodist Church. $7 a plate includes onions, beans, corn, salt meat or ham, fry bread, drink, and dessert. 20854 E. 141st street. Broken Arrow, Okla. Info: Major McHenry 918-510-2791 or big_major_pain@yahoo.com

March 29 - April 1

"To Bridge a Gap" conference hosted by the Muscogee Creek Nation at Tulsa Marriot Southern Hills. For more information including registration forms, please contact Joyce Bear, MCN, Cultural Preservation Department at (918) 732-7731; or Johnnie Jacobs at (918) 732-7835, johnniej@muscogeenation-nsn.gov

April 2

Pawnee Nation Easter Egg Hunt at 11 a.m., around the Administrative offices on the Pawnee Nation Tribal Reserve. The Employees Club welcomes donations and volunteers, which are key to the continued success of this free annual event. For more information on how you can help, please contact Laura Melton, Employee Club President, at 918-762-3621 ext.23.

April 3

American Indian Leadership Youth Council of Broken Bow Public Schools 14th Annual Spring Pow-Wow at McCurtain County Sports Complex, Broken Bow, OK Special Invitation to all Princesses, Drums, and Indian Clubs! All Stickball Players are welcome! For more information call Monica Billy (580) 584-3365 ext. 4069

Iowa Powwow Committee Easter Dance 2pm Gourd Dance 5pm Supper Break 6pm Resume Gourd Dance 7pm War Dance. All procedes go to the 25th Annual Iowa Tribal Powwow Info call Ashlee Jacobsen @ 405-547-2948

Seminole Nation Honor Guard Powwow at Seminole State College Gym, 2701 Boren Blvd., Seminole, Okla. Gourd Dancing starts at 2pm. For more information contact Jimmy Johnson at (405) 964-2263 or (918) 650-2263 or Email: theresaahgoom@yahoo.com

Wild Onion Dinner fundraiser for the Loyal Shawnee Ceremonial Grounds - Loyal Shawnee Building 3/4 mile North of the White Oak School from 11am-4pm. Information call 918-341-2798.

April 9

Stillwater Public Schools Indian Education Benefit Indian Taco Dinner at First Presbyterian Church, 524 S. Duncan Stillwater, OK. Tickets at door; $7.00 Need info call; 405-707-5401

April 10

Ponca Gourd Dance Society 7th Annual Spring Gourd Dance dedicated to the memory of the late Ed Heidlage at the Ponca Cultural Building, White Eagle, OK (5 mi. south of Ponca City, ½ mi. west) For more information, contact Wilkie Eagle at 580.268.3313

Oklahoma City University 4th Annual Spring Powwow Contest
2501 N. Blackwelder Dr, Oklahoma City, OK 73106
NW corner of Florida Ave. & NW 27th St inside the Freede Center
Doors open at 12 pm, Gourd Dance at 2pm, Dinner at 5pm, Gourd Dance 6pm & Grand Entry at 7pm. Info call 405-208-5750

Osage Nation Head Start Benefit Dance at Central Elementary Gym, 710 S. Osage, Skiatook, Okla. Contests, cake walk, raffles. Info call Terri Buffalohead 918-699-5471

April 10-11

All Nations Native American Pow Wow at Agri Business Building, 712 W. Washington Ave., Arkansas City, Kansas. Info call (620) 442-7984. Vendors call (620) 442-2113.

April 16

Indian Taco Sale fundraiser for Thunder Road Theater Company 10 am until 5 pm. at Tulsa Creek Indian Community Center, 8611 S. Union Avenue Tulsa, OK. Visit web.me.com/thunderroadtheater for more information about this fundraiser and TRT's upcoming events

April 17

Azalea Powwow, 425 Boston Muskogee, Okla., 918-684-6363

April 23

Native American Warriors Society Benefit Indian Taco Sale at Southeast Free Will Baptist Church, 1801 S Garnett Rd. (21st & Garnett). Call 437-4716

May 1

Native American Warrior Society Benefit Gourd Dance at the Glenpool Creek Nation Community Center, 13839 S. Casper St., Glenpool, OK. Call Dwayne Cahwee at 918-361-8457 (C) or 918-289-0433 (H) after 5pm, or Janene Alford at 918-344-1270 (C).

May 21

Tinker Inter-Tribal Council Golf Tournament Deadline for team entry: 14 May 10
Limited to the first 120 entrants
Registration must be paid in advance
POCs: Carla Hill, 734-2300
Jim Celcer, 734-9490
Marsha Lena, 734-4154
Corene Chakenatho, 734-7366
For Info: tribalcouncil@sbcglobal.net

May 22

Day-Ohn-Day 5k Run & Walk 8 a.m. at 21st & Riverside. Pre-registration: Runner's World, 4329 S. Peoria Tulsa, OK (May 17th thru 21st) Or mail to: 7715 E 25 PL, Tulsa, OK 74129 $18 with shirt * $15 without shirt * Race day $20 Registration begins on race day at 6:30 am. Also, 2nd annual Chief's Challenge! Award given to tribal leader who participates & promotes a healthy lifestyle. Details www.tulsapowwow.org * tici@tulsapowwow.org * Rob Anquoe (918) 671-2417

Art and activism collide
‘Freedom of Information:The FBI, Indian Country, and Surveillance’

Submitted by Staci Golar

SANA FE, NM — Three poets and over 15 visual artists will explore the complex and often violent relationship between Native Americans and the Federal Bureau of Information in the art show, Freedom of Information The FBI, Indian Country, and Surveillance. Their works will examine the volatile times of the 1960s and 1970s, when the FBI’s COINTELPRO program sought to crush Indian activism, up to the present where technology allows intrusion into our personal lives to a previously unimaginable degree.

An opening reception will take place Friday, April 30th, from 6:00 – 9:00 pm at Ahalenia Studios, located at 1422 Second Street at Jay Street in Santa Fe. This event is free and open to the public. Cheyenne and Muscogee activist, policymaker, and author Suzan Shown Harjo will read her poetry at the opening reception. The show will be open to the public from 1:00 – 6:00 pm on the following three weekends:May 1, 2, 8, 9, 15, and 16. During the week, from May 2 to May 14, the show will be open by appointment, which can be arranged via ahalenia@gmail.com.

America Meredith and Ishkoten Dougi are co-curating the show. Meredith’s father, Howard Meredith directed the Indian Office of the Episcopal Church in the early 1970s. Because of his role, Meredith’s father had FBI tails and his phone was tapped. When as a teenager, she asked her father about the early 1970s, he told her to look up his FBI file, using the

Freedom of Information act, giving the show its name. Ishkoten Dougi, a New Mexico native and prolific artist, has recently dealt with the FBI, which has been investigating the brutal murder of his little brother.

Indian Country has a much more intimate relationship with the Federal Bureau of Investigation than most of America. The Seven Major Crimes Act of 1885 gave the FBI jurisdiction over reservations when dealing with such major crimes as murder – and Indian Country certainly needs law enforcement. However, in the 1960s and 1970s, the FBI also famously launched COINTELPRO, a covert program to undermine activist organizations that the government deemed threatening, and particularly Native American rights organizations. Families, even loosely affiliated with activist organizations, were followed, monitored, and harassed.

Ground zero for clashes between the FBI and Native peoples was Pine Ridge, South Dakota, from 1973 to 1975, when hundreds of murders have gone unsolved.

Today the federal government conducts warrantless wiretapping under the Obama administration. The intrusive surveillance familiar to Indian Country is now experienced by all US citizens. Equally disturbing is the amount of information about ourselves that we freely give away to corporations via social networking.

This art show will explore the personal experiences of artists who have been incarcerated, threatened, attacked, or spied upon by the FBI, but also artists who have worked with the FBI as prosecutors and who have been helped by the FBI in investigations. Artists explore the effect of these experiences on their personal lives. We also examine how, due to technological advances, surveillance has become utterly ubiquitous and even accepted in today’s world. Now most photographs and videos are taken by machines, not human beings. What does this lack of privacy mean to us individually and collectively? How does it change our behavior? And where ultimately will it lead us?

Untitled (Trail of Broken Treaties BIA Takeover, 1972), Anonymous, 1972, print by Keith Yohai

Participating poets are:

- Suzan Shown Harjo (Cheyenne and Hodulgee Muscogee), president of the Morning Star Institute in Washington, D.C., a founding trustee of the National Museum of the American Indian, and an award-winning writer.
- Ron Salkin (Oglala Lakota), a San Francisco bike messenger and published author.
- John Trudell (Santee Dakota), poet, national recording artist, actor and activist. Trudell worked with the American Indian Movement (AIM) serving as Chairman of AIM from 1973 to 1979.

Participating visual artists include:

- Marcus Amerman (Choctaw), bead, glass, and video artist, as well as painter as performance artist, whose alter ego is Buffalo Man.
- Ross Chaney (Osage/Cherokee), video artist and 2-D artist, whose drawings are influenced by his formal training in Japanese calligraphy.
- Ishkoten Dougi (Jicarilla Apache/Navajo), expressionist and vision painter and printmaker, and show co-curator. This art show is dedicated to the memory of his brother, Naayaitch Friday, who was brutally murdered on 11 April 2009.
- Gina Gray (Osage Nation), painter living in Pawhuska, Oklahoma. Gray left IAIA to join the Wounded Knee Occupation at Pine Ridge in 1973 for six weeks.
- Teri Greeves (Kiowa/Comanche), bead artist whose work is in the British Museum. She was featured in the PBS documentary, Craft in America.
- April Holder (Sauk and Fox/Tonkawa/Wichita), painting on fabric. Her father’s FBI tails actually stayed in the hospital when April was born in 1984.
- Alex Jacobs (Mohawk) painter, installation artist, and musician in Santa Fe.
- Saige LaFountain (Turtle Mountain Chippewa/Navajo) and Samuel LaFountain (Turtle Mountain Chippewa/Navajo) are brothers and award-winning artists. Saige is known for his bronze and stone sculptures and Samuel creates hand-stamped jewelry inlaid with an exotic array of stones; however, both will be creating experimental pieces in new media.
- America Meredith (Cherokee Nation) will exhibit mixed media paintings and sculpture.
- Leonard Peltier (Turtle Mountain Chippewa/Lakota), lithograph prints. The most prominent political prisoner in the United States, Peltier is currently in Lewisburg, Pennsylvania.
- Kevin and Valerie Pourier (Oglala Lakota), who live on the Pine Ridge Reservation, create polished buffalo horn carvings that are channeled inlaid with crushed gemstones. They marry tradition, aesthetics, and social commentary in his unique, utilitarian sculptures.
- Billy Soza Warsoldier (Cahuilla/Apache), Chicago Arts Institute and IAIA alumnus, successfully fought the California Department of Corrections for the right to not cut one’s hair for religious reasons.
- Stephen Wall (White Earth Chippewa-Seneca), creator of Technododems,which merge micro-technological artifacts with natural materials. Currently he is head of IAIA’s Indigenous Liberal Studies program and president of SWAIA’s board.
- Richard Ray Whitman (Yuchi/Pawnee) – a photographer, digital artist, videographer, actor and a longtime outspoken activist for Indigenous rights.
- Dwayne Wilcox (Oglala Lakota). Wilcox grew up on Pine Ridge and his historically informed ledger drawings offer humorous and biting critiques of contemporary society.

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Inside this issue:

- **State reps honor inspirational veteran**
- **Grievance Committee Chair recants signature**
- **Giago: The interpreter for Crazy Horse**

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NATIVE AMERICAN TIMES

VOLUME 16 • ISSUE 15 • PUBLISHED WEEKLY • APRIL 9, 2010

Osage Nation files for tax rehearing

By BLAKE LOEPP

TULSA, Okla. – The Osage Nation officially filed April 2 to seek rehearing by U.S. Tenth Circuit Court of Appeals following the court's decision last month to rule in favor of the Oklahoma Tax Commission.

The Osage Nation contends it has a federally recognized reservation which makes its tribal members living and working within the boundaries of the reservation, under federal law, exempt from paying state income taxes. The Oklahoma Tax Commission says the reservation was disestablished, but failed to identify clear language in any act of Congress which supports that claim.

"The Tenth Circuit panel improperly inferred Congressional intent to disestablish and terminate the boundaries of the Osage Indian Reservation despite any statutory language indicating that," Osage Nation Chief Jim Gray said. "This is unprecedented since neither the Supreme Court nor the Tenth Circuit has ever found diminishment of an Indian reservation without affirmative language of that intent within the body of the statute."

According to Osage Nation legal counsel, the US Supreme Court has consistently held that statutory language is the best evidence of Congressional intent, and until now, the federal courts have always ruled accordingly.

"In this case, the Tenth Circuit radically departs from Supreme Court and its own precedent by finding reservation disestablishment despite the absence of any statutory support," Gray said.

The Osage Nation has taken the position that rehearing is required based on the recklessness of this decision and its potential impact on reservation tribes around the country.

"It's very important for the court to seriously consider this opportunity to correct serious errors of law in its decision," Gray said. "This gives the court another chance to get it right."

Splintered Little Shell struggles against history

By MATTHEW BROWN

BILLINGS, Mont. (AP) – In their century-long battle against history, Montana's Little Shell Indians have been denied a homeland, deported to Canada and forced to live in rural shanty towns because whites and other Native Americans rejected them.

Now the scattered Little Shell Tribe of Chippewa faces possibly the biggest test of its resilience: After the government denied federal recognition last fall, political infighting has split the tribe's 4,300 members and left them at risk of cultural disintegration if they cannot settle on a common destiny.

"If all this continues, I don't know what the future will be," said tribal member Patricia Maki, 69, who runs an Indian education program in Great Falls. She said the tribe needs to do some healing, but isn't hopeful it will come anytime soon.

Maki is part of the faction that blames the upheaval on tribal president John Sinclair, a 54-year-old plow operator for the state Transportation Department.

Those detractors say Sinclair's leadership style – which they called autocratic – undercut the recognition petition just as that 31-year effort came to a head. As an example, they cite his decision to unenroll members of the opposition in the run-up to his

See **LITTLE SHELL** *Continued on Page 4*

Cobell: Settlement a stepping stone

By SHANNON DININNY

TOPPENISH, Wash. (AP) – American Indians must urge Congress to quickly sign off on a $3.4 billion settlement of a lawsuit against the federal government for swindling them out of royalties for oil, gas, grazing and other leases, the lead plaintiff said Tuesday.

"We've won some really huge victory. Will it fix anything? No, but it's a stepping stone," Elouise Cobell of Browning, Mont., said during a meeting on the settlement at Heritage University on the Yakama Indian Reservation. "We have made a tremendous impact on this government and the way our trust has been managed in the past."

The meeting was one of several planned across the Northwest this week by Cobell, a member of the Blackfeet Tribe, and her legal team. The deadline for Congress to approve the settlement was extended to April 16, and Cobell maintains further delays could terminate the deal.

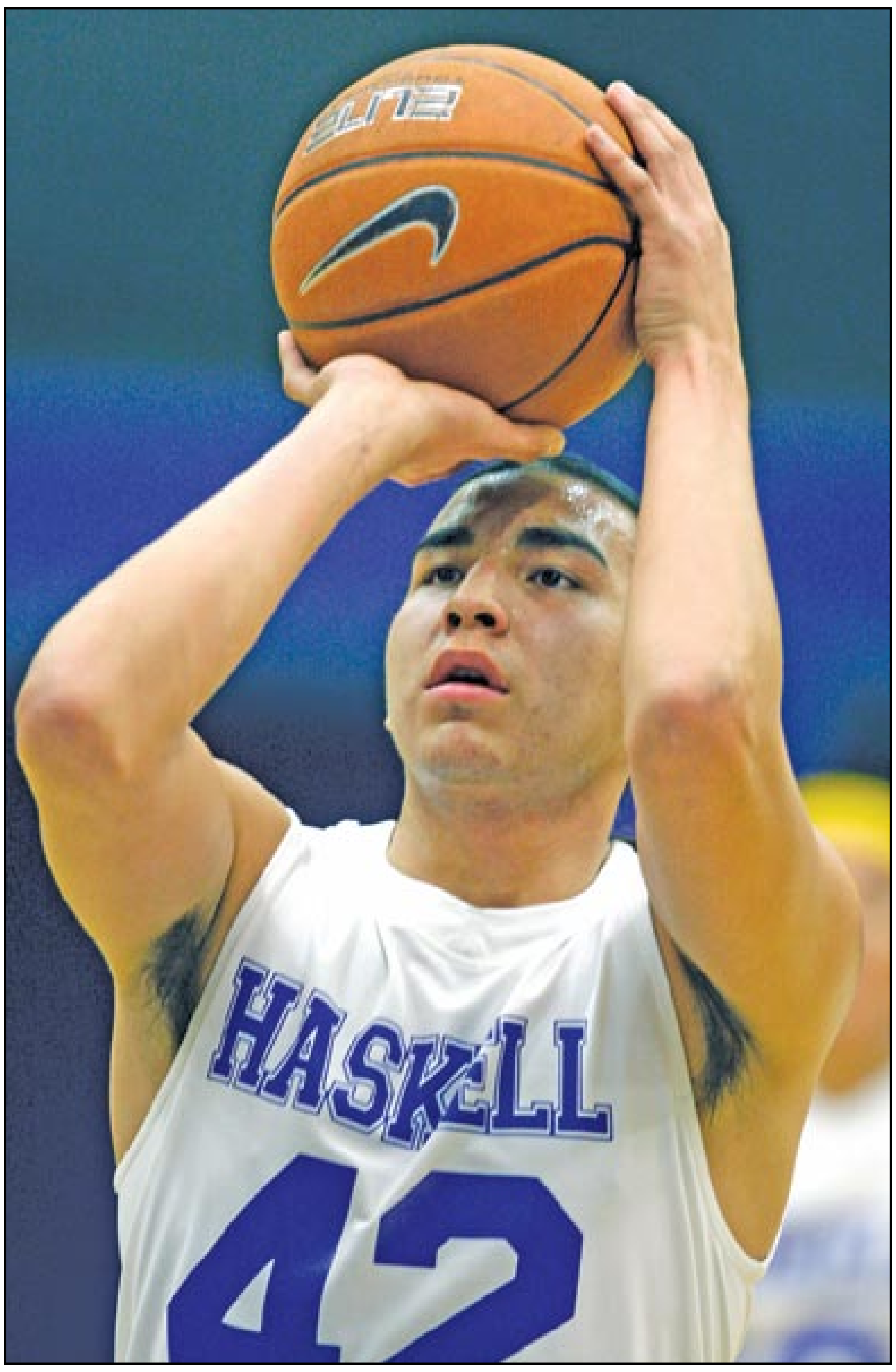
The Interior Department manages about 56 million acres of land and leases it for mining, grazing and oil and gas production. Money collected from those leases is distributed to more than 384,000 individual Indian accounts and about 2,700 tribal accounts.

The June 1996 lawsuit alleged the government had breached its responsibility to manage assets belonging to American Indians and refused to fix a flawed accounting system that led to the loss of billions of dollars.

Under the settlement agreement, the Interior Department would distribute $1.4 billion to more than 300,000 Indian tribe members to compensate them for historical accounting claims, and to resolve future claims. Most lawsuit participants would receive at least $1,500, and many would receive considerably more.

The government also would spend $2 bil-

See **COBELL** *Continued on Page 3*



In this photo taken on Friday, Feb. 12, 2010, Haskell forward D.J. Fish (42) shoots a free throw during a college basketball game against College of the Ozarks in Lawrence, Kansas. The NAIA school is federally funded and is the only four-year tribal college in the U.S., making it unique in college athletics. AP PHOTO / ORLIN WAGNER

A basketball oasis in the shadow of a powerhouse

By JOHN MARSHALL
AP Basketball Writer

LAWRENCE, Kan. (AP) – Far from the din of March Madness and a long way from the bright lights, Ted Juneau is searching basketball outposts.

He's got his eye on a 6-foot-9 difference-maker and recently encouraged him to visit. There's a potential transfer from a Minnesota junior college who could contribute right away. He works the phones, calling players he's heard about, listening to others seeking him out.

Occasionally, Juneau dips into Oklahoma to catch a few games and later this month he's planning to attend a tournament in Colorado.

In the most basic sense, Juneau is like every other college basketball coach on the recruiting trail.

Beneath the surface, his job is unlike any other.

Juneau's trail takes him to places like Rocky Boy, Mont., Navajo, N.M., and Tahlequah, Okla., not Chicago, Detroit or New York. His school doesn't offer athletic scholarships and has the resources for one, maybe two big recruiting trips a year. His recruits come from a tiny pool of people representing just 2 percent of the total U.S. population.

Juneau is the head coach at Haskell Indian Nations University, an oasis for Native American hoops players in the shadow of a college basketball powerhouse.

"It's truly a unique place," Juneau said. "It's a problem just having people know that Haskell's here and the opportunity that they have."

The opportunity many Native Americans can't find anywhere else.

Located just a few miles from the University of Kansas and its storied Jayhawks program, Haskell was founded in 1884 and has an enrollment of about 1,000 students, all of whom must be members of federally-recognized tribes. The NAIA school is federally funded and is the only four-year tribal college in the U.S., making it unique in college athletics.

The basketball team is filled with former Division II and III players, junior college transfers and Native American players who weren't heavily recruited out of high school.

The Indians play a version of the breakneck "rez" ball found on many reservations, with a wrinkle of set plays and an emphasis on defense added by Juneau, Danny Manning's former high school coach.

Their court is the floor from the 1988 NCAA championship game won by Danny and the Miracles at Kansas City's Kemper Arena, and they get plenty of help from the Jayhawks, including shoes from Manning and lockers from the football team.

The players share a common bond of heritage – even if they sometimes come from once-warring tribes – and the aspiration of trying to escape the sometimes sobering reality of reservation life.

"It's a real good opportunity to get their education and continue their basketball career," said Vince Chavez, a senior guard from the Chemehuevi tribe. "You can always

See **BASKETBALL** *Continued on Page 4*

From left, state Rep. Anastasia Pittman, Dixon Palmer Sr., family and friends and state Rep. Ken Luttrell.
PHOTO COURTESY KEN LUTTRELL

OK State Reps honor inspirational veteran

Submitted By KEN LUTTRELL
Native American Caucus Co-Chair

OKLAHOMA CITY – Each Monday during session, the Oklahoma House of Representatives honors a veteran by inviting him or her to come to the Capitol and open session by leading the House of Representatives in the Pledge of Allegiance. A citation and a flag that has been flown over the Capitol are presented to those veterans who so serve.

State Rep. Ken Luttrell, Co-Chair of the Native American Caucus, and state Rep. Anastasia Pittman, Native American Caucus Secretary, who are both members of the National Caucus of Native American State Legislators, were pleased to recognize Dixon Palmer, Sr., who served in the United States Army from 1943 to 1945. Palmer served in the 45th Division, which saw 511 combat days during World War II, and he served every one of those days. Palmer, who will be 90 years old this September, is the oldest member of the Kiowa Tribe to serve in WWII and the oldest member of the elite Kiowa Black Leggings Warrior Society.

"The state of Oklahoma holds our veterans in the highest esteem and greatly appreciates the sacrifices and contributions they have made to preserve our freedoms and way of life," Luttrell said.

Palmer has an impressive array of medals and honors to his credit, including the Europe-Africa-Middle East Campaign Medal with two Silver Stars, three Bronze Stars, the WWII Victory Medal, the WWII Army of Occupation Medal (Germany), the Armed Forces Expeditionary Medal, the National Defense Medal and the American Campaign Medal.

"Dixon Palmer served this country with honor and I am so proud to get this opportunity to recognize him," Pittman said.

Palmer's wife, son, grandchildren and co-workers of the Kiowa Black Leggings Warrior Society were also in attendance.

Echo Hawk acknowledges divisions at Haskell

LAWRENCE, Kan. (AP) – A federal official has acknowledged the "unsettling" divisions between faculty, staff and students at Haskell Indian Nations University, and said new leadership will help resolve the issues.

Assistant Interior Secretary Larry EchoHawk visited the campus in Lawrence on Thursday after Sen. Pat Roberts and others in the Kansas congressional delegation heard allegations against school leaders of cyber bullying, squandered federal funds, personnel issues and ethics violations.

EchoHawk said he believes the first step to resolving problems at Haskell is appointing a new director of the Bureau of Indian Education, who will help pick the next university president. A director will be named next week, he said.

In an emotional address, he spoke of the American Indian culture and Haskell's importance, pausing at times to fight back tears. He asked the several hundred students and faculty to "unify and be a part of a team" to get the campus on track.

George Tiger, president of the Haskell Board of Regents, said he was encouraged by EchoHawk's "long-overdue" visit to campus.

He took exception, however, with what he described as the "aggressive" actions of Roberts and Sen. Sam Brownback that prompted the visit in the first place.

"That aggressiveness needs to be used to get some funding," Tiger said. "That should be at the forefront of this."

Trouble began on the campus two years ago with a dispute between regents and university president Linda Warner, who is one of seven candidates for the Bureau of Indian Education director. One of the controversies stemmed from Warner's suggestion of a $1,000 fee per student to bolster the school's finances.

In September the bureau temporarily reassigned Warner to a school in New Mexico and then to duties in Oklahoma City. An acting president has been running the university in her absence.

A Navajo Nation first: community-owned apartments

SHIPROCK, N.M. (AP) – Almost 100 Navajo families have a new home after the opening of the $14 million Chaco River Apartments in Shiprock.

The community-owned complex is a first for the Navajo Nation and has 96 units. The apartments are operated by a nonprofit community board but a developer will continue to work as property management agent and co-owner.

Navajo Nation Vice President Ben Shelly said during last Thursday's ribbon-cutting ceremony that the tribe's population has grown and the apartment complex is a way to accommodate changing needs.

Funding came from the New Mexico Mortgage Finance Authority, the Rural Development Program of the U.S. Department of Agriculture and the Navajo Housing Authority.

Developers hope to use the Shiprock complex as a model for similar projects on the Navajo Nation.

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Quapaw Grievance Committee chair recants resolution signature

John Rader, who signed a March 20 Quapaw Grievance Resolution calling for an investigation of three Downstream Development Authority members, who are also on the tribe's Quapaw Business Committee, has asked that his name be taken off the document, stating he did not clearly understand what he was signing.

By LISA SNELL
Native American Times

QUAPAW, Okla. – In an April 1 letter to the Quapaw Business Committee, Quapaw Grievance Committee Chairman John Rader, one of three QGC members, wrote that the other two members have made misrepresentations to the press concerning QGC actions.

Rader states that one misrepresentation was that he resigned, which he states he has not. He also states that contrary to the claims by fellow QGC members – Mickey Wilson and Jim Greenfeather – the QGC has not conducted a formal meeting since October 2009.

"Certainly, the three elected members communicated and met for informal communications. However, I was careful not to call a meeting after I was advised in October 2009, that what I wanted did not matter as they intended to out vote me," Rader wrote.

Rader, who signed a March 20 Quapaw Grievance Resolution calling for an investigation of three Downstream Development Authority members, who are also on the tribe's Quapaw Business Committee, has asked that his name be taken off the document, stating he did not clearly understand what he was signing.

The resolution signed by Rader, Wilson and Greenfeather accuses DDA Chairman John Berrey, Vice Chairman Willis "J.R." Matthews Jr. and member George "Ranny" McWatters Jr. of personally profiting from their positions on the DDA, which manages the tribe's casino and hotel.

The 13-page resolution accuses Berrey, Matthews and McWatters of misconduct involving hundreds of thousands of tribal dollars.

However, Rader states in his letter that his committee is not licensed to address gaming issues and that a tribal law puts the Tribal Gaming Agency in charge of all gaming issues.

"The Tribal Gaming Agency appears to have, through numerous calls from Grievance Committee Members, taken all complaints of the Grievance Committee about gaming matters for investigation," Rader wrote.

According to his letter, Rader was satisfied with the proper nature of gaming actions of the DDA during a confidential review on March 19 and that a Quapaw Business Committee resolution indicated that DDA expenditures had been individually reviewed for elected officials by Business Committee members.

"With both Business Committee review and Tribal Gaming Agency review, I am confident Quapaw interests are well protected though outside formal Grievance Committee jurisdiction," Rader wrote.

In a public statement, Berrey said the people making the allegations against him, Matthews and McWatters, are working outside of the tribe's governing resolution and that the allegations themselves are "bits and pieces of our daily business."

Rader states in his letter that he refused to serve Business Committee members a request for a Quapaw Indian Council meeting and collected what he thought were all copies of the QGC request for the meeting to discuss the allegations.

Wilson and Greenfeather have issued a statement claiming that Berrey is suggesting a division of the QGC negates the charges of misconduct. In a March 31 statement, Wilson and Greenfeather state that Berrey's division argument does nothing to change the fact that there are numerous instances of misconduct and the Quapaw Indian Council needs to assemble to decide what to do about it.

Also in that statement, Wilson and Greenfeather state Berrey has not explained why he used his Downstream credit card to make thousands of dollars of purchases, including such things as vacation trips to Montana for fly fishing, expenses at the Super Bowl and other personal expenses.

Merlin Kent Jones Jr., Downstream Casino Chief Financial Officer, said it is the casino's policy that any personal expenses incurred on company credit cards by employees of the casino, including DDA members, be reimbursed to the casino.

According to an April 1 report, Jones said Berrey, Mathews and McWatters have reimbursed Downstream for all previously incurred personal expenses on company cards.

Clarification: After last week's story was published, new information came in clarifying the involvement of the Bureau of Indian Affairs. The original story stated the Bureau of Indian Affairs had given Quapaw's Business Committee Chairman John Berrey until April 19 to gather information to exonerate himself and two other members of the tribe's Downstream Development Authority of charges brought against them by the Quapaw Grievance Committee. The Native American Times was told that April 19 was the deadline for Berrey to call a meeting of the Quapaw General Council to hear the QGC report. The BIA did not issue the April 19 deadline. The agency will not become involved unless Berrey does not call the meeting 30 days after formally requested to do so by the QGC. The QGC may then request the assistance of the agency.

Kan. board to vote proposed Wichita-area casino

TOPEKA, Kan. (AP) – A state board expects to vote this week on a proposal for a state-owned casino south of Wichita.

The Lottery Gaming Facility Review Board's meeting is set for Tuesday in Topeka.

The board must decide whether to allow the Chisholm Creek partnership to go forward with its $225 million project near Mulvane, about 20 miles south of Wichita.

Chisholm Creek would build and manage the casino for the Kansas Lottery.

The partnership asked the board in December for time to revise an earlier plan because of potential competition from the Wyandotte Nation of northeast Oklahoma. The tribe is pursuing federal permission to build a casino north of Wichita.

Elouise Cobell stressed that the settlement will not solve the overall problem, including issues of Indians receiving fair-market value for land that may be sold and probates that still need to be settled.
FILE PHOTO

COBELL

Continued from Page 1

lion to buy back and consolidate tribal land broken up in previous generations. The program would allow individual tribal members to obtain cash payments for land interests divided among numerous family members and return the land to tribal control.

If cleared by Congress and a federal judge, the settlement would be the largest Indian claim ever approved against the U.S. government – exceeding the combined total of all previous settlements of Indian claims.

More than 100 people attended Tuesday's meeting. Some raised concerns that the settlement doesn't offer a long-term solution.

"This has been a problem for years and years. We shouldn't settle for pennies," said Lia Whitefoot, 56, an enrolled Yakama from Tacoma whose mother died six years ago without receiving payments due from trust lands.

"There's a sickness, and we're still ill from it. We're still going to be suffering from the same things. I may not get one penny out of the settlement, and I still want to see this problem get fixed," she said. "And I'm not satisfied."

Bill Dorris, an attorney for the plaintiffs, said participants may choose to opt out of the agreement, but he urged tribal members to be well-informed of their options going forward.

"If this bill dies now, we will never get back to something this good. I believe that in my heart. We have fought for 14 years. We have won many battles in court, only to have them reversed," he said. "Fifteen-hundred-dollars may not seem like a lot, but I have to tell you, it's $1,500 more than anyone else has been able to get."

Yakama tribal member Fidelia Andy, 64, said too many Indians are still waiting for their trust claims to be recognized by the federal government and won't even qualify for a part of the settlement.

"We're backed up on so many probates. There are people who should have been in the system years ago, but the government has not been paying attention for 30 years – longer than that, probably 40 years," Andy said. "It's a process that's continued to pile up and it's Indian-country wide."

Cobell stressed that the settlement will not solve the overall problem, including issues of Indians receiving fair-market value for land that may be sold and probates that still need to be settled.

"It's going to be up to us to continue to fight on," she said. "This won't be over with this settlement."

Additional meetings are scheduled Wednesday in Portland and Thursday in Seattle.

NATIVE AMERICAN TIMES

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Creek Nation festival scheduled for June

Submitted By CHEROKEE HICKS

Mark your calendars for the 36th Annual Muscogee (Creek) Nation Festival. The Festival is host to thousands of spectators and participants throughout the month of June and boasts exciting entertainment and numerous activities for the entire family to enjoy. This year's theme, "PUM ESTVLKE (Our People)," refers to the reason we hold a celebration annually.

The Festival begins with the Miss Muscogee Scholarship Pageant. The Miss and Jr. Miss Pageants will be held Friday, June 4 at 7:00 p.m. at the Henryetta High School Auditorium in Henryetta, OK. Witness the skills, talents, and beauty of our future leaders.

The Softball Slow Pitch Tournament bats off June 18-20 at the Claude Cox Omniplex just west of the intersection of Highway 75 & Loop 56 in Okmulgee, Okla. This weekend includes the annual slow pitch softball tournament and live entertainment at 7 p.m. Saturday evening.

The official Festival weekend kicks off with a ceremonial Stomp Dance on Thursday, June 24 at 7:30 p.m. on the campus of the Muscogee (Creek) Nation Complex on the southeast corner of the intersection of Highway 75 & Loop 56 in Okmulgee, Okla. Festival activities exhilarate through June 27 at the Claude Cox Omniplex, and include cultural demonstrations; an All-Indian rodeo; concerts featuring local and national acts; sports tournaments; arts & crafts; food vendors; a parade through historic downtown Okmulgee; a children's fun fair and much more. All events are FREE and EVERYONE is welcome.

As with any major event, parking can be complex; therefore, there will be SHUTTLE PARKING again this year. Park at the MCN Housing Division parking lot or the parking lot east of the Mound at the MCN Complex. Shuttles are scheduled to run every 20 minutes beginning after 5 p.m. on Friday, June 25 & after noon on Saturday, June 26.

Join us for this momentous and time-honored gathering and enjoy meeting old friends and new acquaintances. Place a float in the parade and advertise your program or company or choose to be a sponsor at any level.

For a complete listing of times, events and contacts, visit the Festival section of the Muscogee (Creek) Nation's official website www.muscogeenation-nsn.gov.

The Muscogee (Creek) Nation Festival is a collaborative effort of the departments and entities of the Muscogee (Creek) Nation with operations overseen by the office of Tourism & Recreation.

For more information, call (918) 732-7992, (800) 482-1979, or e-mail tourism@muscogeenation-nsn.gov.

Run a 5K to support local teachers

Submitted By TIM LANDES

ROLAND, Okla. – Tie your sneakers and stretch those muscles. Cherokee Casino Roland is hosting the Ranger Round-Up 5K on Saturday, April 10, to help support Roland's teachers.

The Ranger Round-Up is a USA Track & Field certified and sanctioned event, with timing being conducted by Glenn's Racing. Awards will be given to the top male and female winners in each standard age group.

The fun run begins at 9 a.m., and the 5K starts at 9:15 a.m. The cost is $25 for each runner, and free race shirts will be provided while supplies last. Registration begins at 8 a.m.

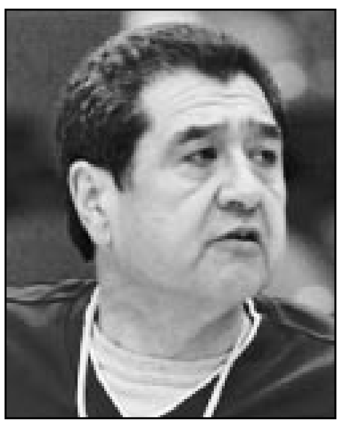
The race is being conducted by the education committee of the Roland Area Chamber of Commerce. All proceeds from the Ranger Round-Up will be put into an account that allows local teachers to apply for grants.

For more information on the race, please contact Lori Wiggins, race director, at 479-462-9441.

Cherokee Casino Roland is located off of Interstate 40 and U.S. Highway 64. For more information, please visit www.Cherokeestarrewards.com or call (800) 256-2338.

BASKETBALL

Continued from Page 1


Ted Juneau

branch out after this if you want to. Pretty much after high school on the rez, it's a dead end after that. If you come here and you try to better yourself, it's going to be better for you in the long run."

It's not an easy transition.

Life on a reservation is often a closed circle, with huge, close-knit families providing a support system that spreads over the tribe like a warm blanket.

Many Native American basketball players have tried to leave the circle, only to feel like outcasts because of how they look, their language, beliefs and customs. They often return home and give up on basketball forever.

Dominick Clichee is one of the few who made it out and stayed.

The senior from the Navajo tribe in New Mexico earned a spot at Division III Clark University in Worcester, Mass., and played two seasons there before transferring to Haskell. The transition was difficult, but Clichee stuck it out, transferring only after the Clark coach who recruited him left for another job.

"Everyone back home is pretty much my family, so I grew up with family cookouts every weekend, everybody coming over – my aunties, uncles – then to get put out there where I didn't know anybody except my coaches and my teammates, that was a big culture shock," he said. "But that's where I pride myself on being who I am because I was able to go through that and stay there, finish out and have a successful academic career."

According to a recent Bureau of Indian Affairs report, the national unemployment rate for Native Americans is 49 percent, with 29 percent falling below the poverty line. The graduation rate at many reservations is below 50 percent, the dropout rate as high as 90 percent.

The players at Haskell are a guiding light to an oasis, an opportunity to escape the reservation while still living among other Natives.

"When I was coming out of Montana, I was still pretty well known and I'm doing well, still going to school," said D.J. Fish, a 6-foot-5 forward from East Glacier. "It shows people that you can leave and be able to stay a while and actually do it. If you see somebody else do it, you know you can do it."

The problem for Juneau is getting the players to take the initial leap.

Many Native American players are ill-prepared for life off the reservation. Some stay for family, others want to avoid the why-would-you-go-there scorn of their people. Others don't have the educational background to continue on to college.

Juneau has little money or time for travel to see recruits and no scholarships to offer, other than the financial aid given to every Haskell student.

So as the rest of the college basketball goes mad about March, Juneau sits in his office inside the Coffin Complex, phoning recruits, returning calls from potential players, communicating on Facebook, doing whatever he can to spread the word of Haskell to basketball's outposts.

"A lot of our recruiting becomes word of mouth, kids contacting us, us encouraging kids to come to school here regardless of whether they play basketball or not," Juneau said. "It's not always easy, but we find a way to make it work."

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Haskell athletics on the Net: http://www.haskell.edu/athletics/index.php

Indians fare poorly in probation system

By RUPA SHENOY
Minnesota Public Radio

MINNEAPOLIS, Minn. (AP) – Steven Rock says there's nothing his first probation officer could have done. He wasn't going to listen.

"She was never hard or anything; she just wanted me to succeed, but I was too hardheaded," Rock said.

Both of Rock's parents grew up on the White Earth reservation. They moved to Minneapolis and Rock grew up on the city's south side.

"Then I see my friends, my cousins, my family members selling narcotics. So I said, 'Man, I'm going to get into that,'" Rock said.

By the age of twenty, Rock was selling drugs and getting into drunken fights. In 2004, he was convicted of criminal sexual conduct and sentenced to probation.

His probation officer put him in a halfway house that doubled as a rehabilitation program for alcoholics. Rock broke curfew. He got drunk. He missed therapy. After three violations, his probation officer sent him to prison.

New numbers show American Indians continue to fare poorly in Minnesota's probation system. About 12,000 people are sentenced to felony probation in Minnesota every year. Six percent are American Indian.

While Indian offenders make up a relatively small part of the Minnesota judicial system, one in five American Indians fail probation and are sent to prison.

It's a story that John Poupart knows well.

"I've lived through all this stuff," he said. "I was a drunk. I was an alcoholic."

Poupart is founder and president of the American Indian Policy Center, and a former ombudsman for the Minnesota Department of Corrections. He said probation officers underestimate the distrust many Indians have for the justice system or the role culture plays in their lives.

"There's a gap between probation officers and American Indian people," he said. "Probation officers in general lack the knowledge, the cultural knowledge, of Indians and their communities."

It can be as simple as understanding that, for example, in many Indian traditions, people don't look elders in the eye out of respect.

Dawn Paro, with the American Indian Opportunities Industrialization Center in Minneapolis, said people working with Indian probationers have to know enough to tell them employers want eye contact during a job interview.

But Paro knows that American Indian probationers won't respond well if they feel they're being judged on stereotypes.

"That's what I hear a lot: 'These people intimidate me,'" she said. "How's that going to help them if they're constantly told they're no good?"

American Indian communities have created culturally sensitive programs to work with offenders. In traditional justice circles, elders decide how a criminal will pay their debt to the community and victims.

"They work really well," Paro said. "Ideally if we could get funding for that it would be helpful."

Probation officers in Mille Lacs County have participated in those circles. County Probations Chief Warren Liepitz said he sends most American Indian probationers to programs run by the local tribe.

"Chemical dependency programs that are staffed by Native American workers – that makes sometimes an inroad that isn't going to happen somewhere else," Liepitz said.

The numbers don't necessarily bear that out. One-third of American Indian probationers in Mille Lacs county had their probations revoked between 2001 and 2008 – the most recent data available – compared to one-fifth in the metro area.

But Steven Rock maintains culture has made the difference in his case. While in Lino Lakes prison, an older Ojibwe inmate taught him some of his language and traditions.

Rock is now 26 and has been out of prison for nearly a year.

"I've still got a lot to learn," he said.

Rock said he's getting along with his current probation officer. He said Indian traditions have given him an identity and pride that he believes will keep him from reoffending.

"It's kind of lonely ... not having a family member to talk to, but I've got to understand that they've got to learn on their own," he said.

Rock said American Indians have to learn to work with the justice system even if it doesn't adapt to their culture.

"Life's a struggle and you have to learn the difficulties of it."

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Information from: Minnesota Public Radio News, http://www.mpr.org

LITTLE SHELL

Continued from Page 1

re-election last year.

Opponents held an election earlier this month, choosing as their chairman Great Falls businessman John Gilbert.

Sinclair meanwhile says some of his chief critics lack the blood quantum to qualify as tribal members.

He issued warnings that voters in the rogue election could become victims of identity theft. And he charged the opposition, the Little Shell Chippewa Alliance, with stealing tribal enrollment documents.

His opponents also hold Sinclair responsible for the recent suspension of almost $900,000 in grants and stimulus money for the tribe. State audits determined Sinclair and his staff had failed to properly account for past spending.

The loss of funds forced the tribe to cut back from five employees to just one.

Sinclair acknowledges mistakes, but says his opponents are risking any chance at sovereignty for the tribe through their appeals for outside intervention. If any government entity stepped in, he said, it would be a "death knell" for the tribe.

Arlinda Locklear, a Washington, D.C. attorney assisting the tribe with its federal recognition effort, said it's no surprise the Little Shell looked inward for blame after losing their recognition bid.

But she said the real culprit was the Department of Interior, which issued the October denial. That sentiment was shared by Jack Campisi, a retired Wellesley College professor and expert on the federal recognition process.

"It's the government that screwed up this one," he said.

Campisi worked with the Little Shell on the early stages of their petition. He said bureaucrats within Interior did not know what to make of the Little Shell's nomadic history, which lacked the paper trail the government relies on for recognition decisions.

"The Little Shell is a tragedy. They continued to operate as a people who are not locked to one piece of land and that's been held against them," Campisi said.

Interior officials said recognition parameters set by Congress compelled the agency to reject the Little Shell – even though the tribe met most of the government's criteria.

The tribe's ancestors, led by Chief Little Shell, were followers of the great bison herds that once roamed much of North America.

That was before large numbers of European settlers arrived on the Great Plains in the 1800s. By the close of the century bison were nearly extinct and the U.S. government was drawing lines on the map to confine Plains Indians to reservations.

When related bands of Chippewa struck a treaty with the government, Chief Little Shell and his followers were carved out. They wandered west, eventually settling in small towns and reservations across Montana.

Anthropologists who study the Little Shell say its nomadic traditions helped the tribe's members stay connected over vast distances. But those distances also worked against the tribe, including when members intermarried with Canadian fur trappers after being deported to Canada.

As a result, tribal members were rejected by whites who regarded them as Indians and by Indians who regarded them as half-white.

What kept the tribe united, said anthropologist William Starna, were stories about its history and culture passed down through generations. Starna said he expected those common threads to again hold the Little Shell together in the wake of the recognition decision.

Still, it would take compromise to heal the political rift – and so far neither side is giving in.

Montana Gov. Brian Schweitzer, leaders of others tribes and the federal courts have all declined pleas to intervene.

The winner of the opposition chairman election, John Gilbert, said he wants state officials to pressure Sinclair into relinquishing power.

Sinclair, meanwhile, wants to form a tribunal and put members of the opposition on trial. He rejected the notion that the tribe's future hangs in the balance.

"It's not like you joined the Moose Lodge and everybody quits and is going to stop being a Moose," Sinclair said. "We just endure. That's the way it's always been."

Commentary

His great grandfather was the interpreter for Crazy Horse

By TIM GIAGO
(Nanwica Kciji)
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James Willard "Heavy" Garnette is my first cousin. He is a veteran who served in the United States Navy during the Korean War and he is the great grandson of William "Billy" Garnette, an Iyeska (interpreter) for the Oglala Sioux Tribe and the only interpreter the Lakota warrior Crazy Horse trusted.

Of Billy Garnette Crazy Horse said, "He is the only one who will tell my words straight," and when it came time to speak to the authorities, Crazy Horse demanded that Billy Garnette serve as his interpreter, according to the Garnette archives.

Heavy got his nickname when he was a small boy living on the family allotment at Potato Creek. He wasn't a fat boy, but he had a moon-shaped face so his father Henry tagged him with the moniker "Heavy" and it stuck with him from then on.

Heavy's father, Henry, was also a fighter like his father before him. He and Ellen Janis, a Lakota lady from Pejuta Haka, Medicine Root (Kyle) on the Pine Ridge Reservation, lost their allotted lands when the United States decided it needed a place to practice dropping bombs from bombers at Rapid City Air Force Base (now Ellsworth). They gave the residents of "Spud" Creek, as the locals called it, just a few weeks to move off of their lands and take what little they could carry. Most of the residents were ranchers and farmers and they had little time to round up their cattle and horses, so little time that many had to leave their animals behind. The Air Force was standing by with their fingers on the trigger.

Stop and think about that. Henry Garnette and the Janis family were American citizens who happened to be living on their homeland Indian reservation as World War II started. They were told that after the war they would have their lands returned. Of course, they didn't know that when the federal government takes over anything it is a near impossibility to get it back. After the war ended Henry, Ellen Janis and other Lakota that had been evicted from their lands went to the government to get their lands back. Their lands had now been named "The Bombing Range."

Most had lost everything. Their homes had been bombed and machine gunned. The cattle and horses they could not gather before their eviction had become targets for the guns and the bombs of the U. S. Air Force. Unexploded bombs and heavy caliber bullets were buried under the earth of the lands. And when or if they got their land back, it would take years for the demolition experts to clear the land of unexploded bombs and bullets.

The fight went on for many costly years for Henry and Ellen, but they took their fight to Congress with an elected representative named E.Y. Berry in their corner and they eventually won back the right to live on their own land, unexploded bombs and all.

As a young man Heavy watched his father and his mother Grace (Giago) Garnette carry on this epic battle with the United States and never realized what great and brave parents he had. He went back to high school at the Holy Rosary Indian Mission after he returned from the Navy and earned his high school diploma. In a way Heavy and I both graduated from Holy Rosary because I passed my G.E.D. test in Sasebo, Japan and my certificate of graduation was recognized as authentic by the Jesuits at Holy Rosary.

Heavy and I drove out to Livermore, California as young Navy veterans and got jobs working for a construction company building houses. After a summer of hard work, Heavy got lonesome for the reservation and returned home. He got married and a couple of months later he was involved in a horrific automobile accident near Martin, S. D., that killed his wife and his unborn child and left him paralyzed from the waist down. A drunken driver ran a stop sign and plowed into Heavy's car.

I owned a Winchell's Donut franchise in Las Vegas, Nevada at the time so I brought Heavy and his brother Darrell out to Vegas and build a special walker for Heavy to use and I taught him and Darrell to be bakers. They turned out to be a terrific bakes.

Heavy eventually returned to South Dakota, became a born-again-Catholic and is now a deacon in the Church. His brother Darrell fell in love and married one of my employees named Ruby, settled down and is now retired and is still living in Las Vegas.

James Willard Garnette proved to me that he had the courage of his great grandfather "Billy" and the determination of his father Henry. He survived the horrible circumstances that he said he brought upon himself and although still paralyzed, he has made himself a useful member of his church and has spent the past years working with alcoholics and other victims of automobile accidents.

Tim Giago

When I talked to him this week he said God is his companion and inspiration and if that is what made him whole again, more power to him..

(Tim Giago, an Oglala Lakota, is the publisher of Native Sun News. He founded Indian Country Today weekly newspaper in South Dakota and took it national before selling it. His book Children Left Behind was awarded the Bronze Medal by Independent Book Publishers. Giago was inducted into the South Dakota Newspaper Hall of Fame in 2007. He can be reached at editor@nsweekly.com)

Public Health Week suggests 'Start Small, Think Big'

By PAMELA CHARBONEAU
Oklahoma State Dept. of Health

National Public Health Week, April 5-11, is the perfect time to encourage family, friends and neighbors to work together to help make Oklahoma a healthier state. Small commitments to health, wellness and injury prevention can have a big impact when they are spread throughout an entire family and community.

"While health care reform has certainly captured much attention in the last year, real health reform starts when all of us make that personal commitment to improve our health," said State Health Commissioner Dr. Terry Cline. "Health improvements can only come about when we shift from a system of sick care to one that is focused on the prevention of disease and injury. Whether you take small steps like trying a new healthy recipe, going for a short walk, or making sure your child is wearing a helmet when riding a bike – or if you decide to make a major behavior change like stopping smoking – these practices can ultimately result in changes that will improve our state's health outcomes."

While it's no secret that Oklahomans struggle with obesity, child health issues and tobacco use, Cline noted that there is now an organized effort in place through the Oklahoma Health Improvement Plan to make the changes necessary to overcome those obstacles keeping Oklahoma from becoming a healthier state. The Oklahoma Health Improvement Plan, launched last December, outlines numerous key priorities and outcomes that support health improvements. The plan was mandated by the Oklahoma Legislature in 2008. To view a copy of the plan, visit www.health.ok.gov.

"Every Oklahoman has a stake and a role in improving our state health outcomes," Cline emphasized. "If Oklahoma was able to simply match the national average in health status indicators, 5,320 Oklahoma lives would be saved every year."

In addition to making small health changes at home, Cline encouraged Oklahomans to consider getting involved in community programs that encourage weight loss or that support safe walking paths and bike trails. Citizens can also be supportive of those school programs that require more physical education and that are working to offer healthier and nutritious meals.

"By working together to eat better, move more, and be tobacco free, we can improve our state's health one person, one family, and one community at a time," Cline said.

National Public Health Week is sponsored annually by the American Public Health Association to celebrate the role of public health in communities throughout the nation. For information about public health programs in your area, contact your local county health department.

The viewpoints expressed in columns and letters are the opinions of the writers and not necessarily the opinion or viewpoint of the Native American Times publisher or staff. Letters to the editor are welcome and may be submitted via e-mail to editor@nativetimes.com. To be published, we require you provide your name, tribal affiliation and city of residence.

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NATIVE SUN NEWS

EVENTS

Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.

The Muscogee (Creek) Nation Festival Committee is now accepting applications for the Muscogee (Creek) Nation Festival Parade. For more information, call 918.732.7992 or 800.482.1979, e-mail tourism@muscogeenation-nsn.gov or visit the Festival Events section at www.muscogeenation-nsn.gov

1st and 3rd Thursdays

The Native Nations Youth Council (NNYC) will hold meetings every first and third Thursday of each month from 6:30pm-8:30pm @ the Youth Services of Tulsa Activity Center on 311 S. Madison (on 3rd just west of Peoria). Join us and learn how to become a part of the now forming NNYC drum group. See you there!
Info Call: Jiles Pourier (918) 382-2200

Through-August 31

"It's All About Me: A Numunuu Children's Exhibit featuring art and photography by Comanche Children. At the Comanche National Museum and Cultural Center, 701 NW Ferris Avenue, Lawton, OK. Opening Reception March 18, 1:06 pm to 3:06 pm. Free admission. For more info: www.comanchemuseum.com.

April 8

Celebrating Healthy Nations 6:30-9:30
National Center for Employee Development Conference Center & Hotel
2801 State Highway 9 East
Norman, OK for more information contact: Cassandra Thompson
cassandra.thompson@creekhealth.org
or 918-623-1189

April 9

Cherokee Story Tellers Hastings Shade Memorial Storytelling Night, 7:00 p.m. at the Coleman Theater, Miami, Okla. Doors open at 6:30 with Cherokee singing and other musical guests. Admission is free.

April 9

Stillwater Public Schools Indian Education Benefit Indian Taco Dinner at
First Presbyterian Church, 524 S. Duncan
Stillwater, OK. Tickets at door; $7.00
Need info call; 405-707-5401

April 10

Ponca Gourd Dance Society 7th Annual Spring Gourd Dance dedicated to the memory of the late Ed Heidlage at the Ponca Cultural Building, White Eagle, OK (5 mi. south of Ponca City, ½ mi. west) For more information, contact Wilkie Eagle at 580.268.3313

April 10

Oklahoma City University 4th Annual Spring Powwow Contest
2501 N. Blackwelder Dr, Oklahoma City, OK 73106
NW corner of Florida Ave. & NW 27th St inside the Freede Center
Doors open at 12 pm, Gourd Dance at 2pm, Dinner at 5pm, Gourd Dance 6pm & Grand Entry at 7pm. Info call 405-208-5750

April 10

Osage Nation Head Start Benefit Dance at Central Elementary Gym, 710 S. Osage, Skiatook, Okla. Contests, cake walk, raffles. Info call Terri Buffalohead
918-699-5471

April 10-11

All Nations Native American Pow Wow at Agri Business Building, 712 W. Washington Ave., Arkansas City, Kansas. Info call (620) 442-7984. Vendors call (620) 442-2113.

April 11

Benefit handgame for the Comanche Nation College Student Government Association, beginning at noon with a free-for-all game. Registration for teams ends at 2 p.m. CNC campus, 1608 S.W. 9th in Lawton. Concessions and raffles. Entry fee for teams is $50. More info call Comanche Nation College at 580-591-0203.

April 16

Indian Taco Sale fundraiser for Thunder Road Theater Company 10 am until 5 pm. at Tulsa Creek Indian Community Center, 8611 S. Union Avenue Tulsa, OK. Visit web.me.com/thunderroadtheater for more information about this fundraiser and TRT's upcoming events

April 17

Azalea Powwow, 425 Boston
Muskogee, Okla., 918-684-6363

April 23

Native American Warriors Society Benefit Indian Taco Sale at Southeast Free Will Baptist Church, 1801 S Garnett Rd. (21st & Garnett).To place an order you can contact Janene Alford at 344-1270 (C), or if you have a group order contact Dianne Guthrie at 895-6385 (H).

April 30

TICAR Tulsa Indian Coalition Against Racism invites all American Indian Artists who express the issues that affect our people and communities - displacement, misappropriation, landruns, mascots - through their talents in their art to join our art show April 30. Events include a benefit dinner, special guest speakers, tribal fashions show and more. For more info or to reserve your booth, e-mail TICAR49@MSN.COM

May 1

Bixby High School Indian Heritage Club Powwow at Bixby H.S. Gym, 601 S. Riverview, Bixby, Okla. Gourd Dancing at 2:30 p.m. Grand Entry at 6:30 p.m. For more information call Tina Francis (918)366-2335 Office (918)557-3478 Cell or (918)760-3039

May 1

Native American Warrior Society Benefit Gourd Dance at the Glenpool Creek Nation Community Center, 13839 S. Casper St., Glenpool, OK. Call Dwayne Cahwee at 918-361-8457 (C) or 918-289-0433 (H) after 5pm, or Janene Alford at 918-344-1270 (C).

May 2

All Nations Indian Youth Contest Powwow at United Aerospace Workers Hall, 1414 N. Memorial, Tulsa, Okla. Gourd Dancing at 2pm. Free Admission. For more info call (918)760-3039.

May 2

Oklahoma Federation of Indian Women Pow-Wow at the Irving Recreation Center, 125 Vicksburg Ave., Norman, Oklahoma
Gourd Dance starts at 1pm - Supper at 5pm - War Dance after supper break
For more information contact Wehnona Stabler at 918-440-2144 or visit our website at OFIW.org

May 8

Restoring Harmony Powwow at Tulsa West Side YMCA, 5400 South Olympia Avenue, Tulsa, Okla. 10 a.m. Awareness Walk - Gourd Dancing at Noon - Grand Entry at 6pm. Contact: Tamara Newcomb, (918) 382-2205 tnewcomb@ihcrc.org

May 8-9

Keeper of the Plains annual powwow at the Mid-America All-Indian Center, 650 N. Seneca, Wichita, Kansas. Dance begins at 1:00 p.m. Vendors welcome. Info call 316-706-9242

May 15

Indian Women's Pocahontas Club's Annual Picnic "Honoring our Veterans" Will Rogers Rodeo Clubhouse in Claremore, Okla. Starts at 10:30 am. Info call: 918-283-1588

May 21

Tinker Inter-Tribal Council Golf Tournament Deadline for team entry: 14 May 10
Limited to the first 120 entrants
Registration must be paid in advance
POCs: Carla Hill, 734-2300
Jim Celcer, 734-9490
Marsha Lena, 734-4154
Corene Chakenatho, 734-7366
For Info: tribalcouncil@sbcglobal.net

May 22

Day-Ohn-Day 5k Run & Walk 8 a.m. at 21st & Riverside. Pre-registration: Runner's World, 4329 S. Peoria Tulsa, OK (May 17th thru 21st) Or mail to: 7715 E 25 PL, Tulsa, OK 74129 $18 with shirt * $15 without shirt * Race day $20 Registration begins on race day at 6:30 am. Also, 2nd annual Chief's Challenge! Award given to tribal leader who participates & promotes a healthy lifestyle. Details www.tulsapowwow.org * tici@tulsapowwow.org * Rob Anquoe (918) 671-2417

June 4-5

Miami Nation Tribal Powwow
Fairgrounds, Miami, Okla.
918-542-1445

June 11

126th Chilocco Indian School reunion at the Embassy Suites, 1815 S. Meridian in Oklahoma City. The Golden Class of 1960 will celebrate its 50th anniversary and be recognized during the banquet. Chiloccoans and Class of 1960 may contact Betty Brown Jones at 405 392-5536, or Jim Baker at 405 377-6826.

June 12

Tinker Inter-Tribal Council Powwow
Joe Barnes Regional Park
Midwest City, Okla.
405-733-3587

June 18-20

The Muscogee (Creek) Nation Festival Slow Pitch Softball Tournament at Claude Cox Omniplex, Okmulgee, OK
For more information call 918.732.7992 or visit www.muscogeenation-nsn.gov

June 18-20

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Cox Convention Center
Downtown Oklahoma City
405-427-5228
www.redearth.org

June 18

Red Earth Parade Downtown Oklahoma City 405-427-5228 www.redearth.org

June 24-27

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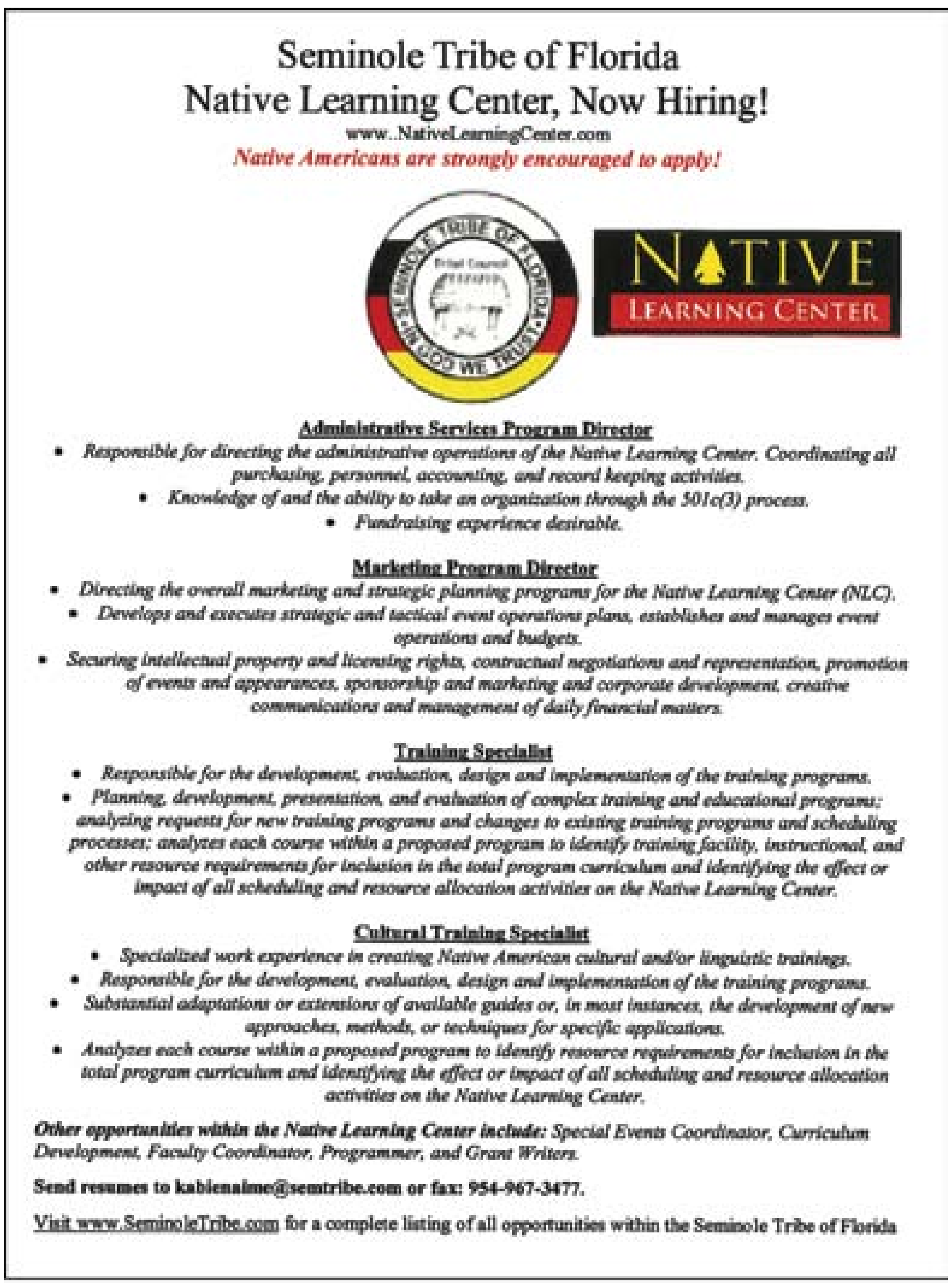

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- *Analyzes each course within a proposed program to identify resource requirements for inclusion in the total program curriculum and identifying the effect or impact of all scheduling and resource allocation activities on the Native Learning Center.*

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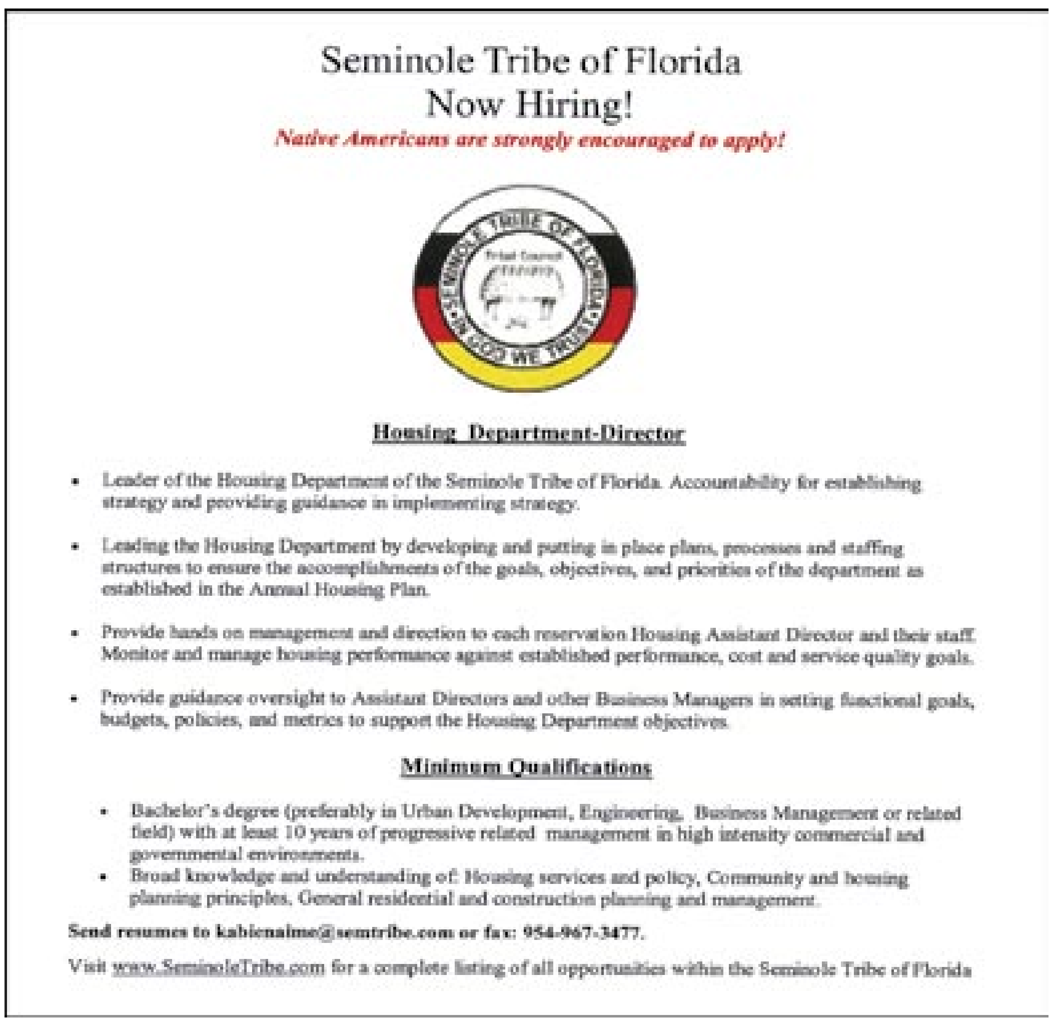

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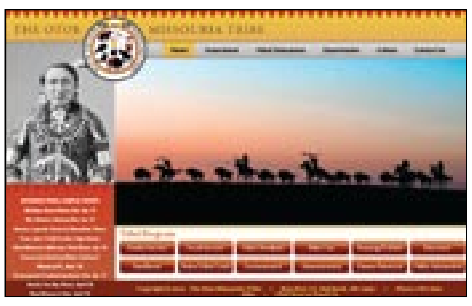
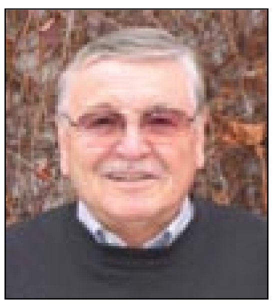
Inside this issue:

- Web site connects citizens, tribe
- Creeks seek ownership of council house
- Giago: Settlement fund tops $1 billion





TODAY'S INDEPENDENT INDIAN NEWS
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NATIVE AMERICAN TIMES

VOLUME 16 • ISSUE 16 • PUBLISHED WEEKLY • APRIL 16, 2010

Donadagohvi, Wilma

By JoKAY DOWELL
Native American Times

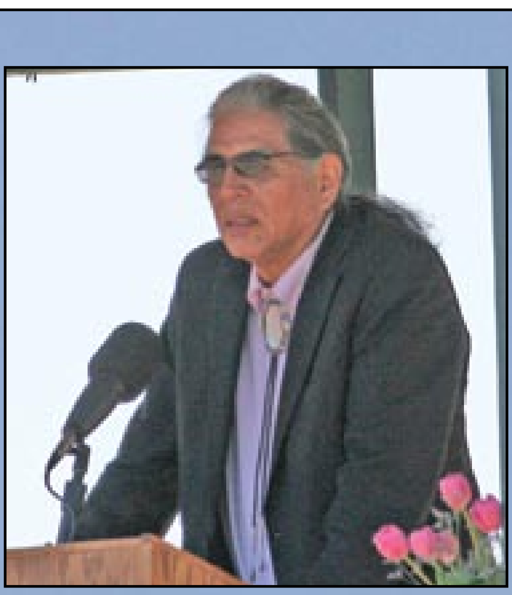
TAHLEQUAH – While Cherokee stomp dance songs floated on the breeze, hundreds of people filled the Cherokee Nation Cultural Grounds arena on Saturday to pay respect and celebrate the life of Wilma Pearl Mankiller, the first female chief of the Cherokee Nation who lost her battle with pancreatic cancer on April 6.

The service, planned by Mankiller with her family during her last days, featured songs sung by her granddaughter Bryanna Olaya, a Kiowa drum and the Kiowa Black Leggings Warriors Society. Traditional representatives of the Haudenosaunee, Six Nations, or Iroquois Confederacy, shared with the crowd a traditional thanksgiving drink made from strawberries, symbolic of Mankiller's journey along the Milky Way, enjoying the luscious springtime fruit with the Creator upon arrival to the Spirit World.

Statements from around the world, including that of President Barack Obama, former President Bill Clinton and Secretary of State Hillary Clinton, Sec. of the Interior Ken Salazar and others were read throughout the 3-hour program.

Friend and colleague Jay Hannah noted the family, friends, colleagues and dignitaries, including Oklahoma Governor Brad Henry,

See **WILMA** *Continued on Page 4*



Photos clockwise from top left: Charlie Soap shares some favorite memories of his wife. Daughters Felicia Olaya and Gina Olaya remember their mother. Women's rights advocate Gloria Steinem eulogizes the fallen leader. A mourner wipes away tears. Oklahoma tribal leaders attend Mankiller's memorial service, including, from left to right, Osage Chief Jim Gray, Muscogee (Creek) Chief A.D. Ellis and Chickasaw Nation Governor Bill Anoatubby. PHOTOS BY LISA SNELL

Wilma Mankiller: November 18, 1945 - April 6, 2010

Judge OKs 'final' delay in $3.4B Cobell lawsuit

By MATTHEW DALY

WASHINGTON (AP) – A judge has granted more time for Congress to approve a $3.4 billion settlement against the government for swindling Indian tribes out of royalties for oil, gas and grazing leases.

But U.S. District Judge James Robertson warned that the latest delay – which moves the deadline for congressional action from April 16 to May 28 – is the last he will approve. The delay is the third since the settlement was reached in December.

"From where I sit, the settlement appears to be a win-win proposition," Robertson said at a court hearing Thursday. "It needs to get done."

If Congress does not confirm the settlement by mid-May, Robertson said, he will order Interior Secretary Ken Salazar and other top officials to appear before him to explain why.

The proposed settlement, which would end a 14-year legal case, calls for the Interior Department to distribute $1.4 billion to more than 300,000 Indian tribe members across nearly all 50 states. The government also would also have to spend $2 billion to buy back and consolidate tribal land broken up in previous generations and create a $60 million Indian Education Scholarship fund.

Most lawsuit participants would receive at least $1,500, and many would receive considerably more.

If cleared by Congress and Robertson, the settlement would be the largest Indian claim ever approved against the U.S. government, exceeding the combined total of all previous settlements of Indian claims.

Deputy Interior Secretary David Hayes called the proposed settlement historic and said it represents "an opportunity to turn the page on a period of history" in which the federal government did not meet its legal or moral obligation to Indian tribes.

The Interior Department manages about 56 million acres of land and leases it for mining, grazing and oil and gas production. Money collected from those leases is distributed to more than 384,000 individual Indian accounts and about 2,700 tribal accounts.

The 1996 lawsuit filed by Elouise Cobell, a member of the Blackfeet Tribe from Montana, alleged the government had breached its responsibility to manage assets belonging to American Indians and had refused to fix a flawed accounting system that led to the loss of billions of dollars.

Keith Harper, one of Cobell's lawyers, said the settlement "is a win for our trust beneficiaries, a win for Indian country, and it turns the page on a problematic past."

Cobell and others involved in the case are disappointed that Congress has not yet acted, Harper said, but are confident that approval is imminent.

Under the deal, Harper and other lawyers would be paid between $50 million and $100 million. Cobell and three other plaintiffs could receive up to $15 million to reimburse them for expenses paid.

Some Indian leaders have complained that the settlement favors the government and the Cobell team.

Richard Monette, a law professor at the University of Wisconsin and former chairman of the Turtle Mountain Band of Chippewa Indians, said at a public hearing last month that, if enacted, the proposed Cobell settlement "will itself be a breach of trust."

See **COBELL** *Continued on Page 2*

DOI unveils first Open Government Plan

WASHINGTON – The Department of the Interior April 7 unveiled its first DOI Open Government Plan, detailing how the department will improve transparency and integrate public participation and collaboration into its activities.

"President Obama has charged us with using technology to create a more honest government that is more accountable to the American people" said Secretary of the Interior Ken Salazar. "I'm proud that our plan does this by taking proactive, measurable steps to make Interior more transparent and more accessible. Citizen engagement has long been a hallmark of the Department of the Interior, but full adoption of the open government plan has catalyzed us to make changes in culture and policy as well as in technology."

To facilitate the cultural changes, the Interior Open Government Plan aims to incorporate "two primary

See **PLAN** *Continued on Page 3*

Tribes appeal Wyoming voting rights case

By BEN NEARY

CHEYENNE, Wyo. (AP) – Three years after presiding over a trial on an American Indian voting rights case, a federal judge in Wyoming has yet to rule on it. Now, the American Civil Liberties Union is taking the extraordinary step of asking a federal appeals court to force him to decide.

The ACLU represents five members of the Eastern Shoshone and Northern Arapaho tribes. They claim at-large elections for county commissioners in Fremont County violate federal law by diluting the Native American vote.

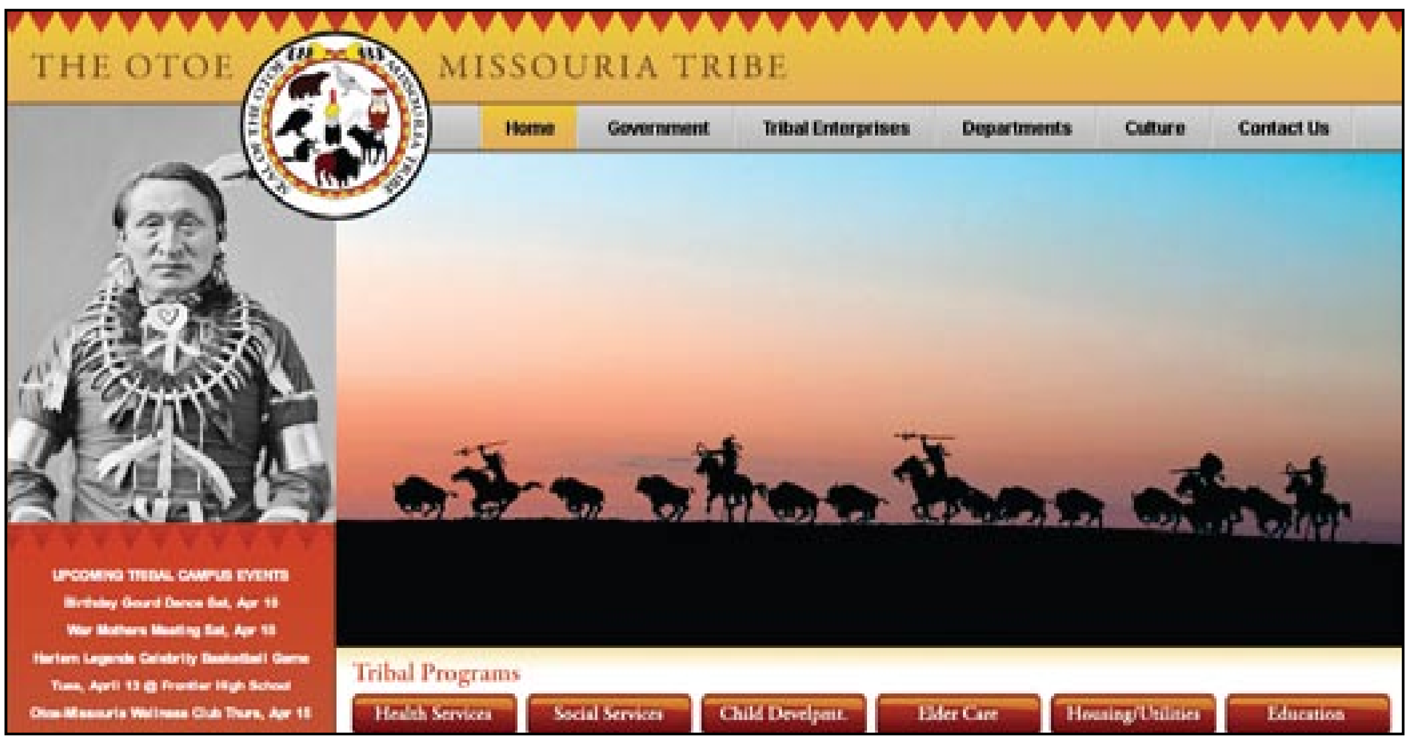
U.S. District Judge Alan B. Johnson of Cheyenne presided over the trial in the case in February 2007. Despite repeated letters from the ACLU since then asking him to rule in the case, he has yet to do so.

The ACLU late last month asked the 10th U.S. Circuit Court of Appeals in Denver to order Johnson to rule. The appeals court on Wednesday gave Fremont County 30 days to file a response and "invited" Johnson himself to address the ACLU's request.

Johnson's office said he has no comment.

Atlanta lawyer Laughlin McDonald, who heads the ACLU's Voting Rights Proj-

See **APPEAL** *Continued on Page 2*



New site connects citizens to tribe

Submitted by HEATHER SARLES
Otoe-Missouria Tribe

RED ROCK, Okla. – After nearly a year without a Web presence, the Otoe-Missouria Tribe launched its new official Web site www.omtribe.org. The new site provides information about the tribe, its businesses, tribal departments and services offered to tribal citizens.

"With members living all over the world, the internet is a great tool to help keep everyone informed," Tribal Chairman John R. Shotton says. "And it is important that the website be as comprehensive as possible so that tribal members have access to the information they need."

The new site is divided into four main areas: government, tribal enterprises, departments and culture. The tribe's Public Information Officer Heather Sarles says that the site was designed this way for ease of navigation.

"We are a government and government websites tend to be very large and very confusing," Sarles says. "We tried to avoid that with this design."

The government section of the website contains information about the current Tribal Council, the tribal constitution, minutes and resolutions for Tribal Council meetings, election board information and voting ordinances. There are plans in the near future to start posting on-demand video of Tribal Council meetings so that non-local tribal members can watch the democratic process even though they may not be there to participate.

"The Tribal Council is the decision making body of the tribe, but they are elected by tribal members," Sarles says. "The Council is employed by the members, so to speak, and they must be as transparent as possible in what they do. That's why the government pages are so important."

The Tribal Enterprise pages contain information about the Otoe-Missouria Development Authority, which is the economic development arm of the Otoe-Missouria Tribe. This section contains links to the businesses held by OMDA including the tribe's four casinos, two convenience stores and the tribe's online store Wok^un Wosa.

"The members of OMDA are dedicated to making the tribe financially self-sufficient," Shotton says. "We want people to visit our casinos and stop at our convenience stores. We want tribal members to know that the success of these businesses is what drives the revenue to support the tribe's present and future needs."

The departmental pages contain information about the various tribal departments and the services they offer. Tribal members will find information about health programs, elder services, education, financial assistance, social services, WIC, police services, environmental programs, enrollment, housing, child development, Head Start and the tax commission.

"The department section of the site is extensive," Sarles says. "There is a tremendous amount of information about what services are offered, who is eligible for those services and department contact information."

About 90% of the services offered by the tribe are funded by grant-making bodies such as the Bureau of Indian Affairs, Indian Health Services and the United States Department of Agriculture, for this reason the service area for many of the tribe's programs are limited to certain counties or proximity to the tribal headquarters. However, non-local tribal members are eligible for programs such as education, financial assistance and certain housing programs. Information and applications for these programs are available on the site.

The culture page is the least developed area on the new site and was created this way intentionally. This section will eventually have pages dedicated to stories submitted by the Otoe-Missouria people themselves. It will also have a video library of elders and a photo gallery all created or submitted by tribal members. Sarles says that the actual content of this section is out of her hands.

"Culture is a curious thing," Sarles says. "Some people think that you can capture it in a book and store it on a shelf, but culture is a living thing. It is stored in the people. It is ever changing and that section of the website is designed to evolve and grow. The people will be the designers. It will be as large or as small as they will it."

Demand for information about the tribe has increased dramatically since June of 2009 when the requirements for membership changed and the blood quantum dropped to 1/8. Since that time there has been a 67% increase in tribal enrollment.

Many of the newly enrolled tribal members are under the age of 40 and are accustom to seeking out information via the web. So in addition to the website, the Otoe-Missouria Tribe also has an official Facebook page where information about events, elections and news is posted and members can exchange information with each other. The official Facebook page is called the Otoe-Missouria Tribe of Indians.

"With the increase in our membership, many people want to know what services are available to them," Shotton says. "They want to know more about their government and they want to learn more about their tribe. We are trying to provide that to them through the tribal newsletter, the new Web site and the Facebook page."

APPEAL

Continued from Page 1

ect and is lead lawyer in the Fremont County case, said Thursday he has never filed such a request in any other case he's had.

"I think you're very reluctant to file something like this because you want to avoid antagonizing the court," McDonald said. However, he said he believes he has an obligation to his clients to get a ruling in the case before this fall's election.

McDonald said he faced a nearly identical situation in a voting rights case from South Carolina. He said the judge there took about three years to rule on the case, allowing two elections to take place between the trial and the decision.

Although the South Carolina judge ultimately ruled in favor of his clients, McDonald said, the defendants appealed. He said an appellate court agreed that the judge should have considered the results of the intervening elections and said he's now essentially forced to try the case over again.

In his request to the Denver appeals court, McDonald said that failing to resolve the Fremont County case before this fall's elections might also require a new trial to consider the election results.

"This process could take months, if not years, only to be possibly repeated every two years following each election for the Board of Commissioners," McDonald wrote. "As a consequence, this litigation might never be resolved."

The Mountain States Legal Foundation, a Denver-based conservative legal group, represents Fremont County in the lawsuit.

J. Scott Detamore, lawyer with the foundation, said Thursday he hadn't spoken with Fremont County officials yet about how they will respond to the ACLU's petition.

"This is primarily an issue between the plaintiffs and the court," Detamore said. "I don't think anyone objects to a court entering an order. And I can tell you that we're not going to enter this and say, 'Oh no, Judge, we don't ever want to see an order entered.' That would be silly."

Detamore said dragging out the case creates uncertainty for everyone involved.

"It's been three years, it's a long time," Detamore said. "And the only issue is whether they're going to compel him to do something or not. In the meantime, we prepare for yet another election which is under a cloud."

Pioneer Native journalist dies

By LISA SNELL
Native American Times

A few days after Wilma Mankiller walked on, another loss rippled across Indian Country. Minnie Two Shoes, an Assiniboine Sioux from the Fort Peck Reservation in Montana, passed away April 9 after a battle with cancer.

Minnie was a publicist for the American Indian Movement from 1970-76. She was a founding member of the Native American Press Association in 1984 and remained active through the group's evolution (to include broadcasters) into the Native American Journalists Association in 1990. Minnie served on the NAJA board for several terms. As a writer, she specialized in stories on water rights, air quality and environment.

In a video of her at NAJA's 25th year celebration in Albuquerque last summer, Minnie told a student reporter what those 25 years meant to her.

"It makes me realize, that as part of what years ago we said we wanted, was to create journalists to come and take our place… well, it's only going to take about half of you guys," she said jokingly. "Half of you persons are taking my place. Oh! Sad! And I've got some really tiny shoes to fill."

Minnie was always joking, at least until it was time to work. Then she turned her humor into a sword.

"She could stir emotion by pointing out society's cruel injustices, but lampoon them in the next breath with her hilarious quips. It was her way of pushing people out of their comfort zones and making them laugh about it. In the process, she provoked them to think about issues that mainstream America would rather ignore," said Karen Lincoln Michel, a past president of Unity: Journalists of Color.

I first met Minnie at the Unity: Journalists of Color conference nearly six years ago. Then I worked with Minnie when she was a NAJA board member the year I was on the host committee for the NAJA conference in Tulsa in 2006. For all her jokes, Minnie was serious about serving Indian Country through her writing and her point of view. She saw through posturing and bull and was quick to call it what it was. Minnie was Minnie and had the audacity to live who she was, as she was.

I may not be able to fill your really tiny shoes, Minnie, but I do hope that I may continue along the path you have set us and have the audacity to be my best self.

Donadagohvi, Minnie.

COBELL

Continued from Page 1

Monette told a House panel the deal appeared to be structured in a way to benefit Cobell and her lawyers, rather than the majority of individual Indians.

But Harper said there is widespread support for the deal. Cobell and other leaders in the case have conducted about 40 meetings in a dozen states, "and in the vast majority of those, there is not a single dissent," Harper said.

Cobell herself, in testimony last month to Congress, called the negotiations tough.

"I think I did the best job that I could, along with my class counsel, to negotiate a settlement. I felt we were owed much more money, but this could go on for hundreds of years," she said.

29th Annual Pawnee Title VII Youth Dance
Saturday May 15, 2010
Pawnee Nation Wellness Center

Head Staff

MC 's	Chance Rush & Cortney Yarholar
Head Singer	Ryan GoodFox
Head HS Boy	Thunder Lieb
Head HS Girl	Charish Tohay
Head Little Boy	Landon Primeaux
Head Little Girl	Emerald Rice
Head Gourd Dancer	Isaiah Grant
Arena Director	Wes Hudson
Asst. AD	Ben Stewart
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Color Guard	OKC Public Schools

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Supper break - 5:30 p.m.
Grand Entry - 7:00 p.m.
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Worries over Wyandotte casino, gaming bill push developers to abandon plans for Wichita casino

By JOHN HANNA

TOPEKA, Kan. (AP) – A developer abandoned plans Friday to build a state-owned casino south of Wichita and asked for its licensing fee back, creating a new problem for the state as it struggles with its budget.

The St. Louis-based Chisholm Creek partnership had paid $25 million for the right to build and manage a casino for the Kansas Lottery. In similar circumstances in the past, the fee has been returned.

The state couldn't spend the fee until the casino plan cleared the regulatory process. But state officials thought the deal would go forward, freeing up the money before July 1, and they incorporated it into the current budget.

"It will have to be dealt with," State Budget Director Duane Goossen said.

Legislators could cut spending when they return April 28 from their annual spring break, or more likely, Goossen said, he could delay school aid payments due in June to July.

"We've closed larger gaps, so I don't think $25 million is reason to panic, but it will require a responsible solution," said Seth Bundy, a spokesman for Democratic Gov. Mark Parkinson.

Chisholm Creek sent a terse letter to the lottery Friday, backing out of the deal. The letter didn't give a reason, but it came the day after Parkinson refused to extend the April 19 deadline for a state board to vote on whether the Chisholm Creek project could go forward.

The Lottery Gaming Facility Review Board had asked for a 60-day extension at Chisholm Creek officials' request. Those officials said they needed to see whether the Legislature was going to rewrite the state's gambling law in a way that made their venture less profitable.

Parkinson said delaying a decision was "not in the best interests of Kansas" and the state needed to know whether it could count on the $25 million fee from Chisholm Creek.

Bundy said it's better for the state know now that the money won't be available than to find out later.

Chisholm Creek had proposed a $225 million casino-and-hotel complex near Mulvane, about 20 miles south of Wichita. Its project would have been the third casino built under a 2007 state law.

Chisholm Creek attorney John Frieden did not comment Friday about the partnership's withdrawal.

But its officials have worried for months about a proposal from the Wyandotte Nation to build a casino in Park City, north of Wichita. The northeast Oklahoma tribe is asking for permission from the federal government.

More recently, the developer also expressed concern that lawmakers might allow a second vote in Sedgwick County on authorizing slot machines at Wichita Greyhound Park. Voters rejected the idea in 2007, and the track closed. A gambling bill – without a second slots vote – is before the Kansas Senate.

"I don't think they were comfortable with the political environment," said Janis Hellard, director of the Sumner County Economic Development Commission.

The Kansas Lottery could reopen its search for a developer – a process could take months or longer. The Lottery Commission is expected to consider the idea at an April 23 meeting.

Mulvane Mayor Jim Ford said he's not sure there'll be other applicants, but Hellard expressed confidence a new proposal would emerge soon.

The 2007 law authorized one casino in each of four areas. Private developers build and manage them, but the lottery owns the gambling rights and equipment, including the cards and dice.

A casino in Dodge City opened in December. A proposal to build a casino at Kansas Speedway, the NASCAR track in Kansas City, Kan., has cleared the regulatory hurdles.

Along with Sumner County, where Chisholm Creek had planned to build, the law authorizes a casino in either Crawford or Cherokee counties in southeast Kansas. The lottery hasn't received any applications for that area.

PLAN

Continued from Page 1

tools, a dedicated leadership and governance structure and a communications plan with actionable and measureable results."

Recognizing that open government is about more than just standing up new tools and technologies, Interior formed a Department-wide cross-disciplinary team to devise the plan and address the important policy, culture, and technology elements involved in "open" government. Enhancing public participation is a key goal of the plan. The plan, which meets the April 7 deadline the Office of Management and Budget required in its Open Government Directive, includes the specific actions Interior will undertake to incorporate the key principles of transparency, collaboration and participation into its core mission. A primary goal of the Department of the Interior's Open Government Plan is to increase the Department's ability to meet its mission more effectively and efficiently by transparently engaging stakeholders in decision making. Interior's flagship initiative, for example, will be in the area of improving access to climate change information. This initiative will identify, organize, publish, and promote the use of hard science and data associated with natural resources management.

- Transparency: Provide transparency into the information associated with climate change that is used to support resource management plans.
- Collaboration: Seek the involvement of partner agencies to identify solutions that work, not only for DOI's climate change interests, but those across the Federal space. The approaches used in identifying information and establishing standards may be leveraged for other cross-Governmental initiatives in the future.
- Participation: Public participation will be sought and prizes and challenges will be pursued to draw on the creativity and talent of the public in use of climate change information.

In addition to the flagship initiative, Interior's Open Government Plan aligns with the Secretarial priority of engaging youth in the outdoors:

- DOI's Office of Youth has created and will consistently maintain a comprehensive youth database. This database is a compilation of all of the youth programs, youth-serving partners, and youth-serving events that DOI is already being implementing and using throughout its eight departmental bureaus.
- The Office of Youth is also using online social media tools, such as Facebook and Twitter, to update the public and attempt to keep the pulse of public opinion on its Youth in the Great Outdoors initiative. Facebook will be a means for DOI bureaus, partners and programs to network, organize and advertize through an established, youth-driven Web site in order to draw in and maintain connection with our target audiences.
- The Office of Youth is also establishing a Youth in the Great Outdoors Web site where the public will be able to locate youth programs and events by location. The Web site, which a youth volunteer artist is developing will enable the Office of Youth to maintain maintain online interaction with the public though consistently responding to questions and suggestions. DOI's TakePride.Gov will host the site.

DOI has posted its full Open Government Plan at DOI.gov/open. The public can submit feedback on the Open Government Plan by sending an email to open@ios.doi.gov.

NATIVE AMERICAN TIMES

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Also online, the Native Times 2010 Powwow Guide: www.powwowguide.com

Subscription rates: $65.00 for fifty-two issues, $32.50 for twenty-six issues, or $16.25 for thirteen issues. (Rates are for postage and handling) Send check or money order to:

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“House of Warriors” in front of the Muscogee (Creek) Nation Council House. PHOTO COURTESY MUSCOGEE (CREEK) NATION

Creek Nations seeks to regain council house

Submitted by THOMPSON GOUGE
Muscogee (Creek) Nation

OKMULGEE, Okla. – On March 27, 2010, the Muscogee (Creek) National Council unanimously passed legislation TR 10-025 “A Tribal Resolution of the Muscogee (Creek) Nation Authorizing the Principal Chief to negotiate the purchase of a parcel of land located in Okmulgee, Oklahoma which includes the historic Muscogee (Creek) Capital Building known as the Creek Council House Museum” at the Regular Session meeting.

Principal Chief A.D. Ellis signed this legislation into law and he feels the Muscogee (Creek) Nation would help the growth and develop downtown Okmulgee, if the Tribe should regain ownership.

“We would like to put to rest ideas floating around the community of what the tribe would do with the Creek Council House. The Tribe would like to keep the integrity of the building alive with displays of our culture, history, art, tribal government while keeping our ties with the local community strong,” Gouge stated.

The Creek Council House was constructed with the hands of the Muscogee (Creek) people in 1878 and dedicated the Capital Building to serve as the center of Muscogee (Creek) government.

In 1908, the Muscogee (Creek) government lost all rights to ownership of buildings, including furnishings, by the federal government and made available for purchase by municipalities, towns and private parties in complete disregard to the desires of the Muscogee (Creek) Nation. Then in 1919, the City of Okmulgee purchased the building and the grounds.

As Mvskolke, we feel that the Creek Council House is not just a Historical site but our home since our forceful removal from our homelands in the east. To gain ownership once again would mean so much to our people; it would mean having our ancestors back. The Creek Council House is to the Creek People as the “Whitehouse” is to the President,” he stated.

Comanche Nation College reaches major milestone in accreditation process

By BRIAN DAFFRON

LAWTON, Okla. – Comanche Nation College reached a milestone in its accreditation eligibility process on April 1 by submitting its Letter of Intent with the North Central Accreditation-Higher Learning Commission. The Chicago-based commission is the official accrediting body of most major colleges in the central United States.

The filing of this letter states that Comanche Nation College will continue the next step, which is the writing and submission of the Preliminary Information Form (PIF), the contents of which provide NCA-HLC with all major information about the college.

Now that the Letter of Intent has been filed, Comanche Nation College has a timeline of December 8, 2010 to complete the PIF and submit it to the NCA-HLC offices.

The staff liaison assigned to Comanche Nation College is Dr. Mary B. Breslin, the NCA-HLC Vice-President for Accreditation Relations. A successful PIF will then be followed by a site visit and an invitation to participate in a self-study. The college is hopeful that at the time of the self-study, initial accreditation would be offered.

“In the past eight months since I’ve been sworn in as president, the accreditation process has been a challenging experience,” said CNC President Consuelo Lopez. “Overall, the college has experienced a tremendous growth in enrollment and has made significant and critical steps forward. Our focus remains on the students’ outcomes and their success.”

WILMA

Continued from Page 1

Lt. Gov. Jari Askins, U.S. Congressman Dan Boren and representatives of Indian nations from across the country who came to honor Mankiller, whom he called a “beloved woman” and a “servant leader.”

Saying Mankiller’s strengths were humility and the ability to listen to people even when they were emotional or antagonistic, CN Principal Chief Chad Smith recalled that she was undaunted by trials and tribulations.

“She was a person of the people. She was just as comfortable meeting with the president of the United States as she was with her own people,” Smith said. “Her personality and leadership will be missed.”

Smith affectionately noted that he and Mankiller didn’t always see eye to eye. When he ran for chief in 1999, she endorsed another candidate, telling Smith he was “unelectable.”

“Fortunately, that time she was wrong,” he said.

Eastern Band of Cherokee Indians Principal Chief Michell Hicks’ statement marked her “unconditional love for her people.”

“She had vision,” he wrote.

Former CN Deputy Chief, under the Mankiller administration, John Ketcher pointed to the construction of several outlying health care clinics within the 14-county jurisdiction of the Nation, a result of her concern for the health of the Cherokee people.

Ketcher noted her powerful capabilities of persuasion.

“She told me, ‘Don’t talk to the people, talk with them. That includes everybody, especially the elders,’” he recalled.

A fierce advocate for women’s empowerment, Mankiller forged a 25-year friendship with Gloria Steinem, a leader in the 20th century women’s rights movement, author and founder of Ms. Magazine.

Steinem said she had lived a long life and had participated in many great things.

“But nothing greater than being asked by Wilma to help her cross over the mountain,” she said. Steinem kept vigil by her friend’s side during the last two weeks of Mankiller’s life.

“We became chosen sisters,” Steinem said.

“In every way, we became part of each other’s lives. I learned many things from my friend. Who was I not to follow her example?” Steinem asked.

It was her sister-friend from whom Steinem sought advice when she, at the age of 66, contemplated marriage for the first time. The wedding ceremony was held at Mankiller’s and husband Charlie Soap’s home near Stilwell. Sadly, Steinem’s husband passed away three years later.

“She had good judgment,” Steinem said.

Steinem also revered her friend as a rare person who knew how to create independence in a way that lead to interdependence, a concept highly regarded in traditional Native communities.

When Mankiller returned to Oklahoma, she met and married Charlie Soap. As partners, they built a strong marriage and implemented many community development projects that prospered from and encouraged the two above concepts.

He said in her last days she had asked him to speak of their life and their work but, with her passing, he found it difficult to put into written words what he would say.

“I was struggling at 2 a.m. I was still struggling this morning,” he shared as he fought back tears.

“We had an outstanding life. She was a great partner,” he said. “We were focused and determined to get the job done.”

He fondly recalled the time when his wife told him she wanted a garden. Having no tiller, he asked a neighbor to till a garden spot at their home. But, the man never came through. Undaunted, Soap decided he could turn the soil with the old, two-horse-drawn plow that was his father’s.

So, Soap hooked up the old plow to his pickup truck. Stepdaughter, Gina Olaya, steered the truck while he struggled with the now 250-horse-power-drawn plow. They turned the soil until it was time for Gina to leave for ball practice.

“Then, Wilma came home,” he laughed.

After some coaxing, she climbed into the cab of Soap’s pickup truck.

“She drove too fast,” he recalled.

The couple struggled with the chore, sometimes with Soap facedown on the ground behind the plow, sometimes the plow underneath the truck when his wife backed up the vehicle too fast.

“But, that was the best garden we ever had,” he said.

He also recounted their first date, which was a trip to Tulsa for dinner and a movie.

“Me, being from Stilwell, I didn’t know where to go in Tulsa. So, we ended up going to the Coney Island and saw the movie, ‘Rambo,’” he chuckled.

On the way home, he said to her, “Boy, those were good hotdogs, weren’t they?”

“I hate hotdogs,” she confessed.

“That was a good movie, that Rambo,” he said to her.

“I hate Rambo,” she replied.

In her last hours, she asked the love of her life if he could hear the sound of horses running, their hooves pounding the earth.

He told her the sounds were probably of warriors coming to escort her to the other side of the mountain.

“Don’t be sad. It’s a happy day,” she told him.

“To me, she’s still here. I’m not going to miss her,” he said, vowing to continue her legacy.

Soap also spoke of the outpouring of love and sympathy from around the world, saying he had received e-mails from as far away as Turkey, and from all over Europe. He noted guests from South America and thanked all who helped care for his wife during her last days.

Mankiller’s daughter, Gina Olaya, related her mother’s encouragement to her daughters that they cherish each and every moment together.

“She told us we were rich because we have each other,” Olaya said.

Mankiller also warned them to choose their battles carefully, but once taken on, never to relent. Race, sexual orientation or the economic status of people did not matter.

“Be accepting of all,” she told them.

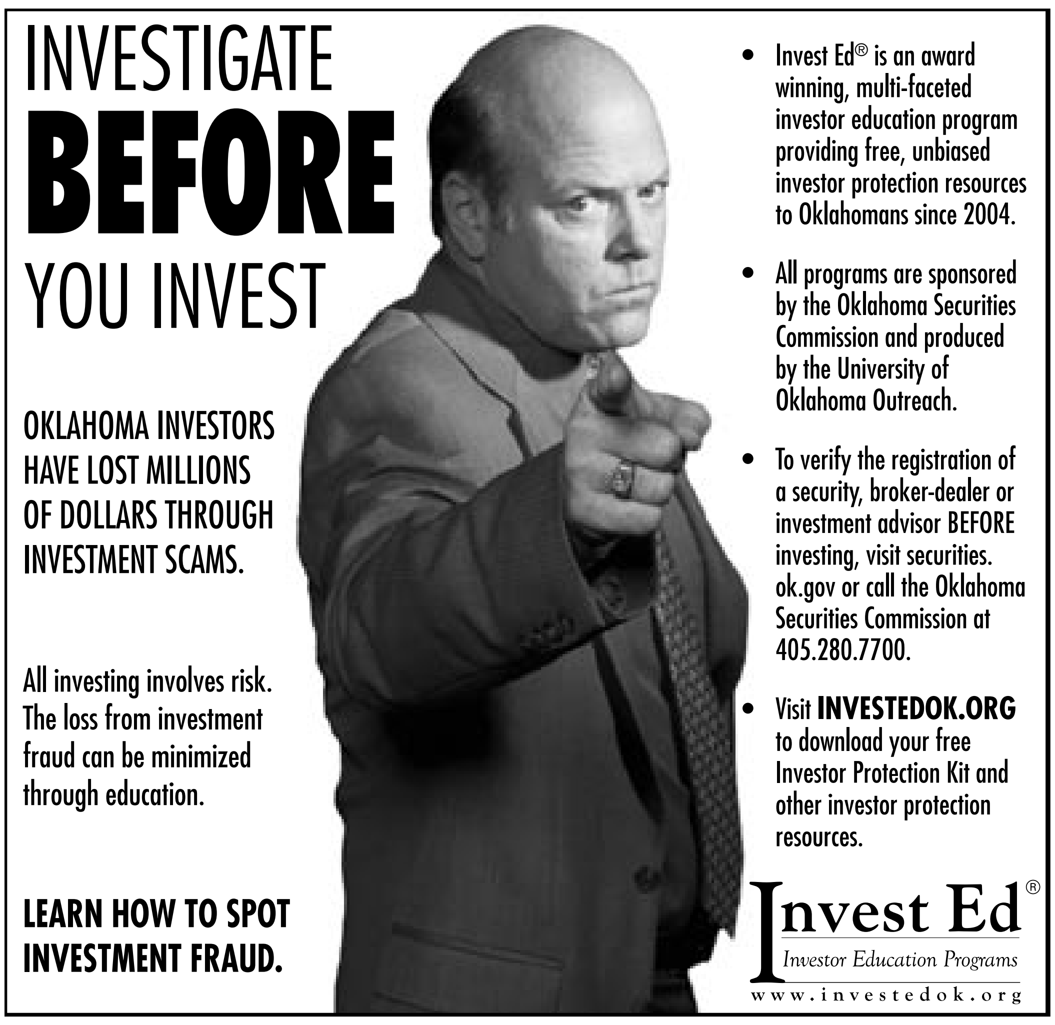
Gina’s sister, Felicia Olaya, read a statement, given by Mankiller on April 2, in which she asked to be cremated and her ashes be scattered on the family’s land at Mankiller Flats, in Adair County.

“I know that many people from around here believe in burial. But I would like them to bury something after today. I would like them to bury any unkindness or anger or hurtful things I may have done. Bury those with me.”

Mankiller said she had had a wonderful life and hoped others would learn from it. She said, when she was seven or eight years old, she would never have guessed what the future held for her.

“I hope people will learn from that – about themselves and about others. Don’t turn away from people because of how they look or what they have because you never know what they’ll contribute to the world.”

Upon finishing her mother’s statement, Felicia Olaya raised a white, bald eagle tail feather, tearfully saying, “Rest in peace, Mom. You will forever be in our hearts.”



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COMMENTARY

Black Hills Claims Settlement funds top $1 billion

By TIM GIAGO
(Nanwica Kciji)
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The riches that have fallen upon those Indian nations blessed to be located next to urban centers with huge populations have bypassed the very poor tribes of the Northern Plains.

When one travels around the communities on the reservations that make up the Sioux Nation, it immediately becomes apparent that there is an abundance of poverty there. But the people calling themselves Lakota, Dakota and Nakota still hold their heads high and, against all odds, still find pride in their poverty.

In February three presidents of three South Dakota reservations, Charlie Murphy, President of the Standing Rock Tribe, Roger Trudell, Chairman of the Santee Sioux Tribe, and Theresa Two Bulls, President of the Oglala Sioux Tribe, traveled to Washington, D. C. to meet with Jody Gillette and Kimberly Teehee, officials of the Obama Administration, to discuss the background of the Black Hills Claims Settlement.

Chairman Trudell suggested that Senate Bill S.1453 that was introduced by New Jersey Senator Bill Bradley, a Democrat, in 1985 was the best starting point when discussing the monetary award allocated to the Sioux tribes in 1980.

At the meeting Teehee expressed interest in the details of the Bradley Bill, but said she was looking for a broader consideration of options. The Bradley Bill called for the transfer of 1.3 million acres of Black Hills National Forest land to the Great Sioux Nation, lands that excluded Mount Rushmore National Memorial, private lands, municipalities and other park lands. Interest from the judgment award would be distributed amongst the tribes as compensation for the loss of use of the land; the principle would remain in the trust fund. Appropriations would be provided to assist the Sioux Nation in managing the returned lands.

But Teehee expressed concern about the issue of consensus. She was concerned over the lack of unity and about the opposition by treaty councils and other factions within the Sioux communities. She identified Jody Gillette as the primary point of contact in her office for the Black Hills issue.

For example, last year at a meeting set up by the Great Plains Tribal Chairman's Association to bring the different factions together to discuss the Black Hills and make an effort to bring about unity, one man identifying himself as a "treaty man," stood up and said that only full-bloods should be considered for money associated with the Black Hills. The man was reprimanded by Standing Rock attorney Steve Emery who told him that it was not right to steal the birthright of the iyeska (mixed blood) children who had no say on how they came into this world.

While this meeting was taking place the money allocated to the Sioux Nation in the Black Hills Claims Settlement continued to draw interest. The original award issued in 1981 has grown considerably from the $105 million for the Black Hills and the $44 million for the lands outside of the Black Hills. The settlement now stands at; $123, 066, 299 million for the lands taken outside of the Black Hills and $883, 812, 086 million for the Black Hills. This brings the total of the funds held in trust by the U. S. Interior Department to $1,006,878,985 billion.

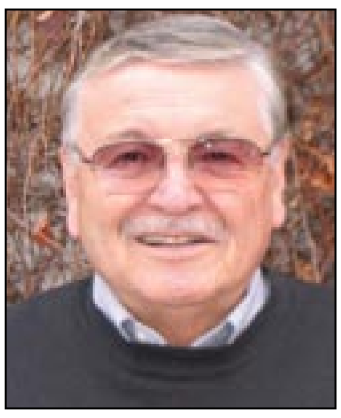
If you compute the settlement to include the actual market value, it would add another $40 plus million to the award.

Jody Gillette works in the Executive Office of Intergovernmental Affairs and Kimberly Teehee serves on the President's Domestic Policy Council. It would appear that Teehee, a member of the Cherokee Nation and Gillette, a member of the Standing Rock Sioux Tribe, two strong Indian women, are in positions to deal directly with the tribes of the Great Sioux Nation on the Black Hills issue.

Nearly 30 years have passed since the monetary award was issued and the funds have been invested 100 percent into the market and the money has fluctuated as the market fell, stabilized and then rose.

Whether the tribes will find another champion to introduce Senate legislation in the fashion of the Bradley Bill or whether they accept the money outright is the subject of the debates that have raged since last summer across the Great Sioux Nation.

So far it seems that extreme poverty has not entered into the equation, but the steadfast refusal to accept any of the funds by the treaty councils has diminished over the years and a younger generation sees the settlement through the prism of the 21st Century and as they gain the political power within the ranks of the tribal councils, the decisions of the settlement will gradually fall upon them. To a people steeped in perpetual poverty, one billion dollars offers many alternate possibilities.


Tim Giago

(Tim Giago, an Oglala Lakota, is the publisher of Native Sun News. He founded Indian Country Today weekly newspaper in South Dakota and took it national before selling it. His book Children Left Behind was awarded the Bronze Medal by Independent Book Publishers. Giago was inducted into the South Dakota Newspaper Hall of Fame in 2007. He can be reached at editor@nsweekly.com)

Filling out the Census important for everyone

Judy Eason McIntyre

By **JUDY EASON MCINTYRE**
Oklahoma State Senate

I hope everyone has already filled out their Census questionnaire and mailed it back. This is such an important duty for us as citizens. Getting a head count of every citizen in the country is something that is required under the Constitution.

You may be thinking what's so important about knowing Tulsa's, the state's or the country's exact population. First of all, it determines how many U.S. Representatives a state has in Congress. States can actually gain or lose congressional seats depending changes in population. For example, even though Oklahoma's population had grown slightly in the 2000 census, it didn't grow as fast as other states, and as a result, we wound up losing a congressional seat in Washington D.C. That means we have one less voice in Congress than we did before.

Those same population figures are used by the federal government to determine how to distribute more than $400 BILLION in federal funds to tribal, state and local governments each year and to make decisions about what community services to provide. That's funding for roads, schools, public safety, hospitals and many other important public services. We need to make sure that Oklahoma gets its fair share of funding, and we can do that by making sure that every Oklahoman sends in their questionnaire.

Finally, the data is also used to determine boundaries for state and local legislative districts as well as congressional districts. Important decisions that impact all of our communities are made based on the federal census—that's why it is so important for everyone in our state to be counted.

Under law, the government has to visit any household that doesn't send in its forms. Each household visit costs taxpayers around $57. If every household across the nation mailed back its completed form, taxpayers could reduce the cost of administering the census by around $1.5 billion. Just think of how that money could help our country in other ways?

I know there has been some controversy over the term "negro" on the Census form, but please forget about the term and focus on the importance of the Census, fill it out and mail it in. The questionnaire is vitally important in determining how much funding our community will get, which we desperately need. I hope you and your family will fill out your form as soon as possible, and encourage your family, friends and neighbors to do the same.

If you haven't received your ten question Census form in the U.S. Postal Service by Monday, April 12, please contact the Census Bureau hotline at 1-800-923-8282 during normal business hours to have them mail you one. If you don't fill out your form, a Census representative will visit your home sometime between May and July. Again, getting your household's headcount is required under law.

So far, Americans are responding well to the Census. In the 2000 Census, we had a 72 percent mail-back participation rate. This year, 63 percent of households have already responded so hopefully we can top the last Census participation rate.

I welcome and appreciate any comments or questions you might have for me. At the State Senate, I can be reached by writing to Senator Judy Eason McIntyre, State Capitol, 2300 N. Lincoln Blvd. Room 527B, Oklahoma City, OK 73105, emailing me at easonmcintyre@oksenate.gov, or by calling (405) 521-5598 and speaking to my assistant Roxanne Blystone.

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EVENTS

Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.

The Muscogee (Creek) Nation Festival Committee is now accepting applications for the Muscogee (Creek) Nation Festival Parade. For more information, call 918.732.7992 or 800.482.1979, e-mail tourism@muscogeenation-nsn.gov or visit the Festival Events section at www.muscogeenation-nsn.gov

1st and 3rd Thursdays

The Native Nations Youth Council (NNYC) will hold meetings every first and third Thursday of each month from 6:30pm-8:30pm @ the Youth Services of Tulsa Activity Center on 311 S. Madison (on 3rd just west of Peoria). Join us and learn how to become a part of the now forming NNYC drum group. See you there!
Info Call: Jiles Pourier (918) 382-2200

Through-August 31

"It's All About Me: A Numunuu Children's Exhibit featuring art and photography by Comanche Children. At the Comanche National Museum and Cultural Center, 701 NW Ferris Avenue, Lawton, OK. Opening Reception March 18, 1:06 pm to 3:06 pm. Free admission. For more info: www.comanchemuseum.com.

April 16

Indian Taco Sale fundraiser for Thunder Road Theater Company 10 am until 5 pm. at Tulsa Creek Indian Community Center, 8611 S. Union Avenue Tulsa, OK. Visit web.me.com/thunderroadtheater for more information about this fundraiser and TRT's upcoming events

April 17

Azalea Powwow, 425 Boston
Muskogee, Okla., 918-684-6363

April 17

Caddo Hunting Bow Workshop on the art of crafting a Caddo hunting bow from 10 to 11:30 a.m. at the Sam Noble Oklahoma Museum of Natural History. The museum is located on the OU Norman campus. To register or for more information, call the museum education department at (405) 325-4712.

April 17

Oklahoma Indian Missionary Conference - 2nd Annual Native American Celebration Dance - Asbury United Methodist Church, 6767 S Mingo Rd, Tulsa, OK $2.00 admission @1 pm - gourd dance, grand entry/contest 5 pm. Info call: Sunrise 918-408-8554, Pat Tah 918-939-9078, Vendor Info: Rose McHenry 918-510-2921

April 17

OU Spring Contest Powwow at Lloyd Noble Center, Norman, Okla. - Doors open at 1pm. Info: Genasa Richey 918.200.6163

April 23

Native American Warriors Society Benefit Indian Taco Sale at Southeast Free Will Baptist Church, 1801 S Garnett Rd. (21st & Garnett).To place an order you can contact Janene Alford at 344-1270 (C), or if you have a group order contact Dianne Guthrie at 895-6385 (H).

April 24

Indian Taco Sale to help fund Owasso Indian Education powwow. Old Barnes Cafeteria, 202 E Broadway, Owasso, Okla. 11am-4pm. Info call Cody 918-814-3821 or Donna 918-813-3311

April 24

University of Oklahoma Spring Stomp-Dance at Norman High School, 911 West Main Street Norman, OK 73069
Handgame @ 3pm, Supper served @ 5 p.m. Dance: 6:30 p.m. - 11:00 p.m.
Info email lwaters@ou.edu or contact Lindy B. Waters, Jr. at (405)325-1468

April 30

TICAR Tulsa Indian Coalition Against Racism invites all American Indian Artists who express the issues that affect our people and communities - displacement, misappropriation, landruns, mascots - through their talents in their art to join our art show April 30. Events include a benefit dinner, special guest speakers, tribal fashions show and more. For more info or to reserve your booth, e-mail TICAR49@MSN.COM

May 1

Bixby High School Indian Heritage Club Powwow at Bixby H.S. Gym, 601 S. Riverview, Bixby, Okla. Gourd Dancing at 2:30 p.m. Grand Entry at 6:30 p.m. For more information call Tina Francis (918)366-2335 Office (918)557-3478 Cell or (918)760-3039

May 1

Native American Warrior Society Benefit Gourd Dance at the Glenpool Creek Nation Community Center, 13839 S. Casper St., Glenpool, OK. Call Dwayne Cahwee at 918-361-8457 (C) or 918-289-0433 (H) after 5pm, or Janene Alford at 918-344-1270 (C).

May 2

All Nations Indian Youth Contest Powwow at United Aerospace Workers Hall, 1414 N. Memorial, Tulsa, Okla. Gourd Dancing at 2pm. Free Admission. For more info call (918)760-3039.

May 2

Honor Dance for Bacone College Graduates at Palmer Gym, Muskogee, OK
For more Info: 918-360-1085
taylork@bacone.edu

May 2

Oklahoma Federation of Indian Women Pow-Wow at the Irving Recreation Center, 125 Vicksburg Ave., Norman, Oklahoma
Gourd Dance starts at 1pm - Supper at 5pm - War Dance after supper break
For more information contact Wehnona Stabler at 918-440-2144 or visit our website at OFIW.org

May 8

Restoring Harmony Powwow at Tulsa West Side YMCA, 5400 South Olympia Avenue, Tulsa, Okla. 10 a.m. Awareness Walk - Gourd Dancing at Noon - Grand Entry at 6pm. Contact: Tamara Newcomb, (918) 382-2205 tnewcomb@ihcrc.org

May 8-9

Keeper of the Plains annual powwow at the Mid-America All-Indian Center, 650 N. Seneca, Wichita, Kansas. Dance begins at 1:00 p.m. Vendors welcome. Info call 316-706-9242

May 15

Indian Women's Pocahontas Club's Annual Picnic "Honoring our Veterans" Will Rogers Rodeo Clubhouse in Claremore, Okla. Starts at 10:30 am. Info call: 918-283-1588

May 21

Tinker Inter-Tribal Council Golf Tournament Deadline for team entry: 14 May 10
Limited to the first 120 entrants
Registration must be paid in advance
POCs: Carla Hill, 734-2300
Jim Celcer, 734-9490
Marsha Lena, 734-4154
Corene Chakenatho, 734-7366
For Info: tribalcouncil@sbcglobal.net

May 22

Day-Ohn-Day 5k Run & Walk 8 a.m. at 21st & Riverside. Pre-registration: Runner's World, 4329 S. Peoria Tulsa, OK (May 17th thru 21st) Or mail to: 7715 E 25 PL, Tulsa, OK 74129 $18 with shirt * $15 without shirt * Race day $20 Registration begins on race day at 6:30 am. Also, 2nd annual Chief's Challenge! Award given to tribal leader who participates & promotes a healthy lifestyle. Details www.tulsapowwow.org * tici@tulsapowwow.org * Rob Anquoe (918) 671-2417

June 4-5

Miami Nation Tribal Powwow
Fairgrounds, Miami, Okla.
918-542-1445

June 11

126th Chilocco Indian School reunion at the Embassy Suites, 1815 S. Meridian in Oklahoma City. The Golden Class of 1960 will celebrate its 50th anniversary and be recognized during the banquet. Chiloccoans and Class of 1960 may contact Betty Brown Jones at 405 392-5536, or Jim Baker at 405 377-6826.

June 12

Tinker Inter-Tribal Council Powwow
Joe Barnes Regional Park
Midwest City, Okla.
405-733-3587

June 18-20

The Muscogee (Creek) Nation Festival Slow Pitch Softball Tournament at Claude Cox Omniplex, Okmulgee, OK
For more information call 918.732.7992 or visit www.muscogeenation-nsn.gov

June 18-20

Two Native Sisters Craft Show and gospel singing at Tulsa Creek Indian Community Center, 8611 S. Union, Tulsa, Okla. (Off HWY 75 and 81st Street). Accepting vendors - For more info contact Robin @ (918) 836-1997 or Loretta @ (918) 445-9779. Also accepting canned or dry goods to help support the Hospitality Food Pantry. Bring your lawn chairs!

NSU symposium dedicated in honor of Wilma Mankiller

By NANCY GARBER

TAHLEQUAH -- The 38th Annual Symposium on the American Indian at Northeastern State University will be dedicated in honor of Wilma Mankiller, who passed away April 6 following a courageous battle with pancreatic cancer.

Themed "Oklahoma Fancy Dance" in recognition of a style of dance developed in Oklahoma in the 1920s, the symposium is scheduled April 12-17 on NSU's Tahlequah campus.

Mankiller was involved in planning this year's symposium and would have been the keynote speaker at a panel discussion that she helped to create, "Indigenous Studies in the 21st Century," scheduled for Thursday, Apr. 15 at 10:30 a.m. in the University Center Rozell Ballroom. A special video presentation will pay tribute to Mankiller's legacy prior to the panel discussion.

At the time of her death, Mankiller was active as the first NSU Sequoyah Fellow and was exploring initiatives for Northeastern State that would expand women's leadership opportunities. She was also deeply committed to helping NSU become a gathering place for indigenous peoples from around the globe and establish a global presence through indigenous studies.

Throughout her distinguished career, she developed a worldwide reputation as a spokesperson on Native American issues and as an advocate for women's rights.

Phyllis Fife, director of the NSU Center for Tribal Studies and the event's lead organizer, said Mankiller enjoyed her role as a Sequoyah Fellow because it offered opportunities to focus on her areas of special interest.

"Wilma was very glad to be part of this symposium and helping to plan the activities, especially the panel discussion that is tied so closely to her areas of interest," Fife said.

From her experiences working with and visiting indigenous communities around the globe, Mankiller had a vast knowledge of issues and circumstances that affect native peoples, Fife added. "The successes she saw in working with communities were things she drew on from seeing indigenous leadership thrive within the cultural heart of those communities."

Mankiller was the recipient of numerous awards and honorary degrees – including an honorary doctorate awarded by President Don Betz at NSU's 2009 spring commencement -- and was one of only a handful of American Indians to receive the Presidential Medal of Freedom, from President Bill Clinton. She was also awarded the NSU President's Award for Community Service during the NSU Foundation's 2008 Emerald Ball.

Betz noted Mankiller was an inspiration to others and called her "a celebration of self-reliance, interdependence, collaboration and service."

"By her example, Wilma Mankiller encouraged us to persist in making a difference in each others' lives, and invites us to 'be the change,'" Betz said. "We are so blessed to have had the privilege to work alongside Wilma Mankiller as part of the NSU community. Her contributions as an advocate for Native American and indigenous peoples worldwide, and her commitment to the role of women in leadership, will continue to inspire individuals in all walks of life and have impact beyond our lifetimes."

As the first woman to become principal chief of the Cherokee Nation and the first woman to lead a Native American tribe, Mankiller championed many causes – among them health care, social service, community revitalization, and economic self-sufficiency – that benefited Cherokee people and inspired others.

With decades of successes and worldwide recognition as a noted author, Mankiller was "remarkably humble about her accomplishments," Betz said.

"For generations not yet born, the impact of Wilma Mankiller's work and her influence around the globe will shape the world they inherit," Betz said. "It is hard today for us to measure how she made a difference in this world, because she has touched so many lives in many ways."

In delivering the commencement address last spring, Mankiller conveyed an enduring sense of optimism that was her driving force as she struggled with health issues much of her adult life.

"Optimistic, hopeful people view barriers and obstacles as problems to be solved and not as the reason to give up or turn back," she said. "Positive people never, ever give up."

Individuals who are the most fulfilled look for opportunities to find solutions and help others. "The happiest people I've ever met, regardless of their profession, their social standing, or their economic status, are people that are fully engaged in the world around them. The most fulfilled people are those who get up every morning and stand for something larger than themselves. They are people who care about others, people who will extend a helping hand to someone in need or will speak up about an injustice when they see it," she said.

Mankiller addressed graduates during NSU's centennial celebration, on the main campus in Tahlequah. NSU is located in the capital of the Cherokee Nation and traces its history to the founding of the Cherokee National Female Seminary in 1846.

The institution enrolls nearly 2,600 Native American students from more than 27 federally recognized tribes, and has the highest number of American Indian students of any four-year public institution.

For more information about the 38th Annual Symposium on the American Indian, visit http://conferences.nsuok.edu.

Tulsa play featuring cameo by Wes Studi May 6-8 at PAC

Okcate Smith

TULSA, Okla. – Love, art and commerce make a volatile but hilarious mix in Buffalo Gallery, produced by Thunder Road Theater, May 6-8, in the Liddy Doenges Studio of the Tulsa Performing Arts Center. Written and directed by Julie Little Thunder, Buffalo Gallery features film star, Wes Studi, in a cameo role. Set in the Santa Fe in the 1980s when the Indian art scene was its own Wild West, Buffalo Gallery follows the journey of a young Indian woman whose encounter with Indian art, helps her channel her own gift for writing.

Studi, fresh from his most recent success as clan leader, Eytukan, in Avatar, plays an eccentric artist, Bearpaw, on stage. Bearpaw's exploits throw a ringer in the gallery owner's plans for Indian Market and lead to a series of comic plot complications.

Artistic Director, Okcate Smith, a graduate of the University of Tulsa, plays the role of Merle, the young Indian writer. Smith has worked for TRT since January, 2009 and Buffalo Gallery marks her first acting role with the company. TRT co-founder, Jana Rhoads, appears as Johnnie Gray Eyes, a middle-aged sculptor trying to make a comeback in the art world. Other cast members include Adam Wilson-Selby as the gallery owner, Griffin; Pogie Dawn as Frankie Gray Eyes; Joe Knight as Robert Nightrunner, and Caroline Coburn as Carol Wyancoop.

A version of Buffalo Gallery was originally produced in 1993 and directed by Ken Spence at Heller Theater. Spence also played the original gallery owner. For the new production, Little Thunder substantially revised the original script's plot and characters, focusing especially on developing the lead character, Merle. "This play addresses the human foibles of artists and gallery owners, but it also shows the power of Indian art to touch people's lives."

Tickets are $10 for students and seniors and $12 general admission and seating is limited. For tickets or information, call the Tulsa Performing Arts Box Office at 918-596-7111.

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ENTERTAINMENT

Shade honored during storytelling event

By WILL CHAVEZ
Native American Times Correspondent

MIAMI, Okla. – An empty chair sat on the stage of the Coleman Theater with members of the Turtle Island Liars Club for missing club member Hastings Shade.

The club hosted a storytelling event April 9 in the theater to honor Shade, the club's elder and mentor, who died in February. In the audience were members of Shade's family and many of his friends.

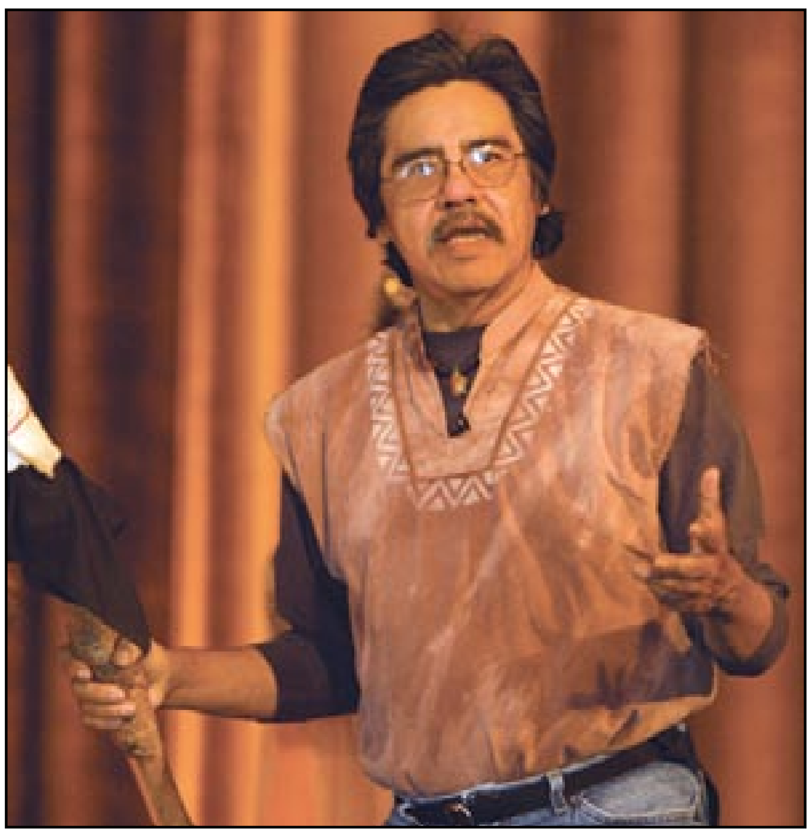
Shade was a respected elder among the people of the United Keetoowah Band of Cherokees and the Cherokee Nation. He was named a National Treasure by the Cherokee Nation in 1991 for teaching and protecting Cherokee culture and was a respected and versatile artisan who made bows, gigs and marbles, among other things.

Shade also served as deputy principal chief of the Cherokee Nation from 1999 to 2003. During that time he sponsored initiatives to teach Cherokee culture throughout the Cherokee Nation, especially to children.

It was his storytelling and mentorship that his friends came to honor him for in Miami. Shade was one of the Turtle Island Liars Club's four members when it formed in 1993 to share traditional Cherokee stories. Other members included Sequoyah Guess, Sammy Still and Woody Hansen. The group now has more members including Still's daughter Tonya Russell and Choogie Kingfisher.

Sammy Still shares a memory of Hastings Shade. PHOTO BY LISA SNELL

Choogie Kingfisher tells a story about Hastings Shade that makes Tonya Russell laugh. PHOTO BY WILL CHAVEZ


Sequoyah Guess tells a story about Rabbit and one of his tricks. PHOTO BY WILL CHAVEZ

Guess said Shade, along with being the group's elder, was an important source of information about Cherokee culture, language, traditions and stories.

"Hastings was our go-to-guy. We've got to try, not to replace him, but keep on keeping on with what he started and what he did," Guess said. "In ways I'm going to miss him; in ways I still have him."

Guess said after he lost his parents at an early age, Hastings and his wife Loretta took over as his "mom and dad." He added he not only looked at them as his elders but as spiritual guides. Shade shared much wisdom with him during his life, Guess said.

With Shade gone, it is now up to the TILC members to share the Cherokee culture, including the stories he told them.

"We are here tonight to honor him tonight through our storytelling. He was a part of us, he would sit around a fire with us and tell stories and we would tell him stories. These are the stories we want to share with you tonight," Still said.

Still and the other storytellers told traditional stories as well as humorous and scary stories that the audience enjoyed and applauded. Russell and Kingfisher also played Native flute music.

Guess said TILC plans to host more storytelling events in the coming months that will be announced later.

Still and the other storytellers also shared remembrances of traveling with Shade when the club traveled to other states to share Cherokee culture. All of them acknowledged Shade also had a great sense of humor and liked to laugh.

"It's the things he talked about (on the road), and the things he shared with me and the things I shared with him that I'll never forget and I hold really close to my heart," Still said. "Hastings was truly a valuable man. When we lost him, we lost valuable traditions and culture."

Shade also shared with TILC members his knowledge of gig making, bow making, making traditional Cherokee marbles and other items Shade was known for among Cherokee people.

Kingfisher said he had known Shade since he was a young child. He added he grew up around Hastings listening to his stories and learning Cherokee culture.

"My life is better because of Hastings," he said. "He helped me understand a lot of things. I grew up in the culture and I appreciate it."

Hanson called Shade a friend and mentor.

"We all miss him but we are going to carry on with his initiatives and carry on the stories with the cast of storytellers of Turtle Island," Hansen said.

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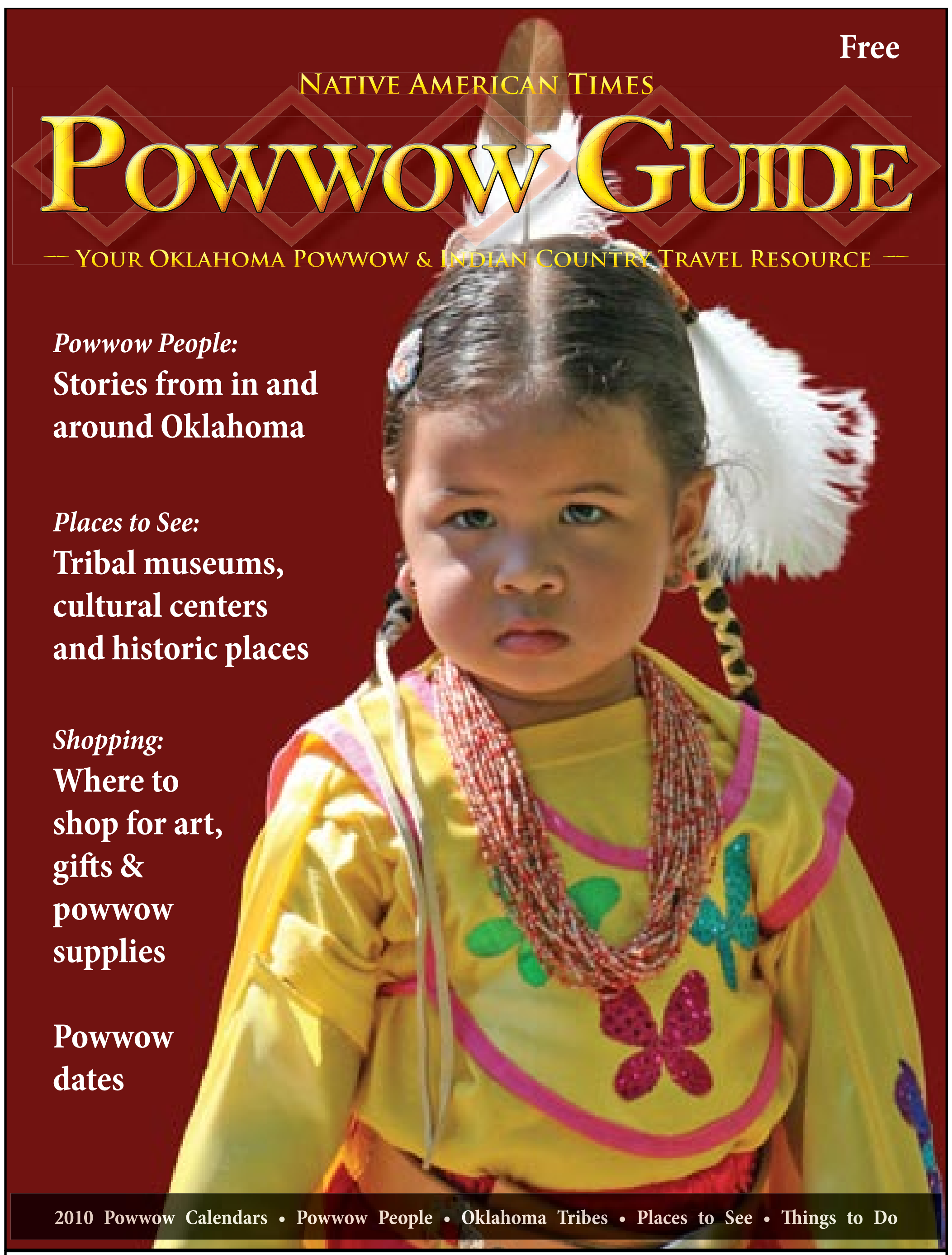
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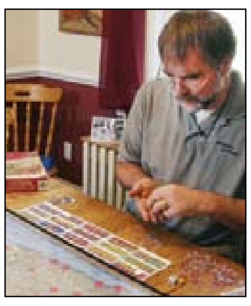
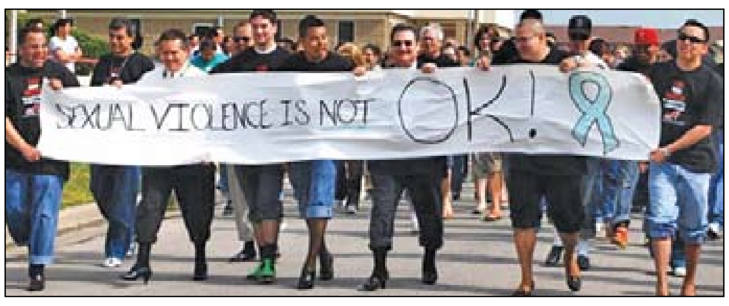
- **Bloody board game rankles tribes**
- **Creek Nation walking a 'Mile in Her Shoes'**

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VOLUME 16 • ISSUE 17 • PUBLISHED WEEKLY • APRIL 23, 2010

Tribes promote census count

By BECKY KRAMER
The Spokesman-Review

PLUMMER, Idaho (AP) – The crowd chuckled appreciatively when Ernie Stensgar began singing "One little, two little, three little Indians" during a U.S. census rally April 14 on the Coeur d'Alene Indian Reservation.

That's how some tribal members might feel when Census Bureau workers come knocking at their doors, acknowledged Stensgar, the Coeur d'Alene Tribe's vice chairman. The suspicion is natural. Broken treaties and a history of past conflicts color how American Indians view the federal government.

Yet, accurate census counts are critical to tribes. Their governments – like states, cities and counties – get federal grants for housing, roads, health care and job training based on census data.

"Standing up and being counted is important," Stensgar said.

American Indians and Alaska Natives have the lowest census participation rates among all racial and ethnic groups, said Duane Wakan, a tribal participation specialist for the Census Bureau.

In 1990, an estimated 24 percent went uncounted. National campaigns helped improve counts during the 2000 census. But the nation's Native populations were still underrepresented by about 12 percent, Wakan said.

Inland Northwest tribes are working with the Census Bureau to boost participation rates. Wednesday's rally on the Coeur d'Alene Reservation included a dinner, powwow and a question-and-answer session with census officials from Seattle.

On the Colville Reservation, households that turn in census forms are entered in a drawing for one of four 52-inch flat-screen TVs. The incentive appears to be working, said Michael Finley, chairman of the Colville Tribe, in a phone interview.

"I get calls from people who say, Hey, the census person hasn't come to my house yet,' or I haven't gotten my form in the mail,'" he said.

On the Coeur d'Alene Reservation, census workers will go door to door to collect information through May 29. The personal visits were triggered by the tribe's low census participation in the past, as well as the reservation's rural character, said Roberta Armstrong, a tribal regional technician from the Census Bureau.

Many people get their mail through a post office box. But the U.S. Census Bureau wants to count them at their home, Armstrong said.

Molly Zachary, who lives in Worley, Idaho, had already received a visit from a Census worker. But she learned Wednesday that she needs to amend her form. Zachary didn't realize that she needed to list two grown children and a son-in-law who live with her but weren't at home during the census worker's visit. Her daughter and son-in-law are in Oregon for an extended stay to care for an elderly relative.

Members of the tribe who live in urban areas also need to participate in the census, said Paulette Jordan, the Coeur d'Alene Tribe's census liaison. About 60 percent of American Indians and Alaska Natives live in large cities.

To date, about 65 percent of the Coeur d'Alene Tribe's households have participated in the census. On the Spokane Reservation, where census workers are also going door to door, participation rates have been high as well.

Denise Abrahamson, a member of the Spokane Tribe and a census crew leader, credited the hiring of local people for high participation rates. Many of the census workers are tribal members.

"You're not opening your door to a stranger," she said.

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Information from: The Spokesman-Review, http://www.spokesman.com

From left: Glenpool High School students Kimberly Marshall, Crystal Littlehead and Katie Fish participated in the Oklahoma Native American Language Fair on April 6 at the Sam Noble Museum of History in Norman, Okla. The group performed a skit in the Muskogee Creek language. NORMAN TRANSCRIPT PHOTO BY JERRY LAIZURE

Families, fair aim to keep native languages alive

By NANETTE LIGHT
The Norman Transcript

NORMAN, Okla. (AP) – The Shackleford crew of Lexington is trying to revive the dimmed life expectancy of their native Chickasaw language. They're not alone. The fate of fluency in the Wichita tribe of Oklahoma wavers on the timetable of an 86-year-old woman.

"The language of our family was lost in a generation gap," said Keith Shackleford after his four children who are about one-quarter Native American won for their skit performed in their native Chickasaw language in the grade 6 to 12 spoken language category. "We're trying to reclaim that and introduce it to the kids."

Recently, 635 children across the state participated in the eighth annual Oklahoma Native American Language Fair – the largest in the country, showcasing 30 different Native languages at the Sam Noble Oklahoma Museum of Natural History.

Students from public and private language programs competed in a variety of categories such as spoken word, language performance with dance or music, book, poster, Power Point language presentations and language advocacy essays.

The fair is an opportunity for students to demonstrate progress in their language learning and network with other Native American children, said Mary Linn, associate curator of

See **LANGUAGE** *Continued on Page 4*

Native care blends modern doctoring, medicine men

By FELICIA FONSECA and HEATHER CLARK

TUBA CITY, Ariz. (AP) – The hospital stands in the midst of a world of traditions: of Hopi clowns dancing around centuries-old villages, of Navajo elders tending their sheep, of customs as ancient as the winds that buffet the mesas and desert lands that stretch to the horizon.

And so, even at this center of modern medicine on the 27,000-square-mile Navajo Nation, it's not unusual to see Native medicine men attending the sick.

They might perform ceremonies to rid patients of bad spirits, or offer song and prayer in blessing a room where someone has died.

Moving between the two worlds is Joachim Chino, M.D. A Navajo-Acoma, he grew up on the reservation where the practices of medicine men often came first. He is well aware of how the cultural beliefs of his patients can affect what he does.

Chino, 37, modest and soft spoken, makes rounds wearing a white lab coat, a stethoscope stuffed in one pocket. He carries the authority of chief of surgery at the Tuba City Regional Health Care Corp., a major medical facility on America's largest Indian reservation.

Yet he often avoids eye contact as he consults with his patients. He speaks in the third person when delivering a difficult diagnosis. And unless he is asked directly about the chances for survival, he doesn't say.

Strongly held Navajo cultural tenets do not allow directly linking a person to an illness and its consequences. To do so could be interpreted as wishing harm.

"It just delays their fear – not mentioning death and dying specifically in their situation," Chino said. "I think it's helpful."

But cultural deference goes only so far, he said. Ultimately, "it's just like going to see any other surgeon."

And that's as it should be, said Navajo medicine man David Begay. Patients seek medicine men for encouragement and to restore their spirituality, yet they also must put faith in modern doctors.

"Any way to get healed, any way to get help, I think that's the ultimate thinking here," Begay said.

Bridging the cultural chasm between physicians like Chino and traditional healers is seen as essential for improving care on tribal lands, where hospitals and clinics struggle to keep doctors. It is the oft-expressed hope of Native elders that their talented students will leave the reservation to get an education, then return to help the people.

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Tucked into the larger health care reform passed by Congress was reauthorization of the Indian Health Care Improvement Act. The bill addresses recruiting and retaining physicians and other care providers, including mentoring programs, workplace sup-

See **MEDICINE** *Continued on Page 4*

Feds announce funding for kid's health care

■ HHS, Centers for Medicare and Medicaid Services announces funding to enroll eligible American Indian, Alaska Native kids in health care

WASHINGTON--(BUSINESS WIRE) – The U.S. Department of Health and Human Services (HHS), the Centers for Medicare and Medicaid Services (CMS) today announced grants to 41 health programs operated by the Indian Health Service; tribes and tribal organizations; and urban Indian organizations. The grants will help improve outreach and enrollment of American Indian and Alaska Native (AI/AN) uninsured children eligible for, but not enrolled in, their state's Medicaid and the Children's Health Insurance Programs (CHIP). On Nov. 19, 2009, the HHS Secretary, Kathleen Sebelius, announced the availability of $10 million in grant funding; the application deadline to submit proposals was Jan. 15, 2010.

"There are thousands of uninsured American Indian and Alaska Native children across the country who are eligible for health coverage under Medicaid or CHIP, but not enrolled," said Secretary Sebelius. "The grants we are awarding today through-

See **HEALTH** *Continued on Page 3*

Choctaw Nation, Alcoa distribute recycling bins

HUGO, Okla.--(BUSINESS WIRE)-- Alcoa announced last week that it will make available about 500 recycling bins to the Choctaw Nation of Oklahoma in an effort to encourage aluminum can recycling throughout the tribe.

The 22-gallon green plastic bins are being donated by Alcoa Recycling and provided for distribution to individual tribe members. Last year, the tribe received about 300 bins that were distributed to Community Centers and Head Start centers.

"We're excited to partner with Alcoa to encourage tribe members to recycle aluminum cans," said Melissa Robinson, Director of the Environmental Office for the Choctaw Nation of Oklahoma.

According to Alcoa's Recycling Director Greg Wittbecker, when you toss an aluminum can into a recycling bin, it can be recycled and back on store shelves in less than 60 days. And every time aluminum is recycled, it uses 95% less energy than when it was first made.

"Alcoa and the Aluminum Association have a goal of increasing the recycling rate of aluminum cans to 75% by the year 2015," said Wittbecker. "If every American recycled just one more can per week, we could reach that goal. Aluminum is infinitely recyclable."

For more information on recycling, visit www.alcoarecycling.com.

Cherokee Nation Council honors Mankiller

TAHLEQUAH, Okla. – The Cherokee Nation Tribal Council honored former Principal Chief Wilma Mankiller during their monthly meeting Monday night with a resolution naming her a National Treasure of the Cherokee Nation.

Mankiller, a native of Tahlequah, served as Principal Chief from 1985 through 1995 and was the first female elected to lead the Cherokee Nation. Mankiller spoke briefly to the Council a month ago during the March meeting and lost her battle with cancer on April 6. She was an internationally known advocate for the rights of all Native Peoples and was a champion for the rights of women around the world. During her tenure as Principal Chief, she met with Presidents Reagan, Bush and Clinton to present critical tribal issues and helped facilitate the establishment of an office of Indian Justice within the United States Department of Justice. She received numerous awards and honors throughout her life, including the Presidential Medal of Freedom by President Clinton.

"Chief Mankiller was a real treasure to the Cherokee people," said Chad Smith, Principal Chief of the Cherokee Nation. "We feel overwhelmed and lost when we realize she has left us, but we should reflect on what legacy she leaves us. We are better people and a stronger tribal nation because of her example of Cherokee leadership, statesmanship, humility, grace, determination and decisiveness."

The next meeting of the Council will be held on Monday, May 10, at 6 p.m. at the Cherokee Nation tribal complex in Tahlequah.

Judge says no to mistrial in reservation slaying

By DAVE KOLPACK

RAPID CITY, S.D. (AP) – Tempers flared in a 34-year-old South Dakota murder case Friday when the government's key witness described the defendant as an enforcer for a leader of a militant American Indian group that clashed with tribal and federal agents in the 1970s.

Arlo Looking Cloud took the stand for the second day in the federal trial of Richard Marshall, who is charged with aiding and abetting the 1975 slaying of Annie Mae Aquash on the Pine Ridge Indian Reservation. Aquash, a member of Mi'kmaq Tribe of Nova Scotia, participated in the American Indian Movement's 1973 armed occupation of the Pine Ridge village of Wounded Knee, a two-month siege that included ferocious gun battles with federal officers.

Prosecutors claim Looking Cloud and two other AIM members kidnapped Aquash in Denver before one sexually assaulted and shot her in South Dakota.

Looking Cloud, who is serving a life sentence for his role in Aquash's death, testified that Marshall provided the murder weapon, but he didn't tell authorities until 2008 because he was afraid of Marshall.

When prosecutor Bob Mandel asked why he feared Marshall, Looking Cloud said, "He was Russell Means' enforcer and he had confessed to a murder and he was released."

Defense attorney Dana Hanna objected and asked for a mistrial, which U.S. District Judge Lawrence Piersol denied after a 15-minute break. Piersol had ruled earlier that Looking Cloud could only give limited testimony relating to Marshall's 1976 conviction for murder in the death of a man he shot in a bar.

This undated file photo provided by her family shows American Indian Movement activist Annie Mae Aquash. A man serving a life sentence for his role in the 1975 slaying of Aquash testified on April 15 that he witnessed another man supply the gun used in the killing.

AP FILE PHOTO/FAMILY PHOTO

Hanna's voice turned stern when Looking Cloud returned to the stand.

"Mr. Looking Cloud, you just couldn't wait to bring Russell Means' name into this trial, could you?" Hanna asked.

The defense attorney said Looking Cloud was upset because Means, an AIM leader-turned-actor, called a news conference several years ago and named Looking Cloud, John Graham and Theda Clarke as Aquash's killers. Looking Cloud denied that. Hanna cut off Looking Cloud at the end of his questioning.

"No other questions! You're done!" he snapped.

Mandel later complained that Hanna questioned Looking Cloud "in almost a violent manner quite frankly, yelling at the witness."

The Marshall trial is another step in a case revived in 2003 when Looking Cloud and Graham were indicted for Aquash's murder. Graham, the alleged triggerman, is scheduled for trial in state court this summer.

Looking Cloud was the only witness Friday. He acknowledged years of drug and alcohol abuse and even lying to authorities but told jurors he has a good memory and was telling the truth about how Aquash was killed.

Looking Cloud testified he often mixed alcohol with drugs like LSD, heroin and methamphetamine but said his drug of choice was mescaline.

"Do you think all these drugs and alcohol help you remember things later on or did they impair you ability to remember things later on?" Hanna asked.

"I remember a lot of things," Looking Cloud replied.

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Settlers-vs.-Indians board game rankles tribes

By ERIC TUCKER

PROVIDENCE, R.I. (AP) – One player racks up points by defeating Native American tribal leaders, the other by snuffing out settlements of English colonists. Capture Boston or Plymouth Colony? Victory is yours.

That's the gist of "King Philip's War," a board game based on a bloody and violent clash of the same name between colonists and Indian tribes in 17th-century New England, and developed by a company partly owned by former major league pitcher Curt Schilling.

The game's designer says he hopes to educate children and others about a war that cost thousands of lives but receives scant attention in history books. But some Native Americans want the game blocked from release, saying it trivializes the conflict and insensitively perpetuates a stereotype of Indian tribes as bellicose savages.

Tribe members protested the game in Providence last month, and a Facebook group with more than 260 members urges a Millersville, Md.-based company, MultiManPublishing, to halt production.

"From what I've seen right now: totally inappropriate, highly offensive, nowhere near ready to be in production," said Annawon Weeden, a member of the Mashpee Wampanoags in Massachusetts, who says there are better ways to educate people about the war. "It's just a way to have fun reliving a tragedy."

The pushback to the game reflects a broader, continuing effort by Native American tribes to challenge images in society and popular culture, whether they're school logos bearing the likeness of scowling warriors or names of professional sports teams that they deem as offensive or connoting hostility.

But Schilling, who won World Series with the Arizona Diamondbacks and Boston Red Sox, said historical events should not be whitewashed for fear of offending someone. King Philip's War helped forge early American identity, even if it "clearly exposed the horrible side of humans in some cases," he said.

In this April 11 photo, John Poniske sets up a war simulation board game at his home in Waynesboro, Pa., that he has created centering around a pre-Revolutionary War in Connecticut that pitted Native Americans against English colonists. The game, which is still in the developmental stages, has raised concerns within the Native American population living in Connecticut. AP PHOTO BY TIMOTHY JACOBSEN

"If everyone intent on keeping historical events stopped at content that might seem offensive, we'd lose sight of the horrific mistakes this nation, the world and the human race are capable of, and that would be a horrific thing," Schilling said in an e-mail sent through his publicist.

The game was designed by John Poniske, a middle school social studies and English teacher at Antietam Academy in Hagerstown, Md., who said he came up with the idea after reading a military magazine article about the war.

He said he was surprised such a significant conflict, which laid bare brewing mistrust and suspicion between settlers and tribes, was not better known.

The war took place from 1675-76 and was named for Philip – also called Metacom. He was leader, or sachem, of the Wampanoag people – a tribe that attended what is historically considered the first Thanksgiving – and was given the title "King" by white colonists. The clash pitted Indian tribes allied with Philip against Colonial authorities as it spread throughout New England. Villages were burned and abandoned, colonists were scalped and ambushed, and tribes were decimated, with thousands dying during battle or from sickness.

King Philip was beheaded in 1676.

The two-player game simulates the war, with hundreds of pieces representing either Colonial soldiers or Indian warriors. A special die produces different combat scenarios, such as an ambush, massacre or spying.

One player wins by capturing King Philip and Canonchet, the chief of the Narragansett tribe, the other by capturing Boston and Plymouth Colony. Historical figures are represented, including Josiah Winslow, the Plymouth Colony governor, and Benjamin Church, who led settlers into battle.

Poniske said he was taken aback by the reaction because he never viewed the game as insensitive. Still, bowing to the reaction, he has already agreed to changes, such as revising the written promotional material accompanying the game to delete a reference to the colonists as "our Puritan ancestors."

"In my creation of the game, I tried to be as balanced as possible and I never in any way meant to denigrate anyone," Poniske said. "It is a historic tool to help people better understand what the conflict was about."

MultiManPublishing, which specializes in games that simulate violent combat, plans to distribute the game as soon as it gets enough orders to justify it.

"We take this stuff seriously; we're very interested in the history behind the conflicts that we simulate," said company co-owner Perry Cocke. "Trivializing it is the last thing that we're doing."

O'ta'mah Harjetta, a member of the Cheyenne tribe who lives in Shawnee, Okla., also opposes the game. She said the lack of tribal input was troubling.

"There is a potential for it to be a learning experience, but there needs to be more history taught," she said.

Julianne Jennings, an adjunct professor of anthropology at Rhode Island College and member of the Cheroenhaka Nottoway tribe, helped organize last month's protest to provoke a response from the company. She said she was initially concerned about the game, but has since discussed it with the creator and believes it can be a proper educational tool if it adequately incorporates the viewpoint of tribal members.

"We're not going to stop this game from coming," she said. "If we can't stop it, why not try to contribute to the content?"

NATIVE AMERICAN TIMES

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Each week's issue is available for free download online at: www.nativetimes.com

Also online, the Native Times 2010 Powwow Guide: www.powwowguide.com

Subscription rates: $65.00 for fifty-two issues, $32.50 for twenty-six issues, or $16.25 for thirteen issues. (Rates are for postage and handling) Send check or money order to:

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- News from the crossroads of Indian Country -

HEALTH

Continued from Page 1

out the country will help the health organizations that work closely with these children and their families, develop effective outreach and enrollment strategies."

The grants awarded today are part of a broader effort to find and enroll uninsured children who are eligible for Medicaid or CHIP but not enrolled. The Children's Health Insurance Program Reauthorization Act of 2009 (CHIPRA) set aside $100 million between 2009 and 2013 expressly to help enroll these children, including $10 million specifically to be awarded to Indian health providers. CMS was tasked with awarding available funds to programs that best targeted geographic areas with high rates of eligible but uninsured AI/AN children, many of whom live in some of the most remote and economically depressed areas of our country.

To be eligible for these grants, AI/AN health providers were required to demonstrate credibility with their local tribal and urban Indian communities in conducting outreach and enrollment activities. The grantees will report to CMS those outreach activities found to be the most effective to enroll and retain AI/AN children in Medicaid and CHIP so that CMS can share these practices among all grantees.

"We are glad to know that these grantees will be working in new ways to specifically reach out to American Indian and Alaska Native children and families," said Cindy Mann, director of the CMS Center for Medicaid and State Operations. "We look forward to working with our new grantees and learning how culturally appropriate outreach activities result in effective enrollment and retention of children and families in Medicaid and CHIP."

For more information about the outreach and enrollment grants, go to www.cms.hhs.gov/CHIPRA. Questions about the grants may be directed to the CHIPRA grants mailbox AIANCHIPRAOUTREACHGRANTS@cms.hhs.gov. General information about CHIP can be found at www.insurekidsnow.gov

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By Dean Chavers, Ph. D.

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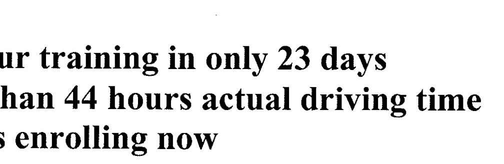

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Creighton attracting Native dental students

OMAHA, Neb. – Creighton University is meeting a crippling need for Native American dentists and addressing a persistent health disparity head on. There are more than 4.5 million Native Americans in the United States but fewer than 150 Native American dentists to serve this population.

"The key to providing better access to dental care in underserved populations is to recruit students from the communities themselves. If a student has a strong tribal affiliation when they enter a profession, they are much more likely to return to the reservations to provide health care to their people," said Frank Ayers, D.D.S., associate dean for student affairs and director of admissions.

Creighton's School of Dentistry has enrolled four, first-year Native American students this year, and four have already been accepted for next year. With only 30 Native American dental students enrolled in 56 dental schools in the United States, Creighton's dental program has the highest number of first-year Native American students enrolled in the nation.

In spring 2008, Creighton and two other universities, Marquette and Gonzaga, received a grant from the Robert Wood Johnson Foundation's Dental Pipeline program to assist with recruitment of Native American students into the nation's dentistry.

According to Ayers, the grant's principal investigator, Creighton's program offers Native American college and high school students an opportunity to attend a month-long summer enrichment program that exposes them to a career in dentistry. Creighton also expanded its pre-dental, post-baccalaureate program for disadvantaged students to include three Native American students each year. After completion of the 13-month program, these students enter dental school. Both efforts provide scholarship money to boost enrollment.

MEDICINE

Continued from Page 1

port systems for Natives in the medical field, and increased attention to scholarship and loan programs.

The return of even one medical graduate to a tribal community can make a huge difference in the quality of care, said David Bear, assistant dean of admissions at the University of New Mexico's School of Medicine.

"It doesn't take a whole lot," Bear said. "We're sometimes just focusing on going from zero to one."

Chino was among just a handful of Indian students studying medicine at UNM a decade ago. Last fall, a record nine Native students were admitted to the four-year program in Albuquerque. The gains in recruitment are small, given the program's 300 students, but meaningful with the university's proximity to Native populations and its vigorous outreach.

The top American Indian and Alaska Native students are courted by the nation's most prestigious medical schools. Even so, those enrolled last fall, 623 nationwide, made up less than 1 percent of the 77,000 total medical students, according to the Association of American Medical Colleges.

The universities of Minnesota, North Dakota, Washington and Oklahoma produce about 25 percent of all American Indian physicians, said Dr. Gerald Hill, a board member and past president of Association of American Indian Physicians.

University officials say the biggest barrier to getting more tribal members to pursue careers as physicians is showing them that goal is within reach and persuading them to leave the reservation.

Native physician role models can help.

Missy Begay, a self-assured young Navajo woman and second-year medical student at UNM (not related to David Begay), was in high school in northwestern New Mexico when Chino visited to encourage students to follow his lead.

She was drawn immediately to the young doctor's demeanor.

"He came in in scrubs and he was talking about some sort of surgery and the brain, something just really far out, just beyond what I could even imagine," she said. "He seemed just really passionate about what he was doing."

With her unique family heritage, Begay was ready to be convinced. She is the daughter of another UNM medical school graduate and the granddaughter of a medicine man.

Some of her earliest memories focus on the people who came to her grandfather, seeking diagnoses for their ailments. Her role was to serve coffee before her grandfather's private consultations.

"Afterward, they would do this ceremony for the person," she said. "As a child, I remember being really curious about that."

Arriving at UNM medical school, the Stanford graduate was already prepared for the potential clash between cultural tradition and Western medicine. The first-year anatomy class, which calls for dissecting a cadaver, can be particularly challenging.

Navajos are told to stay away from dead bodies and from burials. Begay said her community back home conducted ceremonies to prepare her for the class.

Her elders understood that the bad parts of taking the class would be outweighed by the good of her becoming a doctor, she said, and so they were willing to help her, even though it pushed her farther away from tradition.

"You're going to be seeing the human body inside and out," she said. "If you're curious, that's like the height of all curiosities that you can do. But as a Navajo person, you sort of had to compromise some of your identity and some of your beliefs and put that aside."

Gayle Dine'Chacon, a Navajo and director of UNM's Center for Native American Health, described the double doors leading into UNM's anatomy lab as a physical and spiritual barrier that she had to cross when she was a medical student there 20 years ago.

"Physically having to open those doors and walk through from this side to that side for me was a transformation, to go from this side of the doors to entering almost another world," she said. "It can be very soul searching when you think about what you are doing."

Twenty years later, Dine'Chacon said she still prays and has ceremonies to protect herself from the effects of that class.

In the Tuba City hospital, Chino walks past people adorned in silver and turquoise jewelry, their hair wrapped in buns. Women in traditional floor-length velvet skirts and men in cowboy hats talk among themselves in their native language as they wait to be seen.

Although Chino has fulfilled his commitment to the hospital under an Indian Health Service scholarship, he chooses to remain in Tuba City, a wind-swept community on the western side of the reservation that borders the Hopi reservation.

The equipment at the hospital is by no means state of the art. There are no private rooms – patients instead are separated in larger rooms by curtains with little space for visitors.

American Indians and Alaska Natives are three times more likely to die from diabetes, have a life expectancy of nearly five years less than other Americans and suicide rates twice that of the general population, according to the IHS.

Diabetes is the No. 1 medical condition treated at Tuba City along with its complications, including renal failure, vascular and heart disease and strokes, said chief medical officer Alan Spacone. Alcoholism, diseases related to uranium mining and contamination, and crash injuries along the reservation's poor roads also are prevalent here.

The dismal statistics are motivating to Native doctors and medical students alike.

"It's a very personal, emotional link that we have to our community, where we see people are really in a crisis," Missy Begay said. "It's horrible. And we don't even know if we can alleviate some of that because there's so few of us."

The hospital treats an average of 320 patients daily. Many travel hours to get here. Sixty physicians are associated with the hospital, including five who are American Indian.

Hospital staff members participate in the community and the culture, many of them helping out with youth sports or other activities.

"I think it takes a special group of people to live here, stay here," Chino said of his colleagues.

The Native healers and M.D.s are hardly ever in the same hospital room at the same time, and do not typically consult.

One exception is birth. A medicine man might be performing a ceremony to ease any complications and establish a foundation of beauty, harmony and strength for the baby. Meanwhile, a medically trained midwife is checking on the mother and may deliver the baby before the ceremony ends.

Family members might then request the placenta and umbilical cord so that it can be buried on the reservation, establishing the baby's residency and reaffirming a tie to the land.

"They really do try to complement one another," Tanya Riggs, the hospital's performance improvement director, said of the doctors and medicine men.

Even so, minor conflicts arise. The most traditional of patients, for example, might not immediately schedule follow-up appointments as instructed by their physician if they've had a ceremony with a Native healer who has instructed them, for example, not to cross water.

But, said Riggs, they then return with a sense of confidence that they will heal.

Missy Begay has already learned that treating Navajo patients can require more time. The two-minute introduction to patient visits she was taught at UNM can stretch into 10 minutes as she is asked about her parents, her grandparents, her traditional clans, and hears in return stories about people who might know her. Only then do some patients become comfortable enough with her to discuss their medical issues.

Being treated by a Navajo gynecologist made a big difference for patient Lorraine Benally. The soft-spoken 47-year-old from the Navajo community of Kayenta was about to give up on health care after being bounced around from doctor to doctor, who left her fearful that she couldn't overcome uterine fibroids.

Dr. Jennifer Whitehair changed that.

"She understood what I was going through," as a Navajo and a woman, Benally said. "Just knowing that she cares enough to come back to the reservation and help us, that means a lot. It's heartwarming."

In a hospital room with nurses moving in and out, Chino prepares Kelsey Begaye for surgery, detailing how many of the procedures have been done and the time it will take.

Begaye, 59, says little, sitting with his hands folded in front of him and never looking at Chino. He later acknowledged that avoiding eye contact is an indelible link to the culture, even though he grew up far from the reservation, in Los Angeles.

But as the former president of the Navajo Nation whose vice president was the first Navajo surgeon here and served in the same role as Chino, Begaye knows how inspiring the work of American Indian doctors can be for patients and students across the reservation.

"Even back then we were encouraging our Natives to go to school, learn what they can and come back to the reservation," he said. "Me going through this procedure just confirms that's happening. It's a good feeling to be in somebody's care who you know is Native."

LANGUAGE

Continued from Page 1

Native American languages at the museum.

"If it's cool to speak your native language, then that's one of the most important retention factors," Linn said, adding that while many of the languages have lost fluent speakers, they're being taught by young people lacking textbooks and teaching supplies who are dedicated to restoring the languages' vitality.

"You get these kids coming in here speaking these languages you've never heard on the face of the Earth," she said.

Like Juanita Antone of the Wichita tribe's 3- and 4-year-old girls.

Antone doesn't speak the native language. Regretting her ignorance, she enrolled her children in Kitikiti'sh Little Sisters, an organization that teaches young girls about the Wichita tribe's culture.

"It helps them know who they are and where they truly come from," she said of her girls' participation in Kitikiti'sh Little Sister, which won third place for its rendition of "Amazing Grace" at the fair in the category of grade 6 to 8 group language with music or dance.

Antone's confidence in the tribe's prospects, however, wavers. As the tribe struggles to sustain its dying language, Antone said it has lowered its blood quantum so more people can formally claim lineage to the Wichita tribe.

"I don't think we'll ever have another fluent speaker," she said shaking her head.

Shackleford, who began studying the Chickasaw language intensely in his adult years and now teaches it to other adults of the tribe, began introducing his smattering of native vocabulary to his five children when they were young.

"These kids are where it's at," Shackleford said. "If we can get them taught, that'll add on another generation."

At home, sentences are spoken in a mix of English and Chickasaw, said Shackleford's wife, Mary, adding that it's mainly because they don't know all the words, yet.

Since the children are homeschooled, Keith Shackleford said he integrates language learning into their academic studying, along with the family's discourse while seated around the dinner table, where the idea was birthed for their winning script – a comedy where the two younger children mocked the 16-year-old twins' driving abilities.

"They're learning how the language fits into everyday lives. It's not just a list of words," Mary Shackleford said.

Keith Shackleford said he expects his children, who range in ages from 10 to 19, to surpass his abilities, laughing off notions of his prospects for fluency.

"It's who we are," 16-year-old Skye Shackleford said matter-of-factly, shrugging her shoulders.

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Commentary

A man of great vision departs Mount Rushmore

By TIM GIAGO
(Nanwica Kciji)
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Gerard Baker, a member of the Mandan/Hidatsa Tribe of the Fort Berthold Reservation in North Dakota, is a man of vision. And yet he is vilified by those white people who know nothing about the history of the Black Hills of South Dakota.

When Baker was appointed as Superintendent of the Mount Rushmore Memorial he saw the faces of four white presidents carved on the mountain. But he saw those faces through the eyes of an Indian. He chose not to diminish the glow that history has bestowed upon George Washington, Abraham Lincoln, Thomas Jefferson, and Teddy Roosevelt, but to add to that luster by introducing elements of the Native people who preceded the Memorial by centuries.

Very quietly, but with dignity, Baker began introducing elements of the Native culture and traditions to the Memorial. He had several tipis constructed near the site and introduced Native speakers to talk to the tourists and visitors about the history of the Hills and of the region. Aside from having the opportunity to view the sculpted faces of the four presidents, the visitors to the Memorial soon flocked to hear the Native speakers and to look at the other Native art and artifacts brought to the Memorial by the Lakota and other tribes of the Northern Plains.

The Native speakers and exhibits soon became two of the most popular features at the Memorial much to the chagrin of many white residents of Rapid City and the surrounding region. These are our Hills and our presidents on display and the Indian things Baker is bringing to the Memorial do not belong there, was the biggest and probably the most ridiculous complaint.

When Baker was re-assigned to be the first ever Assistant Director for Indian Relations for the National Park Service, a post the NPS recognized as extremely important, the reaction by the local partisans was as expected. Wrote Scott Odenbach of Spearfish, S. D. in the local daily, "Native American cultural diversity rather than the Memorial's intended purpose: celebrating the lives and ideals of Washington, Jefferson, Roosevelt and Lincoln," seemed to be the main focus of Superintendent Baker. On Baker's new assignment Odenbach wrote, "Isn't this an example of the job description finally catching up with the job functions performed?"

Wrote James Reichert of Rapid City, "That's great! Now maybe we can keep Mount Rushmore safe from terrorist activities. And can we ask his replacement to move the tipi down the road to the Native American monument? It is inappropriate for a superintendent to impose his personal values upon a national monument."

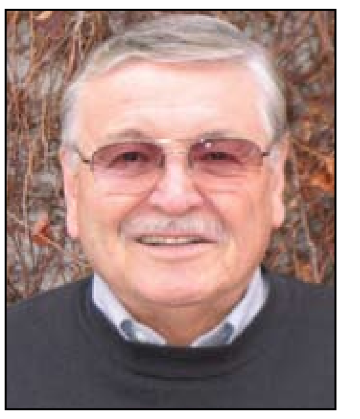
We suppose Mr. Reichert was talking about moving the tipis to Crazy Horse Memorial, which is down the road and it is evident that he never once considered the proven fact that the Native exhibits are extremely popular with visitors to the Memorial and that the majority of Native Americans living in this region find the addition of these exhibits by Mr. Baker to be one of the best things that ever happened at the Memorial.

The local white folks should have known that Mount Rushmore was sculpted even while the ownership of the very land where it stands was involved in litigation between the United States and the tribes of the Great Sioux Nation. In other words, the United States allowed Gutzon Borglum to carve on the mountain while the land was a part of a lawsuit to determine ownership. About the illegal taking of the Black Hills by the United States, Supreme Court Justice Harry Blackmun wrote, "A more ripe and rank case of dishonest dealings may never be found in our history."

After the whining dies down and after all is said and done, Gerard Baker, will be admired and respected by not only the Native Americans of this region, but also by thousands of non-Natives, as the single most important superintendent ever to grace that job position at the Memorial. He had the vision to see beyond the racial prejudice that has permeated this region for more than 100 years and to implement the Native culture and traditions into the daily activities at the Memorial in hopes of opening a new sensitivity of this regions diversity, but by also creating an atmosphere of mutual respect and understanding between all races.

Racism, clear and simple, is behind the public vilification of a great man for having the vision and better yet, the authority to do something that should have been done 50 years ago.

Mount Rushmore is a better place because of Gerard Baker and I hope that the implementation of his vision will be continued by his replacement so that when the Native children from the surrounding reservations make their school trips to the Memorial, they will continue to see the exhibits and listen to the voices of the Native speakers reminding them that they were here first and no one can take that away from them.


Tim Giago

(Tim Giago, an Oglala Lakota, is the publisher of Native Sun News. He founded Indian Country Today weekly newspaper in South Dakota and took it national before selling it. His book Children Left Behind was awarded the Bronze Medal by Independent Book Publishers. Giago was inducted into the South Dakota Newspaper Hall of Fame in 2007. He can be reached at editor@nsweekly.com)

Around the Campfire: Wilma and me

By DEAN CHAVERS
Director of Catching the Dream

I first met Wilma Mankiller in the spring of 1969. Lee Brightman, the original angry Indian radical, had a half dozen of us picketing the consulate of Ecuador in San Francisco. Some soldiers had invited some Indians to a picnic on a Sunday, put poison in the Kool Aid, and killed 21 of them.

The government was not going to indict or try the soldiers, so we were mad. Lee was the head of Native American Studies at UC Berkeley and the rest of us were students. At noon this young lady walked up and said, "What are you guys doing?" We told her, she picked up a sign, and walked with us instead of going to lunch.

Somebody said, "What is your name?" and she answered "Wilma Olaya." She told us she was working as a legal secretary, and that her husband Hugo was an accountant. That's how I met Wilma Mankiller. She was 23 years old.

Eight months later 78 Indian students took over Alcatraz Island. Wilma came out the next week, and stayed off and on for months. It changed her life. She had gone to the Bay Area with her family on Relocation 15 years before. After Alcatraz she wanted to become involved in Indian affairs, and Olaya wanted her to be a housewife. It led to their divorce.

Wilma then became involved in the struggle of the Pit River people for the return of some of their land. Richard Oakes and I spent six months in 1970 with these wonderful strong people. Wilma volunteered at their attorney's office; his name was Aubrey Grossman. This work opened her eyes to what was going on in the Indian world.

The next time I saw Wilma, she was running the Indian Education program in the Oakland Public Schools. She had quit her legal secretary job, and had started to college. It took her almost a decade, but she earned her degree after she moved back home.

Ross Swimmer was running for office in 1975 when he visited Oakland. There are so many Cherokees on the West Coast that candidates for Chief have to campaign from Phoenix and Tucson to Seattle. Ross won, and he talked Wilma into coming home the next year. He clearly saw her potential. He promised her a job writing grants and helping rural Cherokee communities. She brought running water, indoor plumbing, and electricity into many of these communities.

They appreciated it. The Bell community was the most written about of these communities. The community is made up mostly of full-bloods who have been dumped on by the government for decades. They loved their running water. Wilma got a grant to help them put it in.

When Ross asked Wilma to run for Vice Chief in 1983, she had stiff opposition. J. B. Dreadfulwater and Agnes Cowan ran against her, but Wilma won. I visited the tribal office in the spring of 1983 and she was in her office packing boxes. "Are you moving?" I asked her.

"No," she said. "I'm running for Vice Chief, and I have to quit my job. What do I have to do to win?"

"You have to wear out a lot of tennis shoes," I told her. "We had a young man in our district running for State Senate, and he and his mother said they went to every house in the district. You have to shake people's hands, ask them for their vote, and smile a lot."

When I saw her after the election, she told me she had worn out four pairs of tennis shoes. She was tireless, and a tough campaigner.

When Reagan tapped Ross to be the head of the BIA, he left Wilma in charge as Principal Chief. She had some opposition at first, mostly from men, but strong support from women. When she ran in 1987 on her own for Principal Chief, she had some serious opposition—sugar in her gas tank, tires slashed, threatening phone calls, and the rest. But she persevered and won.

After she won she married Charlie Soap, who had long been a supporter. They lived in Wilma's home at Mankiller Flats east of Tahlequah. Her daughters Felicia and Gina finished school and started to work.

She ran again in 1991, and this time won with hardly any opposition. She got 83% of the vote—an unprecedented lopsided victory. She got businesses started under the tribal government, reinvigorated the government itself, and win friends all over the world. One of these was Gloria Steinem, the famous author and head of the National Organization of Women (NOW).

Gloria was famous for saying "A woman needs a man like a fish needs a bicycle." But at the advanced age of 60 she met a bicycle with millions of dollars, and married him—on Wilma's front porch. They remained close friends until Wilma died on April6, 2010.

Wilma stepped down and did not run again when her term was up in 1995. But in her ten years she did more for the Cherokee people than any chief in history. She remained a fighter her whole life. The last time I saw her was when she was the commencement speaker at SIPI several years ago.

My friend Dr. Dot Witter e-mailed me early that morning to let me know about Wilma's death. It cut right through to my heart. I had been warned a month earlier by someone who had let me know Charlie had told the press that Wilma had the final stages of pancreatic cancer.

Wilma was tough. She survived a head-on automobile collision in the hills of Oklahoma that killed her best friend, Mike Morris's wife. Mike was head of the education department of the tribe when I was president of Bacone College. He sent some of his best students to Bacone, and took it really hard when he lost his wife.

She had kidney problems, and only survived with a kidney donated by one of her brothers. She also suffered from breast cancer, lymphoma and myasthenia gravis.

President Obama sent a statement to the family about how saddened he was to learn of Wilma's passing. He reminded them that the White House had given her the highest honor, the Presidential Medal of Freedom. She had been given many other honors, from women's groups, national organizations, and civic groups. She was inducted into Halls of Fame nationally and in Oklahoma.

Lillian Tobacco (Lakota) from Pine Ridge was strongly moved by Wilma's life. She called and told me, "I have admired Wilma for a long time. I would like to think that her legacy will live on in all Native women."

Wilma wrote three books after she stepped down as Chief. These books are being used as texts by some of the best Indian schools.

Dr. Dean Chavers is Director of Catching the Dream, a Native scholarship organization. His latest books are "Modern American Indian Leaders" published by Mellen Press and "Racism in Indian Country" published by Peter Lang Publishers. Contact him at CTD4DeanChavers@aol.com. His next book is "Broken Promises: Termination of Indian Treaties and the Aftermath," due out in 2011.

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Bringing Freedom of the Press to Indian Country.

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Director of Finance

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For a full job description or additional information, please contact Karen Williams, Human Resource Director, at 936-563-1100; to send in resume, fax number is 936-563-1110. Pay is $56,000-$61,000 Annually, with benefits. Position OPEN until filled.

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www.iowanation.org/Government/JobPostings.html

BUREAU OF INDIAN EDUCATION

Job Opening

Bureau of Indian Education
Associate Deputy Director - Navajo

Office of Indian Affairs
U.S. Department of the Interior

Are you interested in working for an organization that is responsible for providing quality education opportunities from early childhood through life for American Indians? The U.S. Department of the Interior is searching for candidates who have demonstrated leadership skills in the field of education administration and student achievement for their Associate Deputy Director – Navajo position. We are looking for some one who has proven success in the management of a school system; has produced positive student outcomes; can build a strong management team that produces results; and has expert knowledge in the field of educational administration. This position is located in Window Rock, Arizona with the Bureau of Indian Education.

For more information and application procedures, please visit the USA Jobs website (www.usajobs.gov) or contact Ms. Allison Beard, HR Specialist at (202) 208-2825 or allison.beard@bia.gov.

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BIA OFFICE OF JUSTICE SERVICES

Job Opening

Bureau of Indian Affairs
Deputy Director - Office of Justice Service (OJS)

Office of Indian Affairs
U.S. Department of the Interior

Are you interested in working for an organization that is responsible for protecting life, safety and property while enforcing the law in Indian country communities? The U.S. Department of the Interior is searching for candidates who have demonstrated leadership skill in the field of law enforcement for their Deputy Director – Justice Services position. We are looking for some one who has proven experience in law enforcement operations; successfully managed a complex law enforcement program; can build a strong management team that produces results; and has expert knowledge in the field of law enforcement and security law. This position is located in Washington, D.C. with the Bureau of Indian Affairs.

For more information and application procedures, please visit the USA Jobs website (www.usajobs.gov) or contact Ms. Allison Beard, HR Specialist at (202) 208-2825 or allison.beard@bia.gov.

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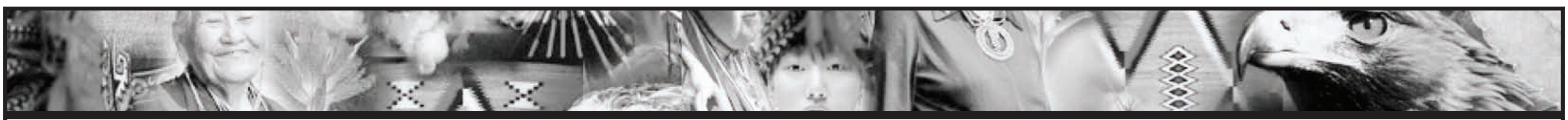


EVENTS

Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.

1st and 3rd Thursdays
The Native Nations Youth Council (NNYC) will hold meetings every first and third Thursday of each month from 6:30pm-8:30pm @ the Youth Services of Tulsa Activity Center on 311 S. Madison (on 3rd just west of Peoria). Join us and learn how to become a part of the now forming NNYC drum group. See you there!
Info Call: Jiles Pourier (918) 382-2200

Through-August 31
"It's All About Me: A Numunuu Children's Exhibit featuring art and photography by Comanche Children. At the Comanche National Museum and Cultural Center, 701 NW Ferris Avenue, Lawton, OK. Opening Reception March 18, 1:06 pm to 3:06 pm. Free admission. For more info: www.comanchemuseum.com.

April 23
Native American Warriors Society Benefit Indian Taco Sale at Southeast Free Will Baptist Church, 1801 S Garnett Rd. (21st & Garnett).To place an order you can contact Janene Alford at 344-1270 (C), or if you have a group order contact Dianne Guthrie at 895-6385 (H).

April 24
Indian Taco Sale to help fund Owasso Indian Education powwow. Old Barnes Cafeteria, 202 E Broadway, Owasso, Okla. 11am-4pm. Info call Cody 918-814-3821 or Donna 918-813-3311

April 24
University of Oklahoma Spring Stomp-Dance at Norman High School, 911 West Main Street Norman, OK 73069
Handgame @ 3pm, Supper served @ 5 p.m. Dance: 6:30 p.m. - 11:00 p.m.
Info email lwaters@ou.edu or contact Lindy B. Waters, Jr. at (405)325-1468

April 30
TICAR Tulsa Indian Coalition Against Racism Art Show. Events include a benefit dinner, special guest speakers, tribal fashions show and more. For more info or to reserve your booth, e-mail TICAR49@MSN.COM

May 1
Bixby High School Indian Heritage Club Powwow at Bixby H.S. Gym, 601 S. Riverview, Bixby, Okla. Gourd Dancing at 2:30 p.m. Grand Entry at 6:30 p.m. For more information call Tina Francis (918)366-2335 Office (918)557-3478 Cell or (918)760-3039

May 1
Native American Warrior Society Benefit Gourd Dance at the Glenpool Creek Nation Community Center, 13839 S. Casper St., Glenpool, OK. Call Dwayne Cahwee at 918-361-8457 (C) or 918-289-0433 (H) after 5pm, or Janene Alford at 918-344-1270 (C).

May 1
Birthday dance and 2010 Graduation Celebration for Tonkawa Tribal Princess, Norita Renee Arkeketa at White Eagle Cultural Building, White Eagle, Okla. 2pm War Dance, 6:30 pm Gourd Dance. BYOD & C. Info call Mildred Warrior, 580-762-8873.

May 2
All Nations Indian Youth Contest Powwow at United Aerospace Workers Hall, 1414 N. Memorial, Tulsa, Okla. Gourd Dancing at 2pm. Free Admission. For more info call (918)760-3039.

May 2
Honor Dance for Bacone College Graduates at Palmer Gym, Muskogee, OK
For more Info: 918-360-1085
taylork@bacone.edu

May 2
Oklahoma Federation of Indian Women Pow-Wow at the Irving Recreation Center, 125 Vicksburg Ave., Norman, Oklahoma
Gourd Dance starts at 1pm - Supper at 5pm - War Dance after supper break
For more information contact Wehnona Stabler at 918-440-2144 or visit our website at OFIW.org

May 8
Restoring Harmony Powwow at Tulsa West Side YMCA, 5400 South Olympia Avenue, Tulsa, Okla. 10 a.m. Awareness Walk - Gourd Dancing at Noon - Grand Entry at 6pm. Contact: Tamara Newcomb, (918) 382-2205 tnewcomb@ihcrc.org

May 8
Region 8 Arrington McSpadden All Indian Membership Rodeo, Arrington Arena, Okmulgee, Okla. Must be a member of a federally recognized tribe with proof to participate. Info call 918-506-4618 or call Brad Fish at 405-474-7847or email bradfish42@yahoo.com

May 8-9
Keeper of the Plains annual powwow at the Mid-America All-Indian Center, 650 N. Seneca, Wichita, Kansas. Dance begins at 1:00 p.m. Vendors welcome. Info call 316-706-9242

May 15
Pawnee Title VII Youth Dance at Pawnee Nation Wellness Center, Pawnee, Okla. Gourd Dancing at 2pm Grand Entry 7pm. Info call June Hamilton 918-762-3564 or Angie EchoHawk 918-762-3618
e-mail angechohawk@hotmail.com

May 15
6th Annual National Indian Taco Championship 10 AM – 4 PM in Downtown Pawhuska, Okla. www.indiantacochampionship.com or Email: taco@osagetribe.org or call Osage Nation: 918/287-5555

Osages host Indian taco championships slated for May 15

Submitted by PAULA STABLER

PAWHUSKA, Okla. – It's time once again for the sixth annual National Indian Taco Championship, May 15th 10 AM – 4 PM in downtown Pawhuska, OK on HWY 60 (45 miles going east from Ponca City and 28 miles west from Bartlesville.) If you love fry bread and Indian Tacos then you will love this fun food festival!

The National Indian Taco Championship is gaining favor each year with crowds looking for a new kind of entertainment. Bands, Indian Dancing, shopping and a kids section of activity awaits.

NEW ATTRACTION! Pawhuska's newest attraction is the Skate Park, located east of downtown at the Ben Johnson Cultural Park. For more information contact the Pawhuska Chamber of Commerce at 918/287-1208 or go to pawhuskachamber.com.

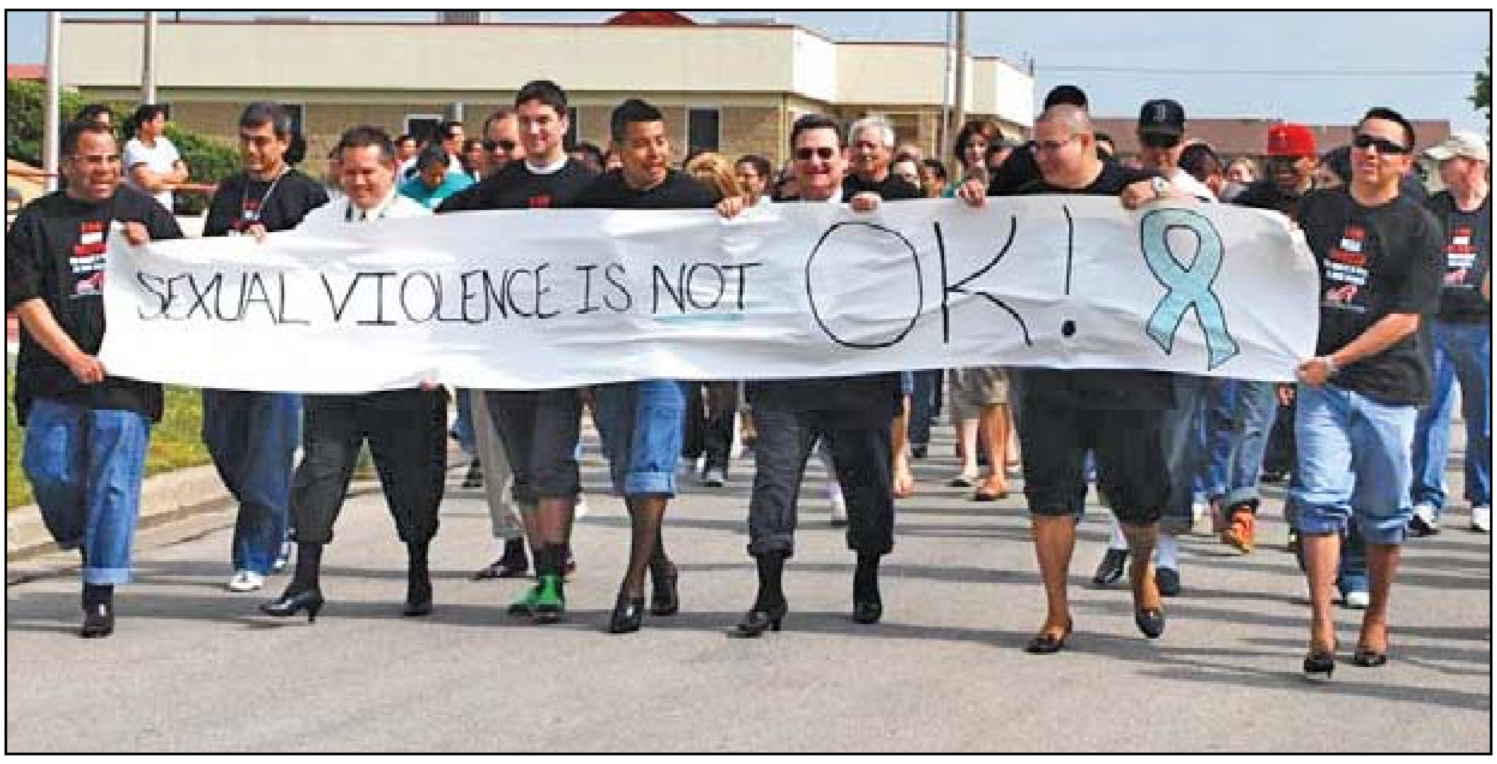
This Community Partnership event promotes tourism in the local area and is sponsored by funding and local participation from these Major Sponsors: Osage Nation, Osage Nation Million Dollar Elm Casinos and the Pawhuska Chamber of Commerce, Pawhuska Community Foundation and Osage County Commissioners & Tourism Board.

Prize money for the 6th Annual National Indian Taco Championship is, $1,500 first place, $1,000 second place and $500 third place. Contestants can still register until May 7th. All registration information is at www.indiantacochampion.com, forms can be faxed or email to you by contacting the Osage Nation at 918/287-5555 or by email to taco@osagetribe.org.

BE A JUDGE!! Visitors can pay $5 for the chance to help judge the Indian tacos. Judging will begin at 10 a.m., and winners will be announced between 3 and 4 p.m. The event will also include concessions, music and entertainment. Join us Saturday, May 15th in downtown Pawhuska.

Vendors are welcome, same contact information for vendor applications and questions.

More information available at: www.indiantacochampionship.com; Call Osage Nation: 918/287-5555; Email: taco@osagetribe.org


SEXUAL VIOLENCE IS NOT OK!

Last year, "Walk a Mile in Her Shoes" participants walked a mile in women's shoes to raise awareness and get donations to help victims of violence . PHOTO COURTESY CREEK NATION PUBLIC RELATIONS OFFICE

Creek Nation calling all courageous men, women for the 2010 'Walk A Mile In Her Shoes' benefit

Submitted by THOMPSON GOUGE

OKMULGEE, Okla. – The Muscogee (Creek) Nation Family Violence Prevention Program is gearing up for the "Walk A Mile In Her Shoes" national awareness. This event will take place Wednesday, April 28th at 10 a.m. at the Muscogee (Creek) Nation Capital Complex. Registration will begin at 9:30 a.m. east of the mound building on the complex grounds. Entry fees for the participators will be certain health items as well as different necessities for a child or woman to be given to the Okmulgee County Family Resource Center. A route has been designated within the Tribal Complex for the safety of the participants. Each participant, male or female will be wearing women's shoes or high heels throughout the designated route. Inspired by the old saying "you can't understand a person's experience until you have walked a mile in their shoes," courageous men (and women) across the country are boldly walking in women's shoes. Sexual assault is not just a women's issue and every time a man's voice joins those of women in speaking out against rape, the world becomes a safer place for all. It affects the men who care about them, their families, their friends, their coworkers, and their communities. In 2007, Amnesty International released an alarming report titled "Maze of Injustice" describing the epidemic of sexual violence against American Indian women in the U.S. The report included data from the Department of Justice stating that 1 in 3 Indian women report being raped during her lifetime. Research also indicated that Indian women are 2.5 times more likely to be victims of sexual assault than women of the general population. That means someone you know and care about has been or may become the victim of sexual violence. It could be your mother, sister, friend, girlfriend, wife, daughter, or your coworker.

Early registration and fee may be brought to the Muscogee (Creek) Nation Children and Family Services located at the Community Services building on the Capital Complex grounds (Highway 75 at Loop 56). T-shirts are limited to a first come first serve basis and you must participate in the walk. A waiver will be distributed to each participant for any possible injuries that could occur during the walk. For more information you may contact Tania Bardin or Denise McCrary at (918) 732-7869.

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Inside this issue:
- Commentary: Why Cobell Settlement is a scam
- 16 accused of dealing meth on reservation
- Rams draft Cherokee quarterback

TODAY'S INDEPENDENT INDIAN NEWS WWW.NATIVETIMES.COM

NATIVE AMERICAN TIMES

VOLUME 16 • ISSUE 18 • PUBLISHED WEEKLY • APRIL 30, 2010

Raylene Whiteplume and baby Chloe. Billy Whiteplume, below, was deployed to Afghanistan three days after his daughter was born. SUBMITTED PHOTOS

Army deployment tough for new parents

By **CHRISTINA GOOD VOICE**
Native American Times Correspondent

ETHETE, Wyo. – Chloe Whiteplume was three days old the last time she saw her father. Chloe, who's almost 4 months-old, and her mother, Raylene Whiteplume, spend their days together at home in Ethete, Wyo., on the Wind River Indian Reservation.

But Chloe's father, Billy Whiteplume, 29, isn't a stranger to

See **PARENTS** *Continued on Page 3*

Tribal leaders want energy development streamlined

By **MATTHEW BROWN**

BILLINGS, Mont. (AP) – American Indian leaders on Thursday asked Congress to streamline the development of energy projects on tribal lands by curbing some federal oversight and providing incentives for companies to strike deals with reservations.

Reservations from Oklahoma to Montana and Alaska sit atop large amounts of oil, natural gas and coal. Others in wind-swept regions of the Northern Plains and on the West Coast have huge renewable energy potential.

But existing government rules make it easier for energy companies to pursue projects on non-tribal land, some members of Congress and tribal leaders say. As a result, tribes often miss out on the chance to develop their natural resources.

"Tribes in some of the poorest counties in America have vast renewable energy resources that can help them overcome poverty," said Joe Garcia, Chairman of the All Indian Pueblo Council of New Mexico.

Garcia and other tribal representatives want the Senate Indian Affairs Committee to intervene through legislation proposed by Sen. Byron Dorgan, the North Dakota Democrat who chairs the committee.

The tribes want to eliminate federal drilling fees, pare down the Interior Department's bureaucracy, and shield tribes from state and local taxes on energy projects.

Dorgan's bill has yet to be introduced.

The tribal leaders' requests were welcomed Thursday by both Democrats and Republicans.

"Energy development means jobs," said Sen. John Barrasso, a Wyoming Republican. "It means income for families. It means paying the heating bill."

Nationwide, energy royalties paid to tribes through the federal government totaled more than $334 million in 2008, the most recent year with figures available. That was down sharply from 2007, driven largely by a drop in oil and gas prices.

More than 2 million acres of tribal land have been developed for oil, gas and coal, according to the government. Estimates show 15 million acres more have the same potential, with additional land suited for wind, solar and other renewable energy projects.

In 2005, Congress tried to promote development by making it easier for tribes to enter agreements with private companies.

Witnesses at Thursday's

See **ENERGY**
Continued on Page 3

Reservation works to save Lakota language

By **KAYLA GAHAGAN**
Rapid City Journal

PINE RIDGE INDIAN RESERVATION, S.D. (AP) – Skin has gathered at the corners of her eyes into soft brown wrinkles, and the tattoos on her forearms have faded into an inky blue. Bernice Spotted Eagle rests on a couch in her three-bedroom house, her feet protected from cold linoleum floors by red slippers. The house is warmed by space heaters, one of which almost burned the house down. But it is this house, she says as she gestures with small hands, that used to be so packed with relatives and friends, sleeping bags littering the floor every night.

Her house, a safe haven she fervently defends as alcohol- and drug-free, is in the middle of a cul-de-sac of tribal housing. It is with this view that Spotted Eagle says she can most clearly see the roadblocks that stand in the way of breathing life back into her native Lakota language.

Graffiti sprayed on a nearby house leaves a chilling reminder that the Crips and the Bloods frequent the area. A neighbor was stabbed to death in an argument recently

People often stop by to ask for money or food.

She keeps the front door locked.

The Pine Ridge Indian reservation, a 3,500-square-mile plot of land home to the largest concentration of Lakota people, is also home to the effort to save the indigenous Lakota language from extinction.

The odds are stacked against them.

A 2005 study done by Colorado State University, and accepted by the Federal Department of Housing and Urban Development, estimates the population at about 29,000. But Pine Ridge Tribal Enrollments puts that number closer to 20,000.

Experts estimate that between 5 percent and 15 percent of enrolled tribal members are fluent speakers, and almost 60 percent of those speakers are 50 and older, according to the Oceti Wakan, a local nonprofit group dedicated to preserving the Lakota language and culture.

The first documented reservation effort to revitalize the language began in 1969. Since then, schools and organizations throughout the reservation have implemented a language curriculum, hired part-time teachers and called on elders to share what they know. But not a single fluent speaker has emerged in half a century.

Many elders here blame the language's downfall on Catholic boarding schools, where they were sent as children. Lakota culture and language were forbidden.

Philomine Lakota, now a Red Cloud Indian School language teacher with wide-set

See **LANGUAGE** *Continued on Page 4*

The grant-funded effort by the Indigenous Environmental Network includes adding healthy, locally available foods to public events and tribal gatherings. MINNESOTA PUBLIC RADIO PHOTO

Tribal members try to break bad eating habits

By **TOM ROBERTSON**
Minnesota Public Radio

CASS LAKE, Minn. (AP) – As a child, Iris Sherer never learned about proper nutrition. For her, family gatherings always meant overeating, and the food was never very healthy. A member of the Leech Lake Band of Ojibwe, Sherer was taught to eat whatever was put in front of her.

But the bad habits Sherer acquired as a child took their toll, and five years ago doctors diagnosed her with diabetes. For a few years, she didn't do anything to take care of herself. Now she works at eating the sorts of healthy foods that keep her disease under control.

Sherer has a lot of company among Native American adults, 70 percent of whom are overweight or obese, ac-

See **HABITS**
Continued on Page 2

HABITS

Continued from Page 1

cording to the latest data from the Centers for Disease Control. That's slightly higher than the 68 percent of adults in the United States who are overweight or obese.

Native American adults are nearly three times more likely than whites to be diagnosed with Type 2 diabetes, a disease closely linked to obesity. They're also twice as likely to die from the disease, according to the Department of Health and Human Services.

On a recent day, she and four other women gathered in a small conference room at the Indian Hospital in Cass Lake to talk about eating.

"One tablespoon of fat, even if it's a good fat, is 120 calories," said Ruby Lowry of Cass Lake.

"Oh my God," Sherer said.

Most of the women are in their 50s and 60s. All have been battling weight problems for years. All have Type 2 diabetes except one, who is pre-diabetic.

Sherer tries to take what she learns from the support group and share it with family members. Most of them also are overweight and diabetic, she said.

"I mean everyone in my family," Sherer said. "Me, my sisters, my one brother. We all have diabetes. And I try to educate my children. I'm trying to break the cycle."

Obesity and diabetes used to be considered adult problems. But increasingly they affect more of the nation's young people. In the past 30 years, childhood obesity rates in the United States have tripled. Nearly a third of children are overweight or obese. The rate is even higher among Native American children, approaching 50 percent.

Dietician Roxanne Robinson, coordinator of the Cass Lake Hospital Diabetes Center, sees the problem first hand.

"I've had seven, eight, nine year olds with obesity who need an intervention," Robinson said. "And then I've had 12-, 13-year-olds with Type 2 diabetes already, so, yeah, diabetes can be controlled, but nobody really knows if you're going to start out at 13 with diabetes what your path is going to be like."

When a person has Type 2 diabetes, their body does not produce enough insulin. Without insulin, blood sugars get too high. Diabetes can be controlled with insulin injections, exercise and a healthy diet. But if left unchecked, the condition can lead to kidney problems, amputations, and blindness.

There's no single reason why Native Americans have the highest rates of diabetes in the country. Studies suggest Indians are genetically predisposed to the disease.

But diabetes was rare in Native Americans at the turn of the 20th century. When Indians were pushed onto reservations they were pressured to give up their hunting and gathering traditions. That meant a dramatic shift in diet, from wild game and forest greens to unhealthy foods heavy in fat, salt and carbohydrates.

Native American health experts say that while the news is bad, there are signs of improvement. People in Indian communities are becoming better educated about diabetes and are taking better care of themselves, said Dr. Steve Rith-Najarian is a diabetes expert with the federal Indian Health Service in Bemidji.

"There is a success story about the degree to which the communities and individuals have taken ownership of diabetes," Rith-Najarian said. "Twenty-five years ago it was rare to be doing self blood glucose monitoring. Now, it's very commonplace."

Diabetes rates among Native Americans appear to be stabilizing, Rith-Najarian said. The rates of kidney complications and the need for dialysis are on the decline. Limb amputations that were once commonplace in Indian communities have declined on some reservations by as much as 80 percent, according to Indian Health Service.

Some of the credit for those improvements goes to people like Jody Devault, a health educator at the Leech Lake tribal diabetes clinic who also has diabetes.

As Devault pricked her finger to draw a tiny drop of blood, she used a small electronic device to check her body's sugar level.

"I check my blood sugars up to eight times a day," said Devault, 42, a Leech Lake Band member.

Devault developed diabetes when she was only 20. She went several years without treatment and gained a lot of weight. Then her eyesight started failing and she began to lose sensation in her feet. She said her problems were largely connected to her diet.

"All I was eating was Banquet pot pies, Coco Puffs, white bread, white rice, elbow macaroni, pizzas, potato chips," she said. "I thought I was eating healthy, but I wasn't. I was killing myself with the food that I was eating."

Devault began exercising and eating more fresh fruits and vegetables. She dropped 150 pounds and was able to reverse many of her health problems.

Now Devault promotes a healthy lifestyle everywhere on the reservation. She advocates for more home gardens. She's pushing for healthier school lunches. She coordinates diabetes summer camps for kids and diabetes education in the schools – and encourages kids to take the message home to their parents.

Devault often hears excuses from parents who say healthy foods are either not accessible or are too expensive. Lifestyle change isn't easy, but those obstacles can be overcome through better planning and more health conscious shopping, she said.

"If you remove the pop that they stick in there, and if you remove that sugared cereal that they're buying $5, $6 a box, if you remove those potato chips and you remove those pizzas, you can buy that healthier food," she said. "Get rid of the Little Debbie's and throw in some fruits and vegetables."

There are other efforts to teach Native Americans about healthy eating. The latest comes from the Bemidji-based Indigenous Environmental Network, which obtained a $250,000 grant for a multi-pronged approach to diabetes prevention.

One of them involves a classroom at the Niigaane Ojibwe Language Immersion School on the Leech Lake reservation, where students and their teachers speak only Ojibwe in the classroom.

Teacher Adrian Liberty recently asked the elementary age students if they know that edible plants like wild ginger grow right in their back yards.

Liberty told the children that their ancestors used to eat plants from the woods all the time – things like dandelion, cattails, cedar, plantain and hog peanut. The goal is to show students how to identify and prepare these edible greens, and promote other traditional Ojibwe foods like deer, rabbit, fish and berries.

Such foods sustained Ojibwe people for thousands of years, he said. But the tribe lost much of that tradition over the past 150 years, when the federal government started giving Indian tribes commodity foods like white flour and lard.

Indians then began frying bread out of those unhealthy ingredients, a practice still around today.

"We as Anishinaabe people, we have to take a look at ourselves, because some of the things that we have started to own as Anishinaabe culture are so bad for us," Liberty said. "Fry bread. I mean, my God, is there a worse kind of food that we can eat? It's just filled with everything that's killing us. But somehow we have embraced this, that this is part of our culture."

The grant-funded effort by the Indigenous Environmental Network also involves developing a local food network in the region that includes the Leech Lake, Red Lake and White Earth reservations. The idea is to connect tribal members with those local growers and producers.

No one believes any of these efforts will solve the problems of obesity and diabetes overnight. The hope is that collectively, they'll have a long term impact on the health of Native Americans.

16 accused of dealing meth

By FELICIA FONSECA

FLAGSTAFF, Ariz. (AP) – Nearly two dozen people have been charged with dealing methamphetamine on and around the Navajo Nation, a distribution network that authorities said is unparalleled on the reservation.

Federal, tribal and local law enforcement officials announced the arrests Thursday of 16 people and said six others have been charged in a yearlong investigation. They said the supply line for the dangerous drug stretched from Tuba City to the Phoenix metropolitan area with connections to Mexican drug cartels.

"We believe in taking this action we have broken key links in the supply chain to the Navajo Nation," Arizona U.S. Attorney Dennis Burke said.

Court documents outline charges ranging from conspiracy, possession with the intent to distribute meth, and aiding and abetting the distribution of meth to tribal members. Burke said the investigation included 74 drug buys for anywhere from five to 50 grams of meth, which has spurred violent crime on the reservation.

Up to 95 percent of the violent crimes cases handled by Burke's office have some connection to controlled substances, though not always meth, officials estimated.

The joint investigation was conducted by the FBI, the Navajo Nation Division of Public Safety, the Bureau of Indian Affairs and a northern Arizona street crimes task force.

A decade ago, the use of meth on the Navajo Nation was rare. But police there increasingly saw signs of paranoia among people stopped for traffic violations, more meth paraphernalia littering the landscape and tragic cases of meth-related violence and neglect.

The tribe outlawed meth in 2005 and increased training for police. Although Navajo authorities can charge anyone for the use, possession or distribution of meth, federal penalties are much more harsh.

The tribe handles only misdemeanor crimes with penalties of up to a year in jail and $5,000 in fines. One defendant arrested as part of the federal investigation faces up to 80 years and $4 million in fines if convicted of possession of meth with the intent to distribute near a school. Most others are facing up to 20 and 40 years.

Navajo Nation Council Delegate Hope MacDonald LoneTree said she pushed for the tribal law after hearing a presentation about a 6-month-old child who was assaulted by a person using meth.

"The uprooting of these drug dealers in our communities is going to have a huge effect," she said. "The communities on Navajo suffer greatly from drug abuse and the drug trafficking. The violent crime is something that we can see for generations because of the age of the victims."

The drug not only is a scourge on the Navajo Nation but around Indian Country, with meth use among Native populations almost twice that of other ethnic groups.

The White House Office of National Drug Control Policy on Thursday announced an advertising campaign to combat methamphetamine use in tribal communities. Print and billboard advertisements and TV commercials will begin airing April 28 in the 15 states with the highest percentage of Native Americans.

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ENERGY

Continued from Page 1

hearings said those changes weren't enough. They also criticized changes instituted since 2005, such as a $4,000 fee for drilling on public lands – including reservations, which are held in federal trust.

Past efforts to roll back that fee nationwide met with strong opposition from environmental groups. Yet Alexis Bonogofsky, tribal lands coordinator for the National Wildlife Federation, said her group would give the issue wide berth if reservations were involved.

"We would rather tribes pursue renewable forms of energy," Bonogofsky said. "In terms of the traditional fossil fuel industry, it's up to each tribe to decide what they want to do. We put tribal sovereignty over everything we do."

Lawsuits settled over Arizona tribe blood samples, DNA use

By AMANDA LEE MYERS

PHOENIX (AP) – An Arizona Indian tribe has ended a seven-year legal fight over blood samples members gave to university scientists for diabetes research that were later used to study schizophrenia, inbreeding and ancient population migration in what tribal members called a case of genetic piracy.

The Havasupai Indians, who live deep in a gorge off the Grand Canyon, settled their lawsuits with Arizona State University in an agreement announced Wednesday and approved by the Legislature's Joint Legislative Budget Committee on Tuesday.

The Havasupai claimed ASU conducted the additional research without permission, invading tribal members' privacy, betraying the tribe's trust and misrepresenting what researchers had done with blood samples and subsequent research results.

The settlement includes a lump $700,000 payment to the 41 plaintiffs, and the university has agreed to help the tribe seek third-party funding to build a new health clinic and high school in the isolated village. ASU also has agreed to give the tribe the more than 200 blood samples, which members say will be buried in a sacred ceremony, some with the remains of the people who gave the blood.

"Their spirits will no longer be locked in a cooler," said Carletta Tilousi, the lead plaintiff in the case and a tribal councilwoman. "We are going to take them back down to Supai Canyon so they can rest in peace."

Tilousi, most of her family members and other tribal members gave their blood to scientists in the 1990s thinking it would be used to help cure diabetes.

The research was requested by Tilousi's aunt, who was on dialysis and had to have a leg amputated because of diabetes before her death last year.

The research concluded that diabetes among the tribe was not related to genetics.

Tribal officials complained in 2003 after learning of the additional research and filed lawsuits after they weren't satisfied when they met with university representatives. The tribe had asked for $50 million in its pre-litigation claim. Individuals who filed the other separate lawsuit sought $10 million.

Ernest Calderon, president of the Arizona Board of Regents, said in a statement that the board "has long wanted to remedy the wrong that was done."

"This solution is not simply the end of a dispute but is also the beginning of a partnership between the universities, principally ASU and the tribe."

Tilousi said she hoped the settlement would make a statement on behalf of all indigenous people that their cultures should be respected, not analyzed by scientists.

Havasupai Chairwoman Bernadine Jones said the settlement "is far more than dismissing a lawsuit."

"The settlement is the restoration of hope for my people, and the beginning of nation building for my tribe," she said.

NATIVE AMERICAN TIMES

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Subscription rates: $65.00 for fifty-two issues, $32.50 for twenty-six issues, or $16.25 for thirteen issues. (Rates are for postage and handling) Send check or money order to:

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- News from the crossroads of Indian Country -

PARENTS

Continued from Page 1

her. She sees photos of him daily, and he sees photos of his baby girl every few days.

Billy Whiteplume, who's known as BJ by his family, is currently deployed in Afghanistan, where he has more than a year left on his contract.

"When BJ had to leave to Afghanistan, as a new wife and mom I was so sad and I cried every day for the first two weeks," Raylene said. "I was so used to sleeping next to him every night and then all of a sudden he was gone, and I'd wake up alone."

Raylene gave birth to Chloe on Dec. 30, and when she was just three days old, Billy got deployed.

"I'm so in love with my daughter," he said. "It was like I was there to see her born and then I had to leave," he said.

Raylene and Billy don't rely on letters but the social networking website Facebook to keep in touch.

"It may sound a little silly but, I make sure to read Chloe all of her dad's messages he sends me on Facebook," Raylene said. "We write to each other almost everyday and sometimes a few times a day."

In addition to reading Billy's messages to Chloe, Raylene takes a lot of photos of her to show Billy.

"My wife has been sending me pictures and I have been able to see pictures of [Chloe] over the Internet. Even though she is only a few months old it's like she is already getting big up in front of my eyes," BJ said.

"I also make sure to let BJ know about the new things Chloe does like all of her 'firsts,'" Raylene said. "When she first discovered her hand I wrote to him, when she was baptized I let him know all the details and how she handled the plane ride to visit family in Oceanside, Calif."

Billy said it was hard for him to leave his family.

"By the time I take my mid-tour leave Chloe will be 6 months-old. By the time I get redeployed she will be a year old."

He said he does feel like he's missing out on a lot with his family, but he's not in a place to be able to dwell on that.

"I really can't afford to let the negative feelings get to me over here," he said.

Raylene and Billy had known each other for several years before they got married, and he said he is truly blessed to have Raylene as his wife and in his life.

"She has made a lot of sacrifices to become a military wife but I know she has a strong family to help her out when I'm not there," he said.

With her family nearby, Raylene's been able to cope as a temporarily single mother.

"I am like a single parent," she said. "I am so thankful for my Aunt Becky because she has helped me get through this far and I'm thankful for family overall. I wouldn't know what to do without them."

Raylene counts on not only her family, but her in-laws as well. They help buy things for Chloe and call to check on the both of them and to see if she's heard from Billy.

"BJ's side of the family has helped me out tremendously and I am so thankful for them," she said.

Raylene said she has to make big decisions and do major things alone, and she wishes she could have Billy at home to help with those decisions or even the little things like carry Chloe's car seat.

"I miss him so much," she said. "Chloe most definitely helped me and is still helping me get through everyday because she keeps me busy. I am so thankful that I have her with me because I do not know what I would be doing without her. I'd probably be going crazy by now."

In the days and weeks after Billy left, Raylene recalls waking up in the middle of the night to a crying baby and feeling overwhelmed with emotion and loneliness.

"She would wake up in the middle of the night and I couldn't help myself but to cry with her for the first few weeks," she said. "I was so sore and hurting from the C-section, not to mention very tired and lonesome.

"That only made everything worse when she would wake up during the night and all I could do was cry with her."

The Whiteplumes are all looking forward to Billy's mid-tour leave in June, which is when they've planned a small vacation to catch up. He'll get two weeks to go home before he returns to Afghanistan.

"We will get to see BJ sometime in June so we are very excited for June to get here," Raylene said. "Knowing that he is able to come home for his mid-tour leave gave us something to look forward to and is kind of making his deployment a little more bearable."

But Billy said he knows he has a lot of catching up to do with his wife and daughter.

"I really can't wait to hold my daughter and I really can't wait to just sit down and relax as a family," he said. "I'm really looking forward to forgetting about this place for the two weeks I'm on my mid-tour leave."

Raylene does have a bit of advice to offer other new military wives. She said staying busy is important, and to avoid watching the news.

"I would have to tell her to be strong," she said. "It sounds so simple but it's the truth. It's lonely at times with a husband who is deployed but remember that he has to go through this too. (The news) only fuels your thoughts and makes you worry. I try to stay positive and look forward to our future together."

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By Dean Chavers, Ph. D.

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CNC students hosting Spring contest powwow

Submitted by
BRIAN DAFFRON

LAWTON, Okla. – The Comanche Nation College Student Government Association will host the school's fifth annual spring contest powwow Saturday May 1 in Watchetaker Hall on the grounds of the Comanche Nation Complex.

The event will begin at 1 p.m. with gourd dance, followed by supper break at 5 p.m. Gourd dancing will then resume at 6 p.m. followed by grand entry, contest and intertribal dancing all starting at 7 p.m.

Head staff for the event will be Eddie Mahseet, MC; Freddy Banderas, Arena Director; Kenneth Cozad, Head Singer; Horse Creek, Host Northern Drum; Bruce Caesar, Head Gourd Dancer; Phyllis Impson-Aitson, Afternoon Head Lady Dancer; Kyle Pacheco, Head Man Dancer; Evening Head Lady Dancer, Thomasann Kaudlekaule; Contest Coordinator, Carla Whiteman; Security, Ricky Banderas; Comanche Indian Veterans Association, Color Guard; Comanche Little Ponies and Oklahoma Gourd Dance Club, Co-Hosts; Cameron American Indian Student Association and Hasinai Society, Student & Youth Co-Hosts. Invited tribal colleges include College of the Muscogee Nation, Cheyenne & Arapaho Tribal College, Pawnee Nation College, Dine Community College and Haskell Indian Nations University.

Contests include the men's fancy dance sponsored by the Comanche Nation Museum, with payouts for this particular contest being $300, $200 and $100. Other contests include men's straight; men's traditional/grass combined; women's buckskin; women's cloth; women's fancy shawl and jingle combined; men's golden age; women's golden age; and prettiest shawl. The ages for the men's and women's categories are 16-49 with golden age being 50 and above. There will also be a "Tiny Tot" contest up to age 8 sponsored by the Walters Service Club.

Vendor fees are $50 for food vendors and $25 or a raffle donation for Native arts & crafts vendors. Toys and carnival items will not be allowed.

For more information, call SGA President Cherry Davidson at 580-574-7029, staff advisor Jenny Kawaykla at 580-591-0203 or faculty advisor Brian Daffron at 405-933-2129.

LANGUAGE

Continued from Page 1

Bernice Spotted Eagle holds her 3-month-old granddaughter Shanoah Hawk Wing while at her home in Wounded Knee on the Pine Ridge Indian Reservation on Dec. 9. PHOTO BY KRISTINA BARKER / JOURNAL STAFF

shoulders and a commanding presence in the classroom, attended a boarding school, where speaking the language was akin to rebellion and was promptly followed with punishment.

The sting of a ruler slapped against the back of her hand still burns in her memory, as does gagging and choking while they washed her mouth out with soap.

"Those shameful acts helped kill our language," she says.

Wilma Thin Elk remembers the same.

"They knocked it out of me," she says. "I can't understand why in our time we got hit for speaking our native language, and now, they want us to teach it to them."

The burden to carry on the language shouldn't fall to the elders, she says. She tries to teach her grandson, and that's it.

"I'm stingy with my language," she says.

But Spotted Eagle, 63, warns of bigger problems than haunting memories. For her, the Lakota people must first try to overcome many things before they can reclaim the language – poverty and drugs, alcohol, violence, suicide and a loss of identity for a younger generation caught between two worlds.

She is not alone in her house. Her boyfriend, grandaughter and two grandsons live with her, and she speaks to them in her native language, the words rolling quickly off her tongue. She talks willingly, but sparingly, about what it would mean to lose the language, the discussion woven in and out of conversation the way her cigarette smoke seeps in and out of her nostrils.

"It makes me very disappointed," she says. "We should have thought about this a long time ago."

The elders are right, experts say. But whether it's the victim of past oppression or a widening gap among generations doesn't matter. It's disappearing all the same.

Word by word. Fluent speaker by fluent speaker.

"When an elder dies, it's like a library burning down, so much is lost," said Chris Harvey, head of research and development for the Indigenous Language Institute, headquartered in Santa Fe, N.M. "The language will be lost unless drastic action is taken."

Darrell Kipp, founder of the Piegan Institute on the Blackfeet Indian Reservation in Montana, agreed with Harvey.

Every language is a library because the people have developed it through their relationship with the land, time and ecology. The Lakota language especially, he said, "is directly reflective of a long-term residency" on the land.

"Every word has a true, deep connection, telling the story, explaining a phenomenon," he said. "That in itself is important."

Tina Merdanian, director of institutional relations at Red Cloud Indian School near Pine Ridge, agreed that the loss of the language could be literal in the sense that some Lakota words simply can't be translated.

Root words have spiritual connections, and translations can strip their meanings. Other words have simply never been translated. There is not a Lakota word for hate, goodbye or pizza. The Lakota people translate soda as "popping water" and banana as "oblong yellow."

But there is a lot more at stake than the definitions of words. A language is so intimately tied to culture and self-identity that the loss of it is like losing your inner direction, Harvey said.

"That is the true essence of who we are," Merdanian said. "Being Lakota is not something we do; it's who we are."

She understands the frustration of the elders.

"We have the right to acknowledge a lot of wrongs. But we need to move on. The past is the past."

Harvey said history proves that language is tied to the rise and fall of peoples, citing the Cornish in the United Kingdom as one example.

Kerry Brock, executive director of foundation and corporate relations at Red Cloud, agreed.

"Because language and culture are so intimately related to each other, the death of a language signals the end or beginning of a culture," she said.

Harvey also said that a tribe looking for federal recognition would be much more convincing of its independence if members could speak their language.

"If you don't speak your language, you have to prove who you are," he said. "Your sovereignty is tied to whether you can speak your language."

And while Natives on and off the reservation still take part in powwows, sun dances and other cultural and spiritual rites, many of them identify closely with the things their ancestors never knew. They dress, talk and live much like their white counterparts. Sometimes what comes out of their mouths is the only thing to set them apart.

"Language has become the predominant symbol of Indian identification in the modern world," said Doug Parks, co-director of the American Indian Studies Research Institute at Indiana University.

Cindy Catch, director of the Oceti Wakan, said 41 percent of almost 9,000 households surveyed in 2007 reported having one Lakota speaker in it, which is hopeful.

"A culture is kept by the language in the deepest sense," she said. "It formulates how one sees the world."

Parks and Ray DeMallie of the American Indian Research Institute find it hopeful, especially compared with other languages that have met their end. The two started working on the Assiniboine language in 1985 at Fort Belknap in Montana. There were 20 to 30 people who spoke it, and that dwindled to four or five.

"In another five years, you're going to have no speakers," Parks said.

The Pawnee and Arikara in North Dakota face the same extinction. In 1965, 250 fluent speakers of Pawnee were alive. Four years ago, the last speaker died.

"This is a really critical and urgent matter," Parks said. "The politicians and administration say, 'We'll get to it someday.'"

Catch said everyone should care about the preservation of other languages and cultures.

"We, as humans, are so much alike in so many ways, and part of the gifts that we have to share with humanity is our unique culture that we have been born in," she said. "When we lose a culture, the whole world loses."

The word for child in Lakota is "wakahyeja" or sacred being. If the younger generation could speak the language, it would change the way many of them feel about themselves, she said.

Her organization encourages fluent speakers to only speak Lakota to their children.

Besides the bad memories of their youth, many elders say the unrelenting burden of living in poverty overwhelms the need to pass down the language.

The reservation is cornered in the southwest part of the state and lies within Shannon and Jackson counties, two of the poorest in the U.S.

Scattered among sunflower fields and skies so open and blue they seem to swallow the land, reminders of the poverty sprout up like the sturdy mullein stalks lining the riverbanks. Stray dogs wander the countryside, scrounging for food and scratching flea-ridden bodies. Trash blows from one community to the next, a sign of a lack of infrastructure in communities that rely heavily on tribal assistance for support. Abandoned vehicles rest on muddy roads, now nothing more than metal skeletons rusting in the dirt.

Mildred Alkrie, a Manderson elder who speaks fluent Lakota, talks about the reservation with pride and disdain.

"I hit that Wounded Knee hill and I'm home, free at last," she said. "We look out for each other."

It's home, and it's hard.

"It's paradise, with no civilization, no laws," she says, tossing a thick black braid of hair behind her shoulder.

Alkrie speaks out on issues of tribal corruption, drugs and alcohol, and works to feed poverty-stricken elderly and the homeless. People feel torn, she said.

"They want to be Indian, but they don't want to speak the language," she said.

Carl Broken Leg, Spotted Eagle's boyfriend, thinks part of the problem is that when the Lakota people were first sent to the reservation, they had to get permission from the federal government to leave it.

"People got attached," he said. "Our people became like stagnant water; we're not moving, so it's like poison."

Merdanian agreed.

"Generations of our people became self-hating. Why pass that down?" she asks.

Marlon Kelly, a 21-year-old music teacher at Red Cloud last year, said teaching students to sing traditional Lakota songs is an effective way to connect them with the language.

Sweat lodges dot the countryside near homes on the reservation, and thousands of residents of all ages travel each year to powwows and sun dances, where they fast and endure physical and spiritual rites. It is all in jeopardy if the language disappears, Kelly said.

"We would go to church for prayers," he said. "We wouldn't have any of that."

Merdanian is holding out hope that if a comprehensive curriculum is implemented and all generations take ownership of the language, it could be around forever.

"As long as it's in here," she says, tapping her heart, "they can never take it away."

Broken Leg shares the same optimism.

"I'll be dead and gone by the time it gets turned around, but it will."

Alkrie believes there will always be Lakota speakers, even if only the people who live in extremely rural areas and who cannot speak English.

"The side that understands the language have been demoted so much they don't even care," she said. "They'll live forever because they live the ways."

That belief is troublesome, says Mike Carlow, director of the Tusweca Tiospaye, an organization on the reservation dedicated to preserving the language. The organization has hosted two language summits in Rapid City that have drawn thousands of people.

"I think there is a bit of denial," he said. The language is considered sacred, he said, so some people believe it will never die.

Charles Spotted Thunder is one of those.

"I know there's a belief we're losing it, it's dying," he said. "It's not. It's a relearning process."

On a winter day, he stands near the site of Chief Red Cloud's grave, overlooking the southwestern sweep of the reservation, and pulls his coat up over reddened ears. He retells the story of how Devils Tower came to be, in Lakota.

The words come with ease.

And then they are carried away in the cold wind.

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▼ ▼ ▼ ▼ ▼ COMMENTARY

Why the proposed Cobell Settlement is a scam

By ANGELIQUE EAGLEWOMAN

Angelique EagleWoman

As a law professor who teaches civil procedure, I want to explain the due process problems with the U.S. government's proposed settlement of the Cobell lawsuit. The lawsuit was originally filed as a class action on behalf of Indian owners of trust lands seeking an accounting from the U.S. government. Under the federal rules of civil procedure, this type of lawsuit asking for an action – the accounting – is the type of class action where you are bound by the judgment. When a class action is filed requesting money damages as a remedy, due process kicks in at the highest levels and every person has the right to "opt-out" and file their own lawsuit. Everything has been twisted up in the Cobell Proposed Settlement (CPS).

The CPS has three levels of payments to individuals for this accounting action to total $1.4 billion. First, the four named plaintiffs are set to receive $15 million. Second, the Historical Class is tied up with the accounting claim and not allowed to opt-out and will only receive $1,000 for all of their claims dating back to the General Allotment Act of 1887. This is clearly an injustice where the Historical Class is not allowed to opt-out and file their own lawsuit if they want to. This violates the Federal Rules of Civil Procedure Rule 23(b) which mandates money damage class actions provide opt-out provisions. This turns the tables on the original filed lawsuit and binds those with the longest claims to a payment that cannot possibly represent what is owed to them or what should be the damages for mismanagement of their lands.

Third, the Trust Administration Class gets paid last, if there is money left from the $1.4 billion, with a bottom line payment of $500 and then a formula kicks in. This last group is considered a "money damages" group and so they can decide to opt-out and file their own claim. The Historical Class can be counted here for an additional $500 (totaling a whopping $1,500 for 120 years of mismanagement). The formula that may add to the $500 looks to the past balances of the Individual Indian Money (IIM) account over ten years and uses that as the amount to be compensated. So, if the U.S. government really mismanaged your account and put in zero dollars, then under the formula – you get $500 plus zero dollars. In other words, those who have already received the most in their accounts are set to receive more through the formula.

My proposal would be to put all class members into the first group – yes, everyone should get $15 million just like the four named plaintiffs if we are going to be fair about this. Secondly, the U.S. government admits no wrongdoing whatsoever in this proposed settlement. Several times the U.S. Secretary of the Interior has been held in contempt by the federal district court and yet, the settlement does not acknowledge any wrongdoing on the part of the U.S. government. There isn't one word of apology. As originally filed, the complaint estimated over $48 billion was owed to the entire plaintiff class. The first part of the settlement amounts to a measly $1.4 billion with the majority going to the four named plaintiffs and their attorneys.

Part two of the settlement contains a $2 billion fund administered by Indian Country's friend, the Department of the Interior, to purchase from individual Indians' their fractionated land interests and transfers them to the tribal government. Under the proposed settlement, Interior has ten (10) years to use up the fund or it reverts back to the U.S. Treasury. Yes, you read that right – there is no incentive for Interior to use the fund if it can save the U.S. government money by simply not doing anything.

Side issues involved with the $2 billion are that individual Indians can't use these funds to consolidate family interests at all. No new trust land is being added here. The real motivation is to consolidate land in the tribal government to help the BIA in their record-keeping, so that there are less fractionated undivided interests in trust land to administer. At a recent panel I attended at the 35th Annual Indian Law conference, the representative from Interior stated that no probate interests were involved with the settlement. Therefore, if you are waiting on the BIA to probate your interests, you are out of luck to be included in the proposed settlement. Furthermore, Interior has a list of some 60,000 Indians under the category "whereabouts unknown." Under the proposed settlement, Interior will spend five years doing radio, tv and newspaper ads to find them. If they cannot be located, then Interior will use funds from the $2 billion to purchase their interests and give them to the tribal governments. The amounts the whereabouts unknown folks will have credited after disenfranchisement will then be put in new IIM accounts by Interior – quite a solution. We can't find you so we'll sell your land back to the Tribes and your heirs may get the money after a protracted probate process.

Part three of the settlement is to create an education fund. When I went to Stanford, I remember my father telling me to take our treaty to the financial aid office and insist that we were guaranteed an education under the treaties we signed with the U.S. government. Well, in the proposed settlement the U.S. government is going to seed an education fund at $2.4 million and give rebates from the $2 billion land consolidation in part two to fill up that fund. As a colleague recently pointed out, if 240 Indian students receive funds of $10,000 each the education fund will be exhausted. Again, isn't this already the responsibility of the U.S. government?

Based on the above, I call the Cobell Proposed Settlement a scam. As a Dakota woman, a lawyer, and a law professor, I am appalled that the U.S. government would attempt to push this through the U.S. Congress. The U.S. government has imposed the trust relationship on Indian peoples in mid-North America. Surely, the highest fiduciary duty is owed to individual Indians whose lands are managed by the U.S. government – higher than the duty owed to politically-organized tribal governments. At every step, the U.S. government has used its attorneys to fight this simple action asking for an accounting. Here in the latest round, Interior wants to sneak through this proposed settlement and stop the accounting, the claims for mismanagement, and the rights of those who are most at the mercy of the U.S. trust responsibility. This is unconscionable, immoral, and would be on par with the bleakest eras of U.S. Indian policy such as removal, assimilation, and termination. We need the eagle whistleblowers to come forth in Indian Country to stop this great wrong from being perpetrated by the U.S. government.

(Angelique EagleWoman (Wambdi A. WasteWin) is a citizen of the Sisseton-Wahpeton Dakota Oyate of the Lake Traverse Reservation in South Dakota; an attorney licensed in DC, OK, ND, and SD; and a law professor teaching Civil Procedure and Native American Law.)

Letter to the Editor: What are they thinking in Arizona?

Dear Editor:

As I watch the State of Arizona press undue laws upon its citizens it reminds me of many other unjust rituals that were perpetuated by over zealous governing bodies in fear.

We tend to be witnessing a real sense of helplessness among a shrinking majority and its a shameful if not embarrassing tactic that undermines the same measure of Freedom that we love to revert to when we cite the United States Constitution which by the way, was partially plagiarized from the democratic league of American Indians known as the Iroquois Confederacy. That's right, Thomas Jefferson who helped sign into effect this amazing document had derived much of its content from dark skinned beings that were being systematically killed, enslaved, and removed from their lands. This incredible legislative order of the land had actually been a practice of Native people well before 1776 and well before Adams signed it or Benjamin Franklin elected to co-sign with Haycock and the boys. This act of shear craziness is a direct link to the nine eleven incident where we have been trained to be afraid. Yep, the terrorists have won this war simply in the fact that we have become recluses in the name of Taliban, Al Queda and our own little minds. Why do we continue to allow this fear factor level to grow to such a degree while not addressing the meat of the problem. Lets get the bad guys if that's what we want to do but let's not pretend we do not know who they are or that we have to hand pick them by virtue of origin.

What are they thinking in Arizona? I am OK with the fact that something needs to be done to secure the borders but since they are so fear driven in Arizona we are breeding poor choices and they are being initiated by even good people.

I have many friends and some distant family that live in Arizona and they are all American Indians, Native Americans, Indians, First Americans, or whatever you might choose to call them because where they are all incorrect for the most part, they are pretty much all utilized by Native people even as a misnomer. Within the state of Arizona there are 21 Federally Recognized Indian Tribes comprised with well over a quarter of a million American Indians. Where many of the illegal immigrants and legal folks as well are in fear of having to have special papers like a dog might, join the club as the American Indian has always been tied to a BIA Card to prove their inherent right to the land. Now, if anyone should not have to show their papers you would think it would be these guys. The police may only be doing their job by pursuing illegals but the fact that they are subject to pull over people of color and interrogate them and/or arrest them for lack of paper work is far removed from where our country should be going. So Mr. Policeman, while appeasing the Governors profile law, please do not take offense to being viewed by anyone as the boogyman as you can not have it both ways, public servant, protector and Gestapo. Until everyone is a viable candidate to be questioned and searched under the same accordance, then your game plan sucks.

Now, with all of that said, if you see a criminal go after them full force but just as I cynically tell all of my KuKluxKlown acquaintances up here in the mountains, hang all the people you want, just hang them for something other than the color of their skin. Must I make the same crude example for Arizona?

Maybe, just maybe, the Governor might consider giving the state back to the rightful owners and then they would have nothing to fear but fear itself which is pretty much what they are experiencing. When the state was founded in 1912 it was done so without asking the Apaches, Tohono O'odham (Papago), Maricopa, Yavapai, Hopi, Navajo, Mohave, Yaqui, Zuni, Yuma, or the Pima whom the great Marine WWII Warrior Ira Hayes belonged. Many of the Mexican people today do not realize they were Indians as well before the Spaniards forced Catholicism down their throats while colonizing their lands and subjecting their people to horrendous torture, murder and subjugation. Maybe, just maybe, a better idea as to how to treat immigrants, our citizens of America, and/or our Nation of Nations within the state of Arizona should come into play. Maybe the governor should consider giving the land back to the rightful landlords or annexing Mexico into their state as the state is not even a hundred years old and they are already more concerned about their quality of life than the life's of others. The Native people of Arizona, New Mexico, Utah, etc have paid dearly to remain culturally identifiable and their quality of life was forfeited so please do us all a favor and rethink your position on subjecting people of color to your broad brush of indifference. Remember, this country is just over two hundred years old yet many of its residents have been here for thousands of years. Build a wall and stamp hands as we realize something has to be done to protect the interest of America but the truth is, the real leak in border patrol is not Arizona 2010, it was Plymouth Rock some 500 years ago. I love America and I marvel at the genius of the Constitution and many a man of all colors have fought and died to assure it maintained its substance. At the risk of being rude, keep looking for away to protect the citizens of Arizona and our borders but for everyone's sake, know your place Governor and enjoy the new shades of America.

Respectfully,
Chipa Wolfe
Jasper, Georgia

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Editor and Publisher
Tim Giago, Oglala Lakota

Mail to: Native Sun News
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EVENTS

****Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.***

1st and 3rd Thursdays
The Native Nations Youth Council (NNYC) will hold meetings every first and third Thursday of each month from 6:30pm-8:30pm @ the Youth Services of Tulsa Activity Center on 311 S. Madison (on 3rd just west of Peoria). Join us and learn how to become a part of the now forming NNYC drum group. See you there!
Info Call: Jiles Pourier (918) 382-2200

Through-August 31
"It's All About Me: A Numunuu Children's Exhibit featuring art and photography by Comanche Children. At the Comanche National Museum and Cultural Center, 701 NW Ferris Avenue, Lawton, OK. Opening Reception March 18, 1:06 pm to 3:06 pm. Free admission. For more info: www.comanchemuseum.com.

April 30
TICAR Tulsa Indian Coalition Against Racism Art Show. Events include a benefit dinner, special guest speakers, tribal fashions show and more. For more info or to reserve your booth, e-mail TICAR49@MSN.COM

April 30
Indian Taco Dinner 11am-until gone
$7 includes taco, dessert and drink Broken Arrow Indian United Methodist Church, 20854 E. 141st Broken Arrow, Okla. Proceeds go toward building fund. Info. contact Major McHenry 918-510-2791 or at big_major_pain@yahoo.com

May 1
Bixby High School Indian Heritage Club Powwow at Bixby H.S. Gym, 601 S. Riverview, Bixby, Okla. Gourd Dancing at 2:30 p.m. Grand Entry at 6:30 p.m. For more information call Tina Francis (918)366-2335 Office (918)557-3478 Cell or (918)760-3039

May 1
Native American Warrior Society Benefit Gourd Dance at the Glenpool Creek Nation Community Center, 13839 S. Casper St., Glenpool, OK. Call Dwayne Cahwee at 918-361-8457 (C) or 918-289-0433 (H) after 5pm, or Janene Alford at 918-344-1270 (C).

May 1
Birthday dance and 2010 Graduation Celebration for Tonkawa Tribal Princess, Norita Renee Arkeketa at White Eagle Cultural Building, White Eagle, Okla. 2pm War Dance, 6:30 pm Gourd Dance. BYOD & C. Info call Mildred Warrior, 580-762-8873.

May 2
All Nations Indian Youth Contest Powwow at United Aerospace Workers Hall, 1414 N. Memorial, Tulsa, Okla. Gourd Dancing at 2pm. Free Admission. For more info call (918)760-3039.

May 2
Honor Dance for Bacone College Graduates at Palmer Gym, Muskogee, OK
For more Info: 918-360-1085
taylork@bacone.edu

May 2
Oklahoma Federation of Indian Women Pow-Wow at the Irving Recreation Center, 125 Vicksburg Ave., Norman, Oklahoma
Gourd Dance starts at 1pm - Supper at 5pm - War Dance after supper break
For more information contact Wehnona Stabler at 918-440-2144 or visit our website at OFIW.org

May 8
Restoring Harmony Powwow at Tulsa West Side YMCA, 5400 South Olympia Avenue, Tulsa, Okla. 10 a.m. Awareness Walk - Gourd Dancing at Noon - Grand Entry at 6pm. Contact: Tamara Newcomb, (918) 382-2205 tnewcomb@ihcrc.org

May 8
Region 8 Arrington McSpadden All Indian Membership Rodeo, Arrington Arena, Okmulgee, Okla. Must be a member of a federally recognized tribe with proof to participate. Info call 918-506-4618 or call Brad Fish at 405-474-7847or email bradfish42@yahoo.com

May 8-9
Keeper of the Plains annual powwow at the Mid-America All-Indian Center, 650 N. Seneca, Wichita, Kansas. Dance begins at 1:00 p.m. Vendors welcome. Info call 316-706-9242

May 15
Pawnee Title VII Youth Dance at Pawnee Nation Wellness Center, Pawnee, Okla. Gourd Dancing at 2pm Grand Entry 7pm. Info call June Hamilton 918-762-3564 or Angie EchoHawk 918-762-3618
e-mail angechohawk@hotmail.com

May 15
6th Annual National Indian Taco Championship 10 AM – 4 PM in Downtown Pawhuska, Okla. www.indiantacochampionship.com or Email: taco@osagetribe.org or call Osage Nation: 918/287-5555

May 15
Indian Women's Pocahontas Club's Annual Picnic "Honoring our Veterans" Will Rogers Rodeo Clubhouse in Claremore, Okla. Starts at 10:30 am. Info call: 918-283-1588

May 21
Tinker Inter-Tribal Council Golf Tournament Deadline for team entry: 14 May 10
Limited to the first 120 entrants
Registration must be paid in advance
POCs: Carla Hill, 734-2300
Jim Celcer, 734-9490

Choctaw sponsors JD Motorsports car

Submitted By
LARISSA COPELAND

DURANT, Okla. – The Choctaw Nation of Oklahoma has partnered with JD Motorsports for a primary sponsorship of the No. 01 Choctaw Casino Resort Chevrolet Impala SS in the April 24 Aaron's 312 NASCAR Nationwide Series race at the Talladega Super Speedway. The No. 01 car, driven by veteran racer Mike Wallace, represented Choctaw this past Monday at Texas Motor Speedway.

"We are elated that Choctaw Casino Resort recognized the potential in working with us," said Johnny Davis, general manager of JD Motorsports. "We will do our best to reward their belief in Mike and the team with a great effort at Talladega."

Wallace has accumulated over 600 career wins and hopes to add another this weekend under Choctaw's sponsorship. In order to do so, however, he must beat out his daughter. Chrissy Wallace, the first female driver to ever win at Hickory Motor Speedway, will race against her dad in Talladega as well, adding an interesting touch of drama to the event.

Choctaw is proud to support JD Motorsports and the Nationwide Series. Choctaw's logo, emblazoned on the No. 01 vehicle, reminds racing fans of the recently opened Choctaw Casino Resort in Durant, Okla.

Rams take Cherokee Heisman winner with No. 1 pick

By R.B. FALLSTROM

ST. LOUIS (AP) – The one-win St. Louis Rams earned the right to take Sam Bradford with the first pick in the NFL draft. The offense was puny, the defense a pushover.

The Oklahoma quarterback and Cherokee Nation citizen found plenty to like, though, even before getting the call from general manager Billy Devaney on Thursday night. He left a pre-draft visit to Rams Park with positive vibes beyond pondering the massive payday that accompanies becoming a No. 1 pick.

"I love the coaching staff, I love the attitude they have," Bradford said in a conference call with St. Louis media. "They want to win, and hopefully I can come in and help them do that."

The Rams pinned their hopes on the 2008 Heisman Trophy winner, convinced he's recovered from shoulder surgery in October and ready to help revive a franchise that has bottomed out with a 6-42 record the last three seasons. Devaney persuaded coach Steve Spagnuolo, who has a defensive mindset, that taking the 6-foot-4, 223-pound Bradford was the right move.

Spagnuolo had been an advocate of a pair of defensive tackles, Nebraska's Ndamukong Suh and Oklahoma's Gerald McCoy, but noted earlier in the week that improvements on offense can help on the other side of the ball.

"We're fired up," Spagnoulo said. "This is a special guy. Throughout the process it just grew and grew. He's got all the things you look for in a quarterback."

Bradford didn't wait long before getting the call from the team, with more than six minutes remaining on the Rams' 10-minute limit as the draft began in New York. Long enough, though.

"The butterflies didn't start kicking in until about lunch time, and by the time tonight came I was extremely nervous," Bradford said. "It feels great now, and I'm just excited to be a St. Louis Ram."

The Rams could address a related need, wide receiver, on Friday on the second day of the first prime-time draft. The time gap might also boost the trade market for St. Louis' 33rd overall pick.

"The second round's going to be a great round," Devaney said. "Everything's on the table at this point."

Bradford jumped to the head of the class after a nearly error-free showing at his pro day in March that erased doubts he'd need more time to recover from surgery. Bradford knew he was ready a few weeks before that workout, and believes he maximized time off the field, too.

"I learned a lot about myself, how to deal with adversity, how to deal with things that don't go right in your life," Bradford said. "I feel like I've matured mentally from going through that situation and I think I'll be much better prepared as I make this transition."

The Rams telegraphed their intentions when they released Marc Bulger this month, a move that left the franchise with veteran backup A.J. Feeley and untested Keith Null and Mike Reilly on their slim quarterback depth chart. The Rams also liked Notre Dame's Jimmy Clausen and Colt McCoy of Texas and could have moved down if they were bowled over by a deal, but Devaney said there were no serious offers.

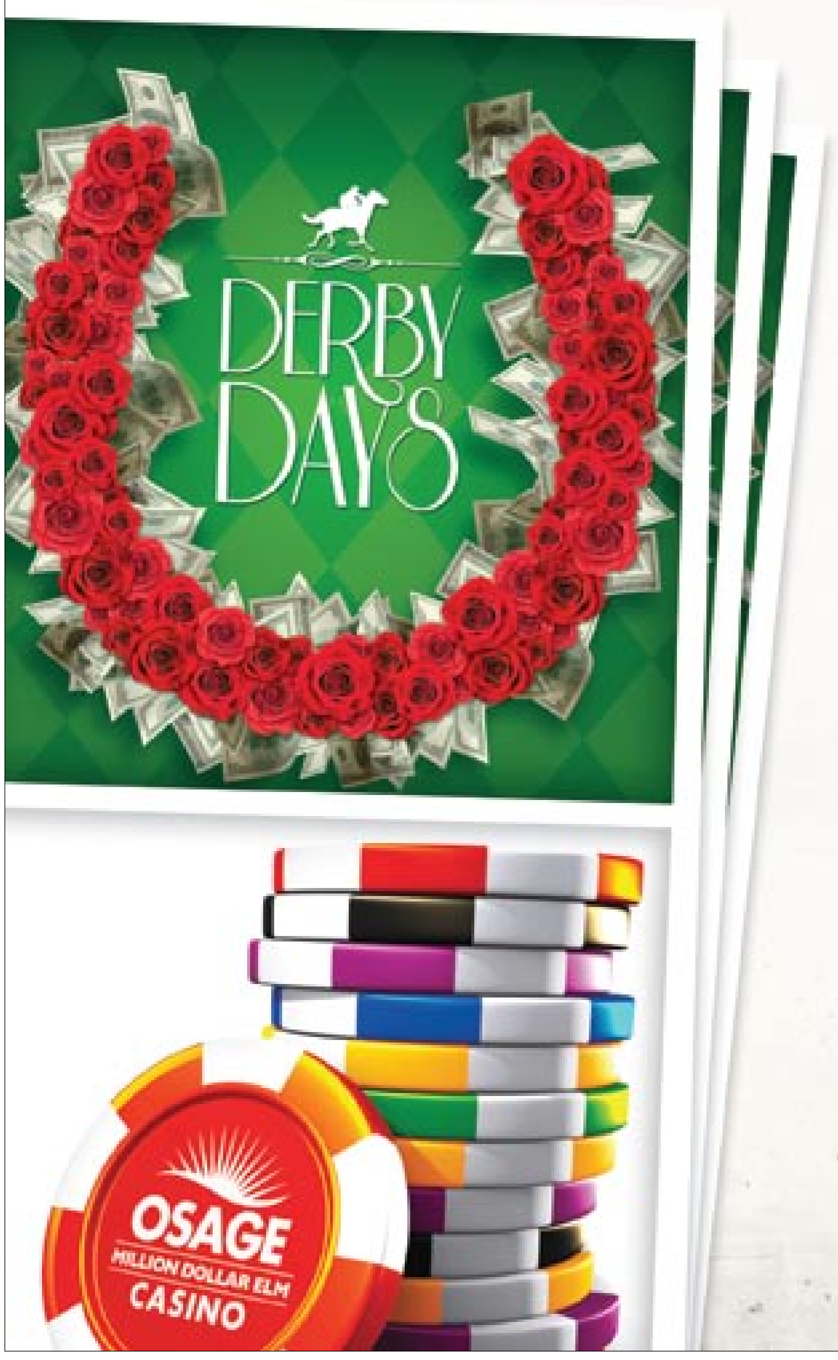
Bulger, Null and Kyle Boller, who signed with the Raiders, combined for 12 touchdown passes last year. The Rams trailed the rest of the NFL by scoring just 10.9 points per game, and depended heavily on Pro Bowl running back Steven Jackson.

Bradford followed the Lions' Matthew Stafford as the second straight quarterback taken with the first overall pick. He's the ninth Heisman winner to be selected No. 1, and first since the Cincinnati Bengals took USC quarterback Carson Palmer in 2003.

The Rams previously chose offensive tackle Jason Smith and defensive end Chris Long with the second overall picks in 2009 and '08.

DRAFT
Rams
1

Oklahoma quarterback Sam Bradford, right, holds up a jersey with NFL commissioner Roger Goodell after he was selected as the No. 1 overall pick by the St. Louis Rams in the first round of the NFL Draft at Radio City Music Hall on April 22 in New York . AP PHOTO BY STEPHEN CHERNIN



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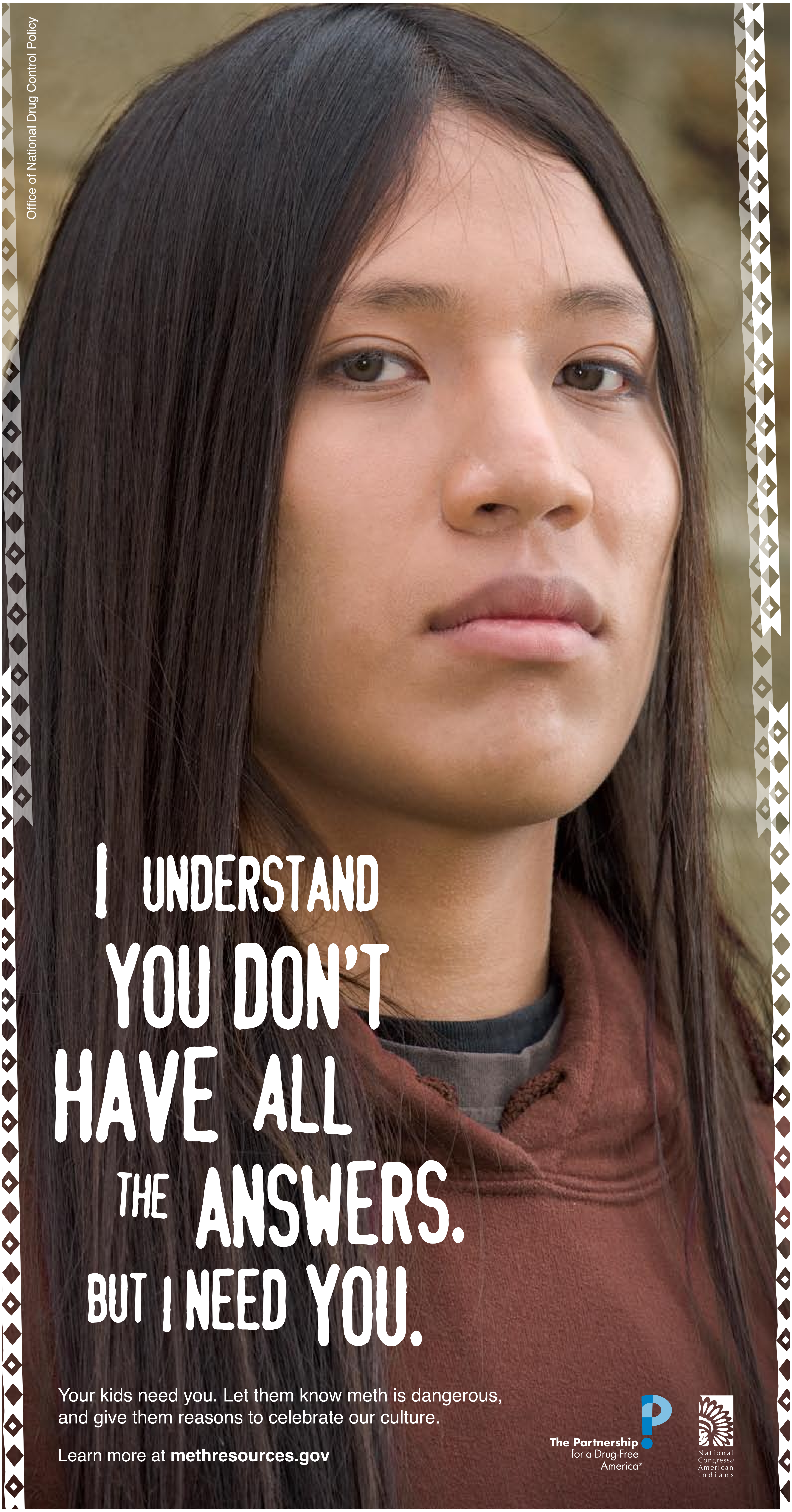
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- **Pawnee soldier lived life of tradition**
- **Wes Studi honored by Tulsa cinema**
- **Indigenous releasing acoustic CD**

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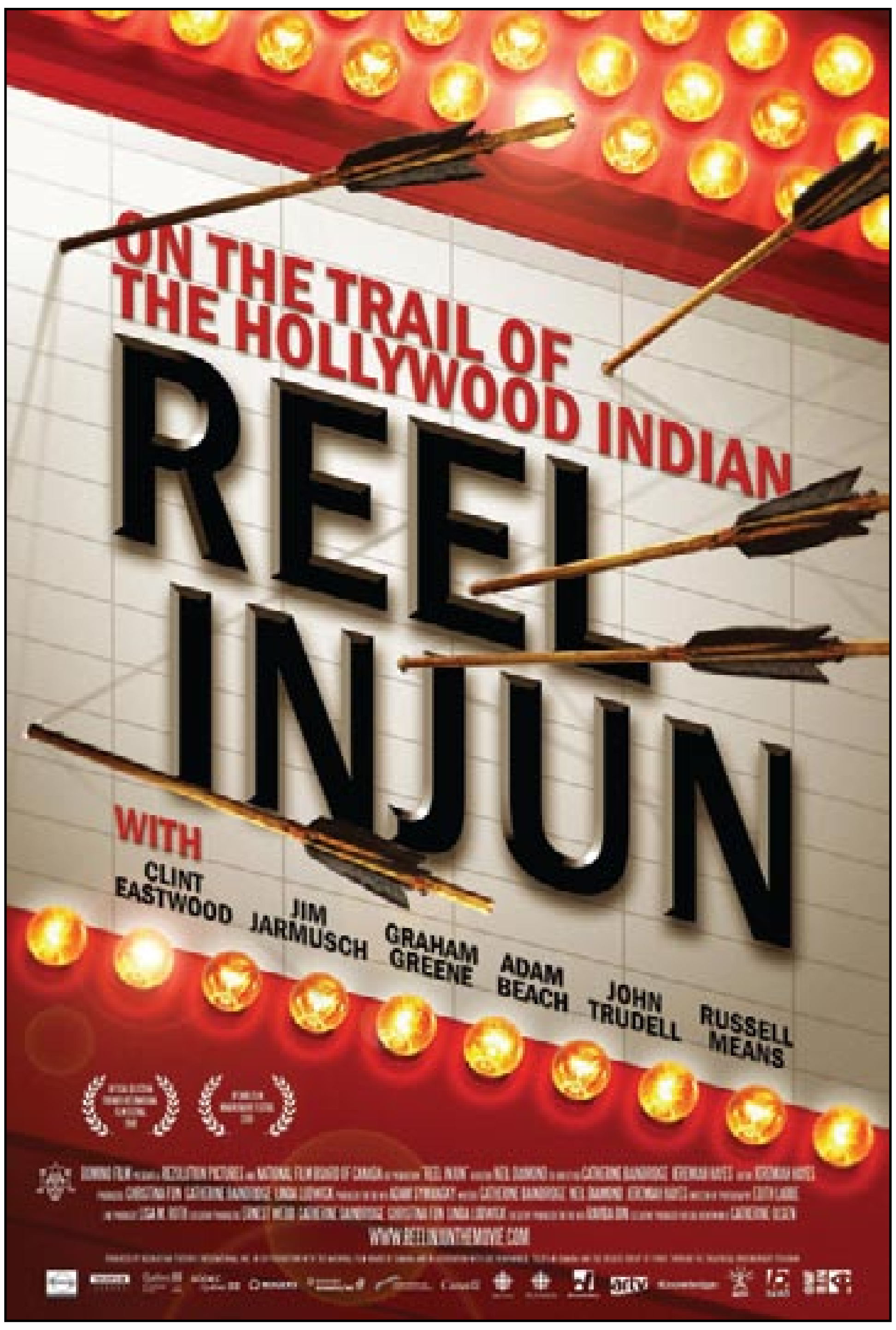
NATIVE AMERICAN TIMES

VOLUME 16 • ISSUE 19 • PUBLISHED WEEKLY • MAY 7, 2010

Real Indian Movie



Circle Cinema in Tulsa, Okla. will begin a week run of "Reel Injun" on May 21. A special screening will include local film experts and Native Americans involved in panel presentations and film introductions. The cinema is located at 12 S. Lewis in Tulsa, between Admiral and First Street, on Lewis Avenue. For show times call (918)592-3456 or visit online at www.circlecinema.com. ***See related story page 10.***
COURTESY PHOTO

Sioux citizen named to lead Indian Affairs

WASHINGTON (AP) – Longtime Interior Department official Michael Black has been named director of the Bureau of Indian Affairs.

Black, a member of the Oglala Sioux Tribe in South Dakota, had served as acting BIA director since March 18. He takes over from Jerold Gidner, who is now special counselor for Larry Echo Hawk, assistant Interior secretary for Indian Affairs.

Echo Hawk called Black a dedicated public servant and said he will lead initiatives to improve public safety and employment opportunities in tribal communities, promote tribal self-determination and responsibly manage a special Indian trust fund.

Black, a 23-year BIA employee, previously was director of the BIA's Great Plains regional office in South Dakota. Black spent nine years in the 1990's as regional facility manager of the BIA's Billings (Mont.) Area Office.

Michael Black

Senator solicits input on Indian trust settlement

WASHINGTON (AP) – The vice chairman of the Senate Indian Affairs Committee said Tuesday he is concerned about the fairness of a proposed $3.4 billion settlement against the government for mismanaging Indian trust funds and is suggesting some revisions.

U.S. Sen. John Barrasso said he thinks attorney fees and costs should be capped at $50 million – up to $50 million less than proposed. He also suggested setting aside $50 million of the settlement money for certain lawsuit participants who receive "insufficient or unfair" amounts under the settlement's payment formula. The money would be distributed by a "special master" appointed by the court.

The Wyoming Republican called on tribal leaders across the country to share their input.

"Since it was announced last December, there have been many questions asked about some aspects of the proposed settlement," Barrasso said in a release. "Some people support the settlement in its current form. Some do not. In fact, some voices have expressed very strong concerns about it.

Barrasso's comments follow statements last week from House Speaker Nancy Pelosi, D-Calif., and Senate Majority Leader Harry Reid, D-Nev., urging swift action on the settlement.

The Obama administration and plaintiffs agreed to the deal in December to resolve claims dating back more than a century that American Indians were swindled out of royalties for oil, gas, grazing and other leases.

The proposed agreement calls for the In-

See **SENATOR** *Continued on Page 5*

Judge rules for Indians in voting rights case

CASPER, Wyo. (AP) – Fremont County's at-large voting system for county commissioner elections dilutes the American Indian vote and must be changed, U.S. District Judge Alan Johnson has ruled.

Johnson ruled Thursday that Fremont County's election system violates the Voting Rights Act and the county must submit a voting plan to the court by June 30 to create single-member districts.

Five members of the Eastern Shoshone and Northern Arapaho tribes sued Fremont County in 2005. The two tribes share the Wind River Indian Reservation, which falls mostly within Fremont County.

Johnson dismissed the defense argument that apathy was behind low participation among American Indians and dilution of their voting strength in county and state elections.

"This argument overlooks the fact that Indians were historically denied the right to vote, that literacy tests had been imposed, and that Indians had suffered other forms of discrimination in the past, all of which have been responsible for denying Indians the opportunity to participate in the political process," Johnson wrote in his ruling.

Fremont County Attorney Brian Varn said Friday that he was still reviewing the ruling and the county's options and hasn't decided whether to appeal. The county's primary concern is developing a plan to hold elections this year, he said.

See **VOTING** *Continued on Page 4*

Mounds hint of the lives of Texas tribe

By KENNETH DEAN
Tyler Morning Telegraph

ALTO, Texas (AP) – Following a winding highway, once known as part of the El Camino Real de los Tejas, southwest out of Alto, there is a variety of wild flowers and multiple historic markers dotting a trail leading to the Caddo Mounds state historic site – a place where a community of Caddo Indians thrived centuries before Christopher Columbus set sail from Spain.

The site, formerly owned and operated by the state park system, now is under the operation of the Texas Historical Commission, and Caddo Mounds Site Manager Jennifer Price said she is excited about the future of the location.

Caddo Mounds was first opened to the public in 1982, but the site had been explored and mapped by archaeologists since 1919, who have, since, uncovered many artifacts and details of this particular group of Caddos known as the Hasinai.

Price said archaeologists have determined the Hasinai moved into the area about 900 A.D. and quickly established their presence by building the first ceremonial mound and a burial mound, where the remains of many Caddos still lie beneath tons of earth.

An excavation of the burial

See **TRIBE** *Continued on Page 4*

Miss Indian OKC Winners

Little Miss Indian Oklahoma
Jr. Miss Indian Oklahoma City
Miss Indian Oklahoma City

Left to right: Little Miss Indian Oklahoma City Sierra Price, Seminole; Jr. Miss Indian Oklahoma City Dalecia Satepauhoodle, Pawnee/Kiowa; and Miss Indian Oklahoma City Sonia Hoffman, Cheyenne. The competition was held March 26 in Del City, Okla. COURTESY PHOTO

UKB qualifies for self-governance

TAHLEQUAH, Okla. – The United Keetoowah Band of Cherokee Indians in Oklahoma has qualified for self-governance status. They received notification from the U.S. Department of Interior April 27.

"This is a historic moment for the UKB. We can finally apply for any new program and funding other Federally Recognized tribes have. This will bring jobs and funding to help our people receive job training and scholarships for our children and adult members," UKB Assistant Chief Charles Locust said.

According to the tribal self-governance Web site, self-governance is fundamentally designed to provide tribal governments with control and decision-making authority over the federal financial resources provided for the benefit of Indian people.

"The tribe has always had the ability to run its own business, and after five years of hard work, we have proved we can run our own tribal government as well as other federally recognized tribes," Chief George Wickliffe said.

According to Tim Good Voice, UKB Executive Director of Tribal Operations, programs that were included in the tribe's application for self-governance included the Indian Child Welfare Program; Aid to Tribal Government; Indian Self-Determination Contract Support; BIA Social Service; BIA Roads and Tribal Self-Governance 15.022 funds.

Good Voice said the tribe also hopes to compact services to Indian children, elderly and families, Indian adult education, economic development, law enforcement, community fire protection, employment assistance, Indian housing assistance and higher education grant programs.

BIA ends LNG agreement

PLEASANT POINT, Maine (AP) – The Bureau of Indian Affairs has ended a land-lease agreement between the Passamaquoddy Tribe and an Oklahoma company that hoped to build a liquefied natural gas terminal in eastern Maine.

The tribe voted last June to terminate its contract with Quoddy Bay LNG, but the company objected.

The company had contended the project is still viable, but Quoddy Bay President Donald Smith said previously that his company ran out of money. He wasn't immediately available for comment Tuesday.

Quoddy Bay withdrew its applications for state and federal permits last year. It had hoped to build the LNG terminal on Passamaquoddy tribal land at Pleasant Point.

SD base in talks to return Oglala Sioux land

RAPID CITY, S.D. (AP) – Officials at Ellsworth Air Force Base are in talks with the Oglala Sioux Tribe about the return a 4-square-mile parcel of land.

The land is the last of several parcels that previously belonged to the tribe but were used by the Air Force for bombings from the 1940s to 1970s. It's currently being scoured for any remaining weapons.

A date for the transfer has not been set.

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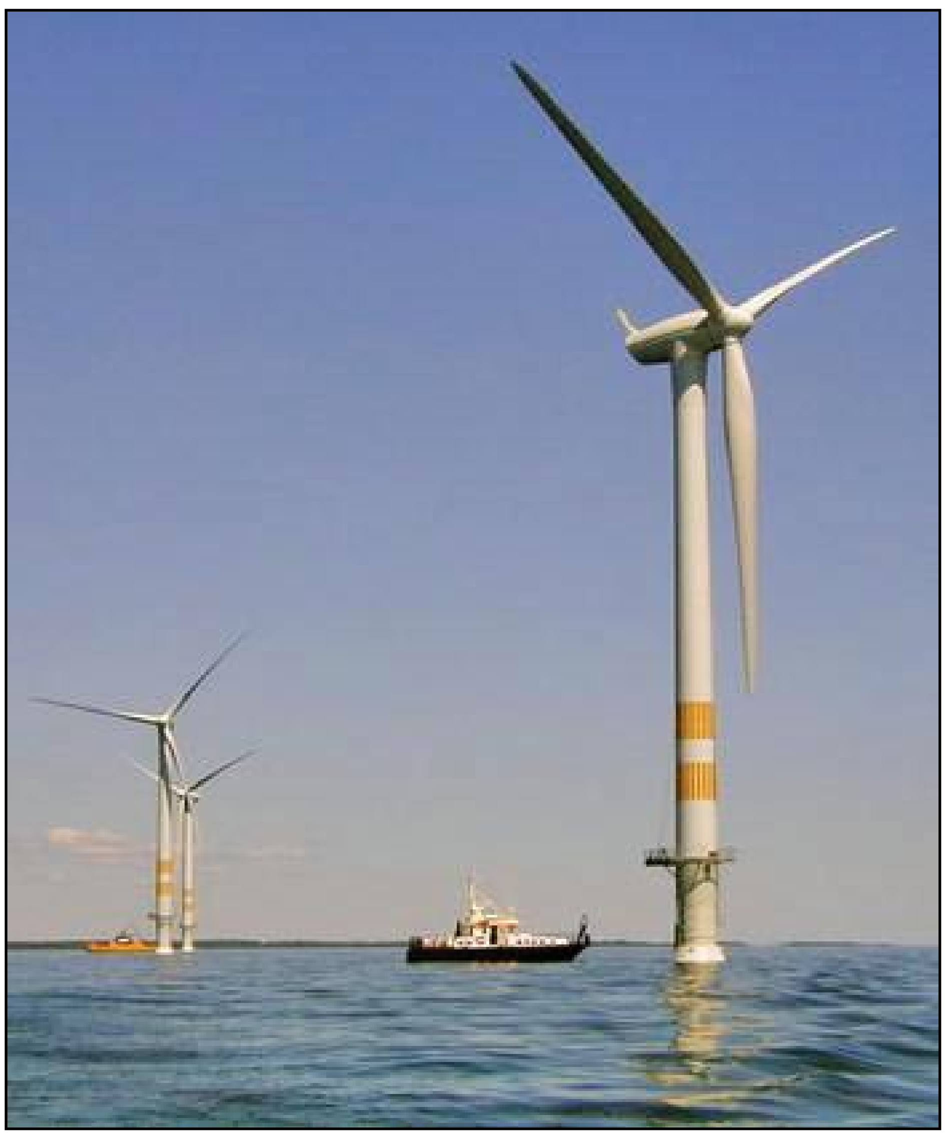
Information from: KNBN-TV, http://www.newcenter1.com

Mass. Cape Wind gets thumbs up, thumbs down

By JAY LINDSAY



An artist's conception of the Cape Wind project. FILE PHOTO

BOSTON (AP) – With federal approval behind them, developers of what would be the nation's first offshore wind farm still have a tough journey ahead before finally producing power in the waters off Cape Cod.

On Wednesday, the Obama administration approved the 130-turbine Cape Wind project in Nantucket Sound, and developers say they want to generate power by 2012.

Interior Secretary Ken Salazar's decision "allows our nation to harness an abundant and inexhaustible clean energy source for greater energy independence, a healthier environment and green jobs," Cape Wind president Jim Gordon said.

But opponents vow to kill the project in the courts, and the litigation could tie up development plans or scare off investors. If not, Cape Wind still faces major challenges to reach a deal with a local utility to purchase its power and to obtain financing for a project estimated to cost at least $2 billion.

Salazar's approval was a big step forward for Cape Wind, but not near the last one, said R.J. Lyman, assistant environmental secretary under former Massachusetts Gov. William Weld and a partner at the Boston law firm Goodwin Procter.

"What this is, they've now succeeded in getting an invitation to the dance," Lyman said. "The question is, how well are they going to do at the party?"

Developers of Cape Wind, which was proposed in 2001, say it will provide a reliable, domestic renewable energy source and eventually supply three quarters of the power to the Cape's 225,000 residents. Offshore wind advocates are also hoping it will spark a new American industry, which has lagged behind the offshore wind business in Europe and China.

But Cape Wind has faced intense opposition from some environmentalists and residents, including the late Sen. Edward M. Kennedy, who fought the project as a special interest giveaway.

Others predict harm to local wildlife, increasing electricity costs and damage to historic vistas. Two Indian tribes said Cape Wind would destroy sacred rituals and could disturb tribal burial grounds, and one has promised to sue.

Audra Parker, a Cape resident and head of the chief opposition group, The Alliance to Protect Nantucket Sound, said the project is so flawed the courts will inevitably overturn Salazar's decision.

But Salazar said the project was part of a "new direction in our nation's energy future" and would withstand court scrutiny.

As part of litigation, Cape Wind opponents plan to seek a preliminary injunction to stop construction on the project while their complaints are pending, which could lead to damaging delays.

Still opponents must show, in part, that their suits are likely to succeed. And that's a "really, really high bar for them to meet" because the comprehensive review the project has undergone has shown its merits, said Sue Reid, an attorney for the Conservation Law Foundation, a Cape Wind supporter.

But even without an injunction, the litigation may scare off some investors, Reid said. The project could get millions in federal stimulus money and tax credits but will be largely funded by private dollars.

"Some investment banks might be willing to put up that capital with litigation pending; others may not," Reid said.

Lyman thinks Cape Wind's biggest obstacle is quickly reaching a deal to sell power to a local utility. The project can't work without such a deal, he said, comparing it to building an office building but not securing tenants.

Cape Wind has been in negotiations with National Grid for a deal, but those haven't come easy for offshore projects.

In Rhode Island, regulators recently rejected a power purchase agreement between National Grid and the developer of a proposed wind farm off Block Island, citing the high cost of its electricity compared to power from conventional sources.

Massachusetts officials have emphasized that the price Cape Wind and National Grid agree on must be affordable for ratepayers.

Lyman wondered whether Cape Wind could reach an acceptable deal, considering its resources have likely been severely stretched by a long fight to win federal approval.

"I do know these guys are creative and thoughtful, and if anyone can do it, they can," Lyman said. "I just don't know if anyone can do it."

A Cape Wind spokesman did not immediately return a call for comment Wednesday.

Reid said that even with what's ahead, the challenge behind was huge. She's optimistic Cape Wind can be up and running by 2012.

"Getting this federal approval was the biggest hurdle to overcome," she said.

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Submitted by STACI GOLAR
Institute of American Indian Arts

Santa Fe, NM – Do you serve Native American youth in your role as a secondary education professional, college professor, tribal college staff member – or in any other capacity? If you answered "yes," the Expanding the Circle initiative at the Institute of American Indian Arts (IAIA) will be hosting two programs starting in May especially for you, and both are free of charge.

A series of professional development workshops will begin May 4 and continue throughout the summer until July 22. An online tutor training course will be offered twice, with the first session happening May 8 to June 12, 2010 and a second offered June 19 to July 24, 2010. One can register online by visiting: www.iaiaetc.org.

The series of professional development workshops focus on developing professional knowledge to further education programs and services in New Mexico tribal communities. Each session will occur on the IAIA campus. These include: The 10 Most Common Sources of Conflict in the Workplace (May 4), Dealing with Difficult People (May 20), Emotional Intelligence at Work (May 20), How to Write a Proposal (June 1), Diversity and Bias in the Workplace (June 10), Improving Personal Productivity (June 10), How to Market to Youth (July 6) and Building Mentoring Programs (July 22).

The online eMaster tutor training course was developed to both improve existing tutoring skills for those with student tutoring background as well as provide new skills to those wishing to learn more about tutoring. The course is offered online, combining web-based instruction supplemented by The Master Tutor: A Guidebook for More Effective Tutoring by Dr. Ross B. MacDonald. Those taking the class will participate in a learning community that is supported by an instructor facilitated forum where students respond to prompts and each others' postings. Students will leave with new knowledge around establishing goals and objectives, implementing a tutorial plan, developing effective communication and listening skills, accessing educational resources available on the internet and more.

For more information about either of these opportunities, call 505.424.2341 or visit www.iaiaetc.org. For more information about IAIA, please visit www.iaia.edu.

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you really need this done?
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handle this immediately?

A series of professional development workshops will begin May 4 and continue throughout the summer until July 22.
PHOTO COURTESY INSTITUTE OF AMERICAN INDIAN ARTS

The Moenkopi pool area

Hopi village opens hotel and conference center

MOENKOPI, Ariz. (AP) – A Hopi village has opened a hotel and conference center billed as the western gateway to the reservation.

The Moenkopi Legacy Inn & Suites had its official dedication this week. The hotel features 100 guest rooms, a salt water swimming pool and whirlpool, an outdoor performance plaza and a kiva garden.

Display cases in the hotel's lobby will show off the work Hopis are best known for, such as carved kachina dolls, polychrome pottery and jewelry.

Visitors can book private tours to some of the Hopi villages through the hotel's website, learning about the culture of one of the country's oldest indigenous tribes.

The hotel and nearby travel center developed by the Upper Village of Moenkopi employ more than 80 full and part-time employees.

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On the Web: Moenkopi Legacy Inn & Suites, www.experiencehopi.com

Court: NY counties can't foreclose on Oneida land

VERONA, N.Y. (AP) – A federal appeals court has upheld lower court rulings that two New York counties can't foreclose on land owned by the Oneida Indian Nation to settle a property tax dispute.

The 2nd Circuit Court of Appeals says U.S. District Judge David Hurd was right when he decided in 2005 that Madison and Oneida counties could impose taxes on tribal land, but they couldn't seize it for nonpayment.

The ruling released Tuesday reaffirms that federal law forbids lawsuits against a tribe unless authorized by Congress or the tribe waives immunity.

The dispute involves about 17,000 acres, including 13,000 the federal government has agreed to put into trust. That would exempt most of the land from taxation, but the state, counties and local citizen groups have sued to block the 2008 trust agreement.

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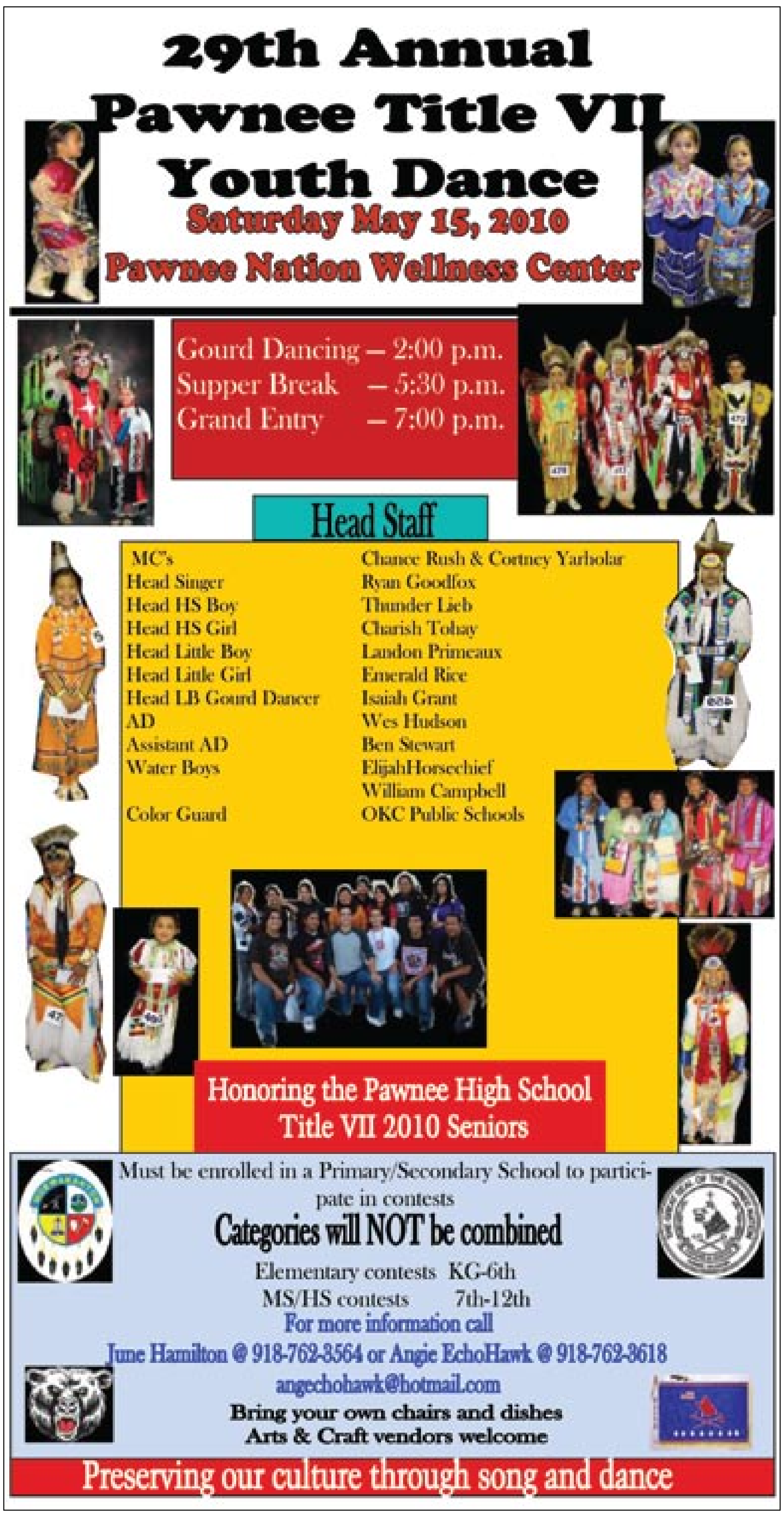
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Quapaw official tenders resignation

By CHRISTINA GOOD VOICE
Native Times Correspondent

QUAPAW, Okla. – Quapaw Business Committee Vice-Chairman J.R. Mathews announced that he is resigning from his position at the Downstream Development Authority, as Vice-Chairman of the Quapaw Business Council and from his position as Treasurer of the National Indian Gaming Association effective May 15.

In a statement released last week, Mathews called the decision personal.

"The reasons for this difficult decision are deeply personal. I regret the circumstances requiring this action," he wrote.

Mathews was recently accused along with two other DDA officials by the Quapaw Grievance Committee of personally and unjustifiably profiting from operations of the DDA, which runs the tribe's Downstream Casino Resort.

But Mathews' resignation isn't related to the allegations, said public relations manager Sean Harrison.

Mathews resigned upon the request of Quapaw Tribal Business Committee Chairman John Berrey and the Downstream Development Authority, Harrison said.

"This is unrelated to the false allegations raised through the tribe's Grievance Committee in March," Harrison said. "It is a Downstream personnel matter, and it is our policy not to discuss personnel matters about any current or former employee."

Mathews couldn't be reached for comment, and Harrison said Mathews didn't submit a resignation letter.

The Quapaw Grievance Committee began investigating Mathews, Berrey and George "Ranny" McWatters in 2009, requesting aid from the tribe's gaming agency at an Oct. 17 meeting.

Jim Greenfeather, John Rader and Mick Wilson presented a 13-page resolution alleging misconduct by the three men at the tribe's March 20 general council meeting.

According to the report, the three DDA officers set their salaries, benefits and bonuses without oversight and misused their DDA credit cards.

Rader later recanted his signature on the report and asked that his name be taken off the document, stating he did not clearly understand what he was signing.

VOTING

Continued from Page 1

The defendants argued that the county's at-large system of electing commissioners provides a greater diversity of candidates and more choices for voters. They said it also encourages candidates to consider the needs of the entire county instead of their narrow constituencies.

Johnson presided over a trial in the case in February 2007. His years-long deliberation prompted repeated letters from the American Civil Liberties Union asking for a ruling in the case. The ACLU and two Lander attorneys have represented plaintiffs in the case.

Johnson issued his 102-page ruling three weeks after the ACLU asked a federal appeals court to force Johnson to decide. Johnson said in a separate court filing Thursday that his opinion represented his response to the federal appeals court invitation to respond to the ACLU filing.

Atlanta lawyer Laughlin McDonald, who heads the ACLU's Voting Rights Project, represented the plaintiffs.

"We're very gratified, and think it's the appropriate ruling," he said Friday.

"It will clearly give Native Americans an opportunity to elect a candidate of their choice," McDonald said. "And I would also say that this will have an impact on all of the voters of Fremont County, and this will be a beneficial impact because it will make the process more democratic, it will make it more inclusive."

Johnson considered multiple demographic, historical, cultural, statistical, economic, social and other factors related to the tribes, the reservation and American Indians.

McDonald said he believes Johnson's ruling has national significance given that recent lawsuits in the South have challenged the constitutionality of elements of the Voting Rights Act, claiming there's no more discrimination in the voting process.

Varn and the Mountain States Legal Foundation represented Fremont County. The defendants argued that the county's at-large system of electing commissioners provides a greater diversity of candidates and more choices for voters. They said it also encourages candidates to consider the needs of the entire county instead of their narrow constituencies.

J. Scott Detamore, a lawyer with the foundation, said Friday he's disappointed with Johnson's ruling.

"I would say that the judge characterizes all disagreements between the tribe and the county and the cities as being not of an economic nature and not of a political nature and that everything really is based on racial discrimination," Detamore said.

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Information from: Casper Star-Tribune, Casper, Wyoming http://www.trib.com

Billy Stephens, senior director of Choctaw Children and Family Services, said the balloon release was held to raise awareness of child abuse, which affects over 3 million children in the U.S. every year. PHOTO COURTESY CHOCTAW NATION PUBLIC RELATIONS OFFICE

Choctaw Nation releases balloons in recognition of Child Abuse Awareness

Submitted By LARISSA COPELAND
Choctaw Nation Office of Public Relations

DURANT, Okla. – Assistant Chief Gary Batton, Choctaw Nation Head Start students, the staff of Choctaw Children and Family Services, along with many employees of the Choctaw Nation, gathered in front of the Choctaw Nation complex April 28 to hold a balloon release in recognition of Child Abuse Awareness Month. The group released 110 blue balloons, one each to represent a child within the Choctaw Nation's 10-1/2 counties who has been removed from their home as a result of child abuse or neglect.

Billy Stephens, senior director of Choctaw Children and Family Services, said the event was held to raise awareness of child abuse, which affects over 3 million children in the U.S. every year. "Every day, four children in this country die as a result of child abuse. Last year, Oklahoma alone had more than 1,100 confirmed investigations," he said. "Our event today is something we wanted to do to show that the Choctaw Nation cares about our children."

Native American children face the second highest rate of victimization among any other ethnic group in the U.S.

"Those are unfortunate statistics," said Assistant Chief Batton, "and we, as the Choctaw Nation and as a parent myself, want to do everything possible to raise awareness and keep abuse from happening. I'm proud of the steps the Choctaw Nation has taken through our programs to help children and families in these situations."

Chief Gregory E. Pyle and the Choctaw Nation have many programs in place to try to combat this problem and to assist children and families who have been affected by child abuse or neglect. The Choctaw Children and Family Services department offers assistance and preventative services to help strengthen families and keep them intact, when possible. This is done in the form of intervention, prevention, and education services. Referrals to outside services are also available.

"Child abuse comes in many forms. It can be physical, sexual, emotional abuse, or exposure to domestic abuse, drugs, alcohol or neglect," said Lari Ann Brister, director of Foster Care and Adoption for the Choctaw Nation. "Our event was to bring awareness to our community that many of our Choctaw kids are victims of abuse or neglect. Helping our children by preventing abuse are what our programs are all about. We want to educate parents, strengthen families, and bring those kids back home."

The balloon release April 28 was one of many activities the Choctaw Nation performed during the month of April in recognition of Child Abuse Awareness Month. Those activities included placing blue pinwheels along the sidewalks of the tribal complex, handing out blue ribbons, pens, pencils, and bracelets, along with posting presentations and displays at all the field offices throughout the Choctaw Nation's 10-1/2 counties.

The Choctaw Nation has a strong foster home program in place but has a need for more Native American foster families. If you would like to become a foster parent, or if your family is in need of assistance due to domestic or child abuse, contact Lari Ann Brister in Children and Family Services at the Choctaw complex at 800-522-6170, ext. 2635.

If you believe a child is being abused or neglected, you have a legal responsibility to report it. Reports can be made at any time to the Oklahoma Department of Human Services Abuse and Neglect Hotline at 1-800-522-3511. The hotline is available 24 hours a day, seven days a week.

The Muscogee Creek Nation Office of Child Care's Spring Cultural Day features demonstrations of traditional culture. PHOTO COURTESY MUSCOGEE CREEK NATION PUBLIC RELATIONS

Muscogee (Creek) Nation Office of Child Care hosting Cultural Day

Submitted By THOMPSON GOUGE
MCN Public Relations

OKMULGEE, Okla. – On Thursday, May 6th, from 10 a.m. to 1p.m., the Muscogee (Creek) Nation Office of Child Care will host the 2010 Spring Cultural Day which will be a free event and open to the public. Every year the Office of Child Care sponsors a Cultural Day to help educate our younger Creek Citizens about their culture and where they originated. This will be a great day of experiencing traditional foods and demonstrations of the Muscogee Creek Culture. Come and hear the story of the pre-removal of the Creek Indians by flute playing, stomp-dancing, Creek hymn singing, pottery, artwork and much more.

The Cultural Day event will be held on the Muscogee (Creek) Nation Complex grounds, south of the Mound Building located in Okmulgee, Oklahoma. A concession will also be available.

For more information you may contact Newman Frank at 1(800)-205-3705.

TRIBE

Continued from Page 1

mound in 1970 provided a window into the culture of the group and archeologists found the remains of Caddos buried in the mound. After the study, the mound was recovered and none of the remains were displaced.

The ceremonial grounds played a large part in the Caddo culture and due to the parent group of Caddos in East Texas maintaining their political and economic relationship with other Caddos, the site in Cherokee County became a major regional trade center.

During the Late Caddoan Era, many of the Caddos' ceremonial rites were discontinued, which scientists believe shows a weakening of the old social structure and values. With the loss of ceremonial rites, the site near Alto was abandoned as Caddos moved to other locations sometime around 1700.

The Cherokee County site consists of two temple mounds, a burial mound and a large portion of the adjacent village area.

Today, a walking trail guides visitors around the earthen mounds. A visitors center with exhibits and displays also is on site. Price said the center has more than 200 artifacts, mostly pottery shards, flint blades and arrowheads, and various "mock" tools.

The center also has a short video which visitors can watch actual Caddo Indians discuss their culture and their feelings about the archaeological studies on their ancestors.

Price said new developments at the site are in the works and said the public's tax money is being well spent to preserve this piece of history.

"Part of the El Camino Real has actually been found on the site and soon we will open an area to the public where they will be able to see actual wagon wheel ruts from early travelers passing through the area," she said.

Price said maintenance has been the top priority at the site and plans are set for additional improvements.

"The taxpayers money is being put to good use here. We are adding to the site, improving the facilities and are adding additional walking trails," she said.

Tribal leaders face off in Navajo Supreme Court

By FELICIA FONSECA

ALBUQUERQUE, N.M. (AP) – The question of just how much power the Navajo Nation Council has and whether it can be sued as a governmental entity came before the tribe's high court April 28.

The Tribal Council and its speaker appealed a lower court's decision that reinstated tribal president Joe Shirley Jr. after lawmakers removed him from office last October. The lower court had ruled that the council acted outside its authority in placing Shirley on paid administrative leave.

Joe Lennihan, an attorney for the council, said the lower court improperly expedited Shirley's case and argued that lawmakers engaged in legislative functions are immune from lawsuits under tribal law.

Shirley's attorney, former Arizona U.S. Attorney Paul Charlton, countered that the council illegally placed Shirley on paid administrative leave and that tribal government officials are protected from lawsuits only when they act within their scope of authority.

The Supreme Court justices said they would work to render a timely decision and call the parties together to announce it, a deviation from the standard practice of simply issuing a written ruling.

The hearing at the Navajo Nation Museum in Window Rock, Ariz., was less crowded than one held the week before in which the justices took up a challenge to a December election that drastically cut the size of the Tribal Council and gave the president line-item veto authority.

The entrance to the museum was lined with posters Wednesday in protest of the council's decision to fund the election challenge and in support of Shirley.

Council spokesman Joshua Lavar Butler said the sentiment clearly was against the council in both cases and predicted that will carry over in the high court's rulings. He further suggested that the judicial branch may be in need of reform as well.

"We are a three-branch government, and there is a balance of power established in our government," he said. "Unfortunately, we have a president who is not willing to work within the confines of that structure."

Shirley said neither he nor the council can usurp authority over the people and lawmakers have attempted to do just that. He said he had faith in the tribal court that it will do right by the Navajo people.

"At day's end, the people will come out on top," he said. "The people will be the victors. I look forward to that."

Shirley was placed on leave after lawmakers heard reports from investigators that alleged serious improprieties within the executive branch. The reports have not been made public.

A special prosecutor was appointed to look into the allegations as well as discretionary funding given to council delegates.

Shirley believes the council's action was in retaliation for him spearheading ballot initiatives that Navajos overwhelmingly approved in December, a day after he was reinstated.

Wednesday's hearing marked the fifth issue the tribal Supreme Court has taken up related to Shirley's government reform effort, which Butler said is not true government reform. Three of those issues have been decided in Shirley's favor, which has led some council members to claim the justices are biased.

The court has yet to rule on the election challenge.

Jim Fitting, a former assistant attorney general for the tribe, submitted friend of the court briefs in the two most recent cases. Fitting said council delegates continually have sought loopholes to limit the rights of others and exempt themselves from the laws they enacted.

"The real argument in the appeal of Speaker (Lawrence) Morgan and the Navajo Nation Council is that they should be allowed to legislate themselves into a mighty fortress of immunity and strength, where they can manipulate the other branches of government as they see fit," he wrote in court documents.

NATIVE AMERICAN TIMES

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The Native American Times, formerly the Oklahoma Indian Times, is published weekly by Lisa Hicks Snell. Mailing address is PO Box 411 Tahlequah, OK 74465.

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Each week's issue is available for free download online at: www.nativetimes.com

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- News from the crossroads of Indian Country -

Lacrosse gains popularity in Wisconsin city

By TIM FROBERG
The Post-Crescent

APPLETON, Wis. (AP) – It's a fast, physical game of sticks, smacks and speed.

It's a unique game with hockey, soccer, football and basketball elements.

It's an addictive game that Matt Mischo quickly became hooked on when he decided to give lacrosse a shot two years ago as a sophomore with no experience in the sport.

"It's a blast," said Mischo, a senior and a third-year member of the Neenah High School lacrosse team. "It's so unusual because it's all these different sports rolled into one. Whether you like football, hockey or soccer, everyone can kind of find a place. And since most kids around here haven't played it that long, you can just kind of jump in there and pick it up."

Others are jumping in, too. Although it is a club sport and not affiliated with the WIAA, lacrosse is growing fast in popularity among Wisconsin high school students. There are 27 high school lacrosse club teams in Wisconsin, and some like Neenah have football-sized rosters and field both varsity and junior varsity teams.

"I don't know if I want to say it's growing too fast, because growth certainly isn't a bad thing, but it's almost outgrowing the amount of coaches and officials we have available," said Eric Marsh, coach of the Appleton lacrosse team. "We're seeing significant growth in the Fox Valley and Green Bay areas."

Marsh has 32 players on his Appleton team – comprised primarily of Appleton North, Appleton East and Appleton West High School students – and his program also offers a JV squad. Menasha has the smallest numbers of the three Appleton area teams (17), but offers a stable program that is launching its 10th season.

"Lacrosse is just a lot of fun and it's different than anything you've done before," said Carl Mueller, a former Menasha lacrosse player who is starting his first season as the team's coach. "Once you pick up a stick, it's easy to figure out why it's growing in popularity."

Lacrosse is a game of Native American origin and may be one of the oldest sports in America, dating back to the 12th century. It is played with 10 players on each side, using a small rubber ball and long-handled netted racquets known as lacrosse sticks. The objective is to use the lacrosse stick to catch, carry and pass the ball in an effort to shoot the ball into an opponent's goal. It is a rugged game played at a brisk pace with stick-checking and full-body contact.

"I played football for Neenah and some of the biggest hits I've taken have been in lacrosse," said Mischo.

Garrison Kubis, a senior at Appleton North and captain of the Appleton team, has been playing lacrosse since the eighth grade and says it's no sport for slackers.

"It's the fastest game on two feet," said Kubis. "If you like running and hitting, you'll like it. I love it."

All three area lacrosse teams are members of the Bay Valley Conference: a high school club league also consisting of Bay Port, Green Bay Southwest, Notre Dame, Oneida, Wausau, De Pere, Green Bay Metro and Green Bay Southwest.

Since lacrosse is not a WIAA-sanctioned sport, lacrosse club teams are self-funded organizations which foot the bill for expenses and usually require a player participation fee.

Neenah differs from the Appleton and Menasha lacrosse squads in that it is considered a varsity club sport at the school and participants can earn varsity letters. Neenah will also get an opportunity to play two games this season at Rockets Stadium. This is the eighth season for Neenah lacrosse team coached by Paul Zielski and assistant Chris Green.

"It's a sport that really tests a kid's agility, stamina, athleticism and hand-to-eye coordination," said Zielski. "There's not a lot of stopping in our sport. You really don't have to be the greatest athlete in the world to participate. A lot of players who have never played an organized sport before come out for lacrosse and really find themselves in the sport because it's a lot different than other sports."

Wisconsin prep players and coaches hope the game will eventually become a WIAA sport. Lacrosse is sanctioned by the state of Minnesota's high school sports governing body and is expected to a sanctioned high school sport in Illinois during the coming year.

"The sport is really catching on and the interest is certainly there for it to go WIAA," said Zielski. "Unfortunately, with the economy being the way it is, it might be hard to get another sport like ours through. I could see it eventually happening, but until school districts are able to become more financially stable, we might be hard-pressed to go WIAA."

That doesn't mean that Wisconsin lacrosse teams lack structure.

"In the Bay Valley, we've drawn up bylaws the last couple years where we've basically adopted a lot of WIAA guidelines and followed them to a T," said Zielski. "My players are held to the same standards as any other WIAA sport, with the same academic requirements and same code of conduct."

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Information from: The Post-Crescent, http://www.postcrescent.com

SENATOR

Continued from Page 1

terior Department to distribute $1.4 billion to more than 300,000 American Indians nationwide. Most participants in the class-action lawsuit, filed in 1996 by Elouise Cobell of Browning, Mont., would receive at least $1,500.

The settlement also requires the government to spend $2 billion to buy back and consolidate tribal land broken up in previous generations, and create a $60 million Indian Education Scholarship fund.

Under the deal, plaintiffs' attorneys would be paid between $50 million and $100 million, with the exact amount to be determined by a judge. Cobell and the other named plaintiffs could receive up to $15 million to reimburse them for expenses paid.

Plaintiff attorney Dennis Gingold did not immediately return an after-hours call seeking comment Tuesday. However, Cobell's website says the $100 million figure for attorney fees is less than 3 percent of the total settlement and is a "very low percentage for attorneys in class-action lawsuits."

Congress faces a May 28 deadline to approve the agreement.

Barrasso said he'd like to hear from tribal leaders and their constituents in time to address concerns in draft legislation the parties have proposed.

"I would like a better sense of where Indian Country stands on some of the calls for changes," Barrasso said.

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THE HEALTHY PLATE:

An impressive salmon crepe pie

By JIM ROMANOFF
For The Associated Press

A luxurious brunch on Mother's Day is practically a must. But luxurious doesn't have to mean loads of fat.

With a little effort, you can make something spectacular that will leave everyone feeling good for the rest of the day. This salmon crepe pie with plum tomato sauce, for example, is layered with delicious, healthful ingredients and makes a presentation to be proud of.

The dish starts with fresh crepes made from whole-wheat flour, low-fat milk and eggs.

Crepes can seem intimidating to make, but with a good nonstick pan it's not a lot more challenging than pancakes. To save time, you can make the crepes ahead, layer them between sheets of waxed paper, and refrigerate for up to 2 days or freeze for up to a month.

Convenient smoked salmon is combined with fresh dill and lemon juice to make the filling for the pie. You also could use canned or fresh. For fresh, poach about 1 1/2 pounds (skin and bones removed) in water with a few bay leaves for 8 to 10 minutes, then flake when cooled.

The warm salmon filling is layered with the crepes and fresh, peppery watercress, then served cut into wedges and topped with tomato sauce.

SALMON CREPE PIE WITH PLUM TOMATO SAUCE

Start to finish: 1 hour • Servings: 8

For the crepes:

- 1 cup low-fat milk, plus more if needed
- 3/4 cup white whole-wheat flour
- 2 large eggs
- 1 tablespoon canola oil
- 1/2 teaspoon salt

For the filling:

- 2 cups low-fat milk
- 2 tablespoons butter
- 1/4 cup all-purpose flour
- 2 tablespoons fresh dill
- 4 teaspoons lemon juice
- 1/4 teaspoon salt, or to taste
- 1/2 teaspoon ground black pepper, or to taste
- Two 4-ounce packages smoked salmon, cut into bite-size pieces
- 1 bunch of watercress

For the plum tomato sauce:

- 15-ounce can crushed tomatoes
- 2 teaspoons extra-virgin olive oil
- 2 teaspoons cornstarch
- 3 teaspoons cool water
- 1/4 teaspoon salt, or to taste
- 1/2 teaspoon ground black pepper, or to taste

To make the crepes, in a blender or food processor, combine the milk, flour, eggs, oil and salt. Process until smooth. Let the batter stand for 15 minutes. The batter should be about the thickness of heavy cream; add milk if necessary.

Heat a 9- to 10-inch nonstick skillet over medium-high. Spritz the pan with cooking spray, then hold the pan at an angle and add about 1/3 cup batter to the lower corner. Tilt the pan to quickly and evenly spread the batter over the bottom. Cook the crepe until the top is dry and the underside is lightly browned, about 1 minute. With a spatula, turn the crepe over and cook until the second side is browned, about 30 seconds more.

Slide the crepe onto a plate. Repeat with the remaining batter to make 6 crepes. Cover the crepes with kitchen towel and set aside.

To make the salmon filling, in a small saucepan over medium, heat the milk until steaming.

In a second small saucepan over low, melt the butter. Add the flour and cook, stirring constantly, for 2 minutes. Gradually whisk in the hot milk. Increase heat to medium-low and cook, stirring constantly, until the sauce thickens, about 5 minutes.

Remove the sauce from heat and stir in the dill, lemon juice, salt and pepper. Stir the salmon into the sauce and set aside.

Remove and discard any thick stems from the watercress. Coarsely chop, then set aside.

To make the tomato sauce, in a small saucepan over medium, combine the tomatoes and oil. Bring to a simmer and cook for 5 minutes.

Meanwhile, in a small bowl, combine the cornstarch and water. Stir into the tomato sauce and let simmer until thickened, about 2 minutes. Remove from heat and season with salt and pepper.

To assemble, place 1 crepe in the center of a large serving plate. Spoon about 2/3 cup of the salmon filling over the crepe, smoothing it into an even layer. Scatter one fifth of the chopped watercress on top. Top with another crepe, then repeat the layering process, finishing the stack with the sixth crepe. To serve, cut into 8 wedges and serve with the warm tomato sauce.

Nutrition information per serving (values are rounded to the nearest whole number): 275 calories; 100 calories from fat; 3 g fat (4 g saturated; 0 g trans fats); 98 mg cholesterol; 21 g carbohydrate; 24 g protein; 3 g fiber; 712 mg sodium.

Weight-wise cooking tips:

Simple swaps, strategies to slim

By SUSAN BURKE MARCH
MS, RD, LD/N, CDE

It's certainly possible to eat healthy without spending a lot of time shopping, preparing, and cooking. With just a little preparation and forethought, you can enjoy nutritious food and never "diet" again. Using just a few simple strategies, you can enjoy favorite recipes with less fat, sugar and calories… without sacrificing flavor. It's easier than you might think.

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Smartly reduce calories and fat by substituting lower fat or sugar free ingredients.

From cooking methods to the type of pans you use, here are a few of Susan's ideas that will foster a weight-wise culinary experience.

* Prepare to Succeed! Plan your meals in advance, eat a healthy snack, and then go shopping to better avoid "impulse" purchases. You'll have the healthy options you need at hand when you're hungry and actually start to cook.

* The Recipe Rule. Keep it simple! Avoid recipes with too many steps…and ingredients. A simple grilled, broiled or baked dish without too many components and processes, a fresh vegetable and a starch is your best bet.

* Think Lean: Buy the leanest cuts of meat and trim all visible fat before cooking. Ground meat should be at least 95% lean. Try ground turkey burgers for a change, or replace at least one-third of your ground beef with ground turkey breast. Be sure to buy ground turkey breast, as the alternative variety contains skin and dark meat, making it higher in fat and calories.

* Stick to Non-Stick: Stock up on non-stick pans for baking, grilling, and sautéing, and even for soup. Nonstick pans allow you to avoid using oil in favor of healthier options like cooking spray, wine, water, or fruit juice.

* Mission-Critical Method: Bake, broil, grill, poach your proteins. Rather than basting with butter or margarine, cut the saturated and trans fat by basting with flavorful vegetable broth, white wine, or orange juice. Avoid recipes with heavy sauces and gravies to keep your menus low fat.

* Crumbs Count. Instead of commercial breadcrumbs, usually full of oil and trans fat, substitute a low sugar crunchy breakfast cereal such as Grape Nuts or organic wheat flakes (avoid cereals with more than 4-6 grams of sugar per serving).

* Sweeten Naturally: It's easy to reduce the amount of fat and sugar in your recipes. For example, replace half the oil with applesauce or fruit puree for an equally moist muffin or cake; use one-third less sugar in cakes or cookies and use dried unsweetened fruit such as raisins or diced dates to add natural sweetness to cereal. Experiment with sucralose (Splenda) for baking: Try some of the excellent sugar-free syrups and low-calorie pudding mixes.

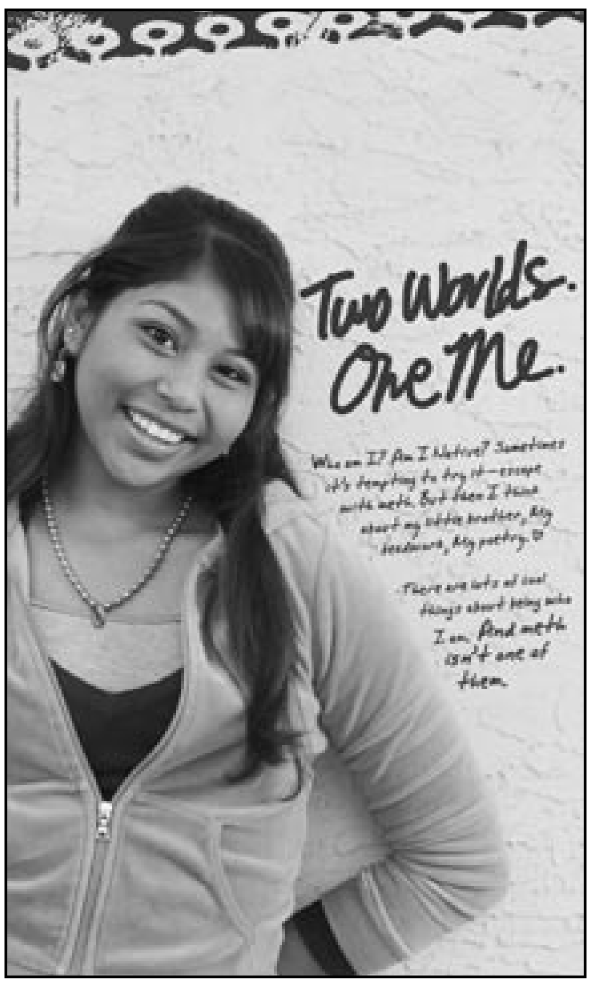
* Dairy Do's: Whole milk contains 1 gram of saturated fat per ounce. Switch all dairy consumption to non-fat or 1%, including milk, cheese and yogurt. Nonfat evaporated milk has a creamy consistency and works well as a lower calorie but pleasing condensed milk substitute in sauces, pies, ice cream, and, of course, in tea and coffee. Low-fat buttermilk makes a good substitute for whole milk in many recipes. In all recipes, substitute two egg whites for one whole egg and cut the fat, cholesterol, and calories.

* Just Desserts. Keep it sweet, but smartly reduce calories and fat in decadent desserts like cheesecake by substituting low-fat ricotta cheese for whole-milk. When a recipe calls for sour cream, try lower fat Greek-style, creamy plain yogurt instead.

* Double up. Double the recipe ingredients and freeze half in a convenient, microwave-safe container. This is a great idea for working people and students. Most offices and cafeterias have microwave ovens for you to reheat your lunch…enjoy your own convenient and healthy frozen entrée!

Registered and licensed dietitian Susan Burke March, MS, CDE, is the author of "Making Weight Control Second Nature: Living Thin Naturally" – a book intended to liberate serial "dieters" and make living healthfully and weight-wise intuitive and instinctual over the long term. Susan also serves as the Resident Nutrition Expert for www.HealthyWage.com, which empowers healthy living through incentives, social support, goal-setting and technology. She may be reached online at www.SusanBurkeMarch.com.

Ad campaign targets meth use in Indian Country


Two Worlds. One Me.
Who am I? Am I Native? Sometimes it's tempting to try it—except with meth. But then I think about my little brother, my beadwork, my poetry.
There are lots of cool things about being who I am. And meth isn't one of them.

Ads like this one will run through August in New Mexico, Alaska, Arizona, Idaho, Michigan, Minnesota, Montana, North Dakota, Oklahoma, Oregon, Wyoming, South Dakota, Washington, Wisconsin and Utah.
PHOTO G&G ADVERTISING

By SUSAN MONTOYA BRYAN

ALBUQUERQUE, N.M. (AP) – Federal officials on Wednesday launched an advertising campaign aimed at curbing methamphetamine use in American Indian communities throughout New Mexico and in more than a dozen other states.

The three-month campaign expands on a series of radio ads and billboards that were tested in recent years in a handful of states. The new effort includes nearly $2 million worth of television and radio air time as well as print and billboard space.

"There are a lot of cool things about being native. Meth isn't one of them," says a voice at the end of one of the new commercials. Indian youth painting a mural, playing basketball and practicing kicks in karate class are used during the 30-second spot to send the message that meth destroys creativity and health.

Gil Kerlikowske, the director of the Office of National Drug Control Policy, and other officials gathered in Albuquerque to unveil the campaign.

"We know that people fall through the cracks on the reservation and fall through the cracks in other places on tribal land. We have to work hard to change that," he said after citing what he called "troubling" data about meth use rates in tribal communities.

Meth use by Native Americans remains among the highest of any ethnicity. For instance, Native Americans are almost twice as likely to have used meth than whites and Hispanics and about five times more likely than African Americans, according to the 2008 National Survey on Drug Use and Health.

A national youth risk behavior study done in 2005 showed 14 percent of Native American high school students had used meth one or more times during their life.

Alvin Warren, secretary of the New Mexico Department of Indian Affairs, said the problem is particularly troubling on the nation's largest Indian reservation, the Navajo Nation, which straddles parts of New Mexico, Arizona and Utah.

He shared several statistics: the Navajo-area Indian Health Service reported that 2,167 individuals were treated for meth use in 2000 and 4,077 were treated in eight months in 2004. In 2007, the FBI reported that about 40 percent of all violent crimes committed on the Navajo Nation were directly related to meth use and trafficking.

Kerlikowske said meth use is high in Indian Country because many tribal communities do not have enough police offices. Vast, sparsely populated Indian lands also can benefit meth manufacturers who are looking to cook the dangerous drug while staying under the radar of law enforcement, he said.

Warren said the reason for the high prevalence of meth in Indian communities is complex.

"You have to look at what's at the root cause," he said. "Historical trauma is part of it, poverty is part of it, lack of opportunity, loss of language and culture, challenging family circumstances. ... I don't think we appreciate how hopeless sometimes things could be for a particular youth."

Larry Echo Hawk, assistant Interior secretary for Indian Affairs, said enforcing existing laws are a must but "we're not going to arrest ourselves out of a problem like this."

"That is why I'm so pleased to see the ad campaign is all about education and prevention," he said. "What we've got to do is challenge our young people to make good decisions, do what's right, to stay away from drugs and their ill effects."

The National Congress of American Indians, the Partnership for a Drug-Free America and federal officials first began tackling meth in Indian Country with radio and print ads in 2008. At the time, that was the first national meth prevention initiative developed specifically for tribal communities.

Officials said the new effort expands on that work while continuing to encourage youth to draw strength from their traditions and heritage to avoid the trap of meth. The ads also aim to encourage Indian adults to protect their children.

The ads will run through August in New Mexico, Alaska, Arizona, Idaho, Michigan, Minnesota, Montana, North Dakota, Oklahoma, Oregon, Wyoming, South Dakota, Washington, Wisconsin and Utah.

COMMENTARY

I fear for the life of President Barack Obama

By TIM GIAGO
(Nanwica Kciji)
© 2010 Native Sun News

The old saying that one should never discuss politics or religion may have made sense 50 years ago, but in the year 2010 politics and religion are in the forefront of every conversation.

The 24/7 news channels and blogs are filled with stories highlighting the religious differences of Muslims and Christians and the two political parties in Washington, D. C. have become so partisan that a Democrat or a Republican would be humiliated to even be seen having lunch together. Muslims are killing Americans and vice versa.

The venomous hatred of politicians and religious zealots has become so acrid that it will certainly lead to violence and even death. Stop for a minute and ask yourself this question: What will happen in America if some fanatic embraces the hysterical rants of far left or far right groups and assassinates President Barack Obama?

How many of us recall the riots that rocked America after the assassination of Martin Luther King, Jr.? If President Obama is killed because of the fanaticism that seems to be embracing the radical movement, I dread the consequences.

In order to stop a political movement assassination is the tool of record. Where would America be today if assassination had not claimed John and Robert Kennedy, or of the Reverend Martin Luther King, Jr.? We'll never know the answer to that question and the big losers are Americans from all walks of life. Generations of Americans have been deprived of their leadership and their visions of a better America.

More than 3,000 Americans died on September 11, 2001 because of the religious fanaticism of Jihadists who fervently believe that America is on a mission to destroy Muslims. Each month a near disaster is uncovered or prevented involving the religious zealot's intent on punishing America. And so far America has been lucky, but how long will that luck hold?

There are ears and minds picking up on all of the racist and political jargon of hatred clogging our news networks and blogs and one day a misguided individual will act in a bad way to fulfill his or her fantasies. The hatred wasn't nearly as acrid as it is today when John Hinckley. Jr., nearly assassinated President Ronald Reagan. You can bet your bottom dollar that somewhere in the land of the free and the home of the brave, a dark and sick mind is plotting to assassinate our president even now.

The assassination of political or tribal leaders goes back even beyond Julius Caesar. In America the assassination of American Indian leaders has a long history and sadly their deaths, in most cases, were brought upon them by their own people and happened because of jealousy or of fear that this leader would take the people in a direction other than the one envisioned by the assassin.

The fearful and legendary Sitting Bull, a Hunkpapa Lakota, was assassinated by tribal police when he resisted arrest on trumped up charges. The great warrior and leader Crazy Horse, an Oglala Lakota, was assassinated after surrendering and bringing his followers to Fort Robinson in Nebraska Territory.

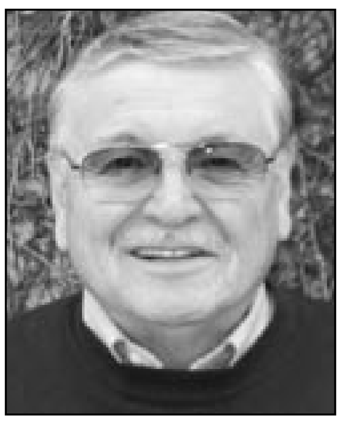
Sitting Bull was living peacefully on his own land when he was shot to death. His words still had the power to motivate his people and with the Ghost Dance, a religious movement raging across the Plains, there was great fear that Sitting Bull would choose the side of the Dancers.

Crazy Horse brought his followers to Fort Robinson because he had been promised he would be given a reservation for his people. The buffalo herds had been demolished and his people were starving and saving them was the reason he surrendered only to be bayoneted to death because he did not want to be pushed into a jail cell.

And so through the centuries, even in a new and growing America, religion and politics have played an important factor in creating laws and of bringing change. The perceived loss of religious freedom or the fear of political change can be powerful motivators for determined and fanatical zealots.

The assassinations of Benazir Bhutto, Mahatma Gandhi, Indira Gandhi, Abraham Lincoln, and Anwar El Sadat happened because of political and religious fervor gone mad. Every American should understand that this Nation is beginning to reek of political and religious fanaticism that can surely lead to an attempt upon the life of President Obama and it has got to stop.

I stand in fear of watching this great Nation ripped apart should such a heinous act take place. And I repeat, this madness needs to come to an end.


Tim Giago

(Tim Giago, an Oglala Lakota, is the publisher of Native Sun News. He was a Nieman Fellow at Harvard with the Class of 1990. His weekly column won the H. L. Mencken Award in 1985. His book Children Left Behind was awarded the Bronze Medal by Independent Book Publishers. Giago was inducted into the South Dakota Newspaper Hall of Fame in 2007. He can be reached at editor@nsweekly.com)

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Soldier lived a life of tradition

By TIM STANLEY
Tulsa World Staff Writer
April 28, 2010

As a veteran of two Army tours in Iraq, Spc. Tike Chapman was a follower of family and tribal tradition.

Chapman, who joined many of his relatives in military service – some of whom fought in World War II and Vietnam – was proud to be part of a heritage that keeps the memories of its warriors alive and near.

Chapman – whose Pawnee Indian name means "The Wolf that Howls in the Distant Night" – was a great-grandson of the first president of the Pawnee Nation's annual Pawnee Indian Veterans Homecoming & Powwow.

The multiday event will return in July to Pawnee for its 64th year.

With his tours of service, Chapman hadn't been able to attend recently, but he was planning to this year.

"He's always tried to stay out of the limelight, but they were planning some kind of honor for him," his brother Ray Alford said. "Really, the most important thing to him was taking his boys and letting them be part of it."

Tike Danson Alford Chapman died Friday in a traffic accident. He was 26. A funeral service is set for 3 p.m. Wednesday at Floral Haven Funeral Home Chapel in Broken Arrow under the direction of Floral Haven Funeral Home of Broken Arrow.

A 2002 graduate of Tulsa Central High School, Chapman enlisted in the Army at age 20. In six years, he served two tours in Iraq, returning from his most recent tour in December. He was scheduled to return to Iraq this year for a third tour.

Chapman's stepfather, Dwayne Cahwee, said the soldier downplayed the dangers and would tell his family not to worry.

A seventh-generation direct descendent of legendary Shawnee Chief Tecumseh, Chapman, who also was part Absentee Shawnee, Muscogee (Creek) and Seneca, was keenly aware of the warrior traditions he had inherited.

His grandfather, Eugene R. Alford Sr., was a decorated WWII veteran who helped liberate prison camp survivors in Dachau, Germany.

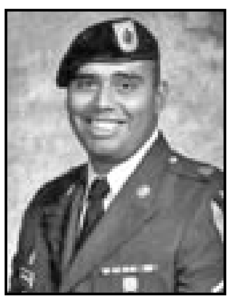
Chapman followed in his forefathers' steps, but with an extra helping of heart.

"Tike once asked for us to include extra gum in a care box we were sending," Cahwee said. "I asked him if it was for the troops, and he said no, he was teaching the kids there in Baghdad to chew gum. He needed extra because they liked to swallow it."

The Pawnee homecoming became an annual event in 1946 when the tribe's World War I veterans, who had sponsored some homecoming events, turned over the ceremony to World War II veterans.

Tribal song and dance are big parts of the event – traditions that Chapman had come to love as he grew older. A gourd dancer himself, he was in the process of introducing his sons to it.

Alford, a veteran of the 101st Army Airborne, said Chapman didn't like to leave his sons for military duty, but he accepted it as part of the job.


Spc. Tike Chapman

"But he always made sure they would spend a lot of time with their grandma and grandpa so they could teach them the traditional ways," his brother said. "That was very important to him."

Chapman had come back to the Tulsa area last weekend from Fort Leonard Wood, Mo., where he was stationed, to visit relatives and retrieve some belongings. On Friday, he ran into the back of a tractor-trailer rig that had blown a tire on the Will Rogers Turnpike east of Catoosa.

His children, Jeremiah, 6, and Isaiah, 4, were in the car and are recovering from minor injuries. The driver of the rig was not injured.

Chapman's survivors include his wife, Amy Chapman; his two sons; his mother, Yvonne Cahwee, and stepfather, Dwayne Cahwee; his father, Charles B. Chapman, and stepmother, Lori Chapman; two brothers, Ray Alford and Justin Surridge; and three sisters, Katherine Danene Smith, Marissa Campbell and Atira-Vonne Chapman.

A fund has been set up at the Bank of Oklahoma for Chapman's sons. For more information about the Spc. Tike Chapman Children's Fund, send an e-mail to abshawnee15140@yahoo.com.

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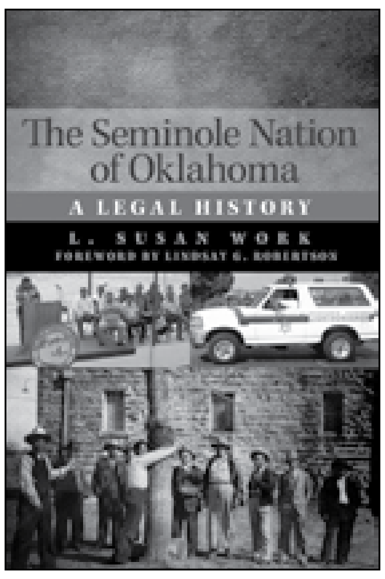
The Seminole Nation of Oklahoma
A LEGAL HISTORY
L. SUSAN WORK
FOREWORD BY LINDSAY G. ROBERTSON

THE SEMINOLE NATION OF OKLAHOMA
A Legal History
By L. Susan Work
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When it adopted a new constitution in 1969, the Seminole Nation was the first of the Five Tribes in Oklahoma to formally reorganize its government. In the face of an American legal system that sought either to destroy its nationhood or to impede its self-government, the Seminole Nation tenaciously retained its internal autonomy, cultural vitality, and economic subsistence. Here, L. Susan Work draws on her experience as a tribal attorney to present the first legal history of the twentieth-century Seminole Nation.

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CLASSIFIEDS

Executive Director, Finance

Position Summary: The Executive Director of Finance (EDF) is responsible for all financial/accounting administration of the Otoe-Missouria Tribe. The EDF will report to and work closely with the Tribal Council Chairman and will directly partner with the Executive Director of Administration on strategic and tactical matters. The EDF will oversee all compliance and recognition for government (federal and state) contracts and private grants. S/he must be able to adapt to a continually evolving environment and thrive in an autonomous and deadline-oriented workplace.

Minimum Qualifications: Master's Degree in Business Administration from an accredited college or university with emphasis in accounting and Certified Public Accountant (CPA) certification.

The Otoe-Missouria Tribe is an equal Opportunity Employer. Native American preference will be observed. All appointments are subject to drug screening and background checks.

Please submit employment application/resume in care of the Tribal Council Chairman or Vice Chairman, 8151 Hwy 177, Red Rock, OK. 74651 by 4:30 p.m., May 12, 2010 or email to hr@omtribe.org. An application form can be found at www.omtribe.org (Human Resources\Forms). Resumes are accepted but will not substitute for application.

Bacone College is currently accepting applications for the position of:

ASSISTANT/ASSOCIATE PROFESSOR OF BUSINESS

The Division of Business at Bacone College invites applications for a position at the Assist/Assoc Professor level beginning Fall 2010. The successful applicant is expected to teach a variety of business related courses in the fields of management, finance, and economics.

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Send letter of application, vita, transcripts, and three references to: Human Resources, Bacone College, 2299 Old Bacone Rd., Muskogee OK 74403 or e-mail: humanresources@bacone.edu. Bacone College is a private four-year college with a mission to provide opportunities to American Indian students and employees. EOE

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Position for Adjunct Instructors (part-time instructors) to teach in general studies (particularly History and Political Science). Minimum qualifications include a master's degree with higher-ed teaching experience. Salary competitive. Send letter of application, vita, transcripts, and three references to: Human Resources, Bacone College, 2299 Old Bacone Rd., Muskogee OK 74403, or e-mail humanresources@bacone.edu. Bacone College is a private four-year college with a mission to provide opportunities to American Indian students and employees.

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The U.S. Attorney's Office is seeking experienced individuals to fill a Law Enforcement Coordination Specialist position. Applicants must have law enforcement experience within the last five (5) years. Salary starts at $57, 408.00 per year. See vacancy announcement 10-WOK-16-D at www.usajobs.opm.gov. (Exec. Office for US Attorneys) for specific information. Applications must be received by mail or hand-delivered to the address below by 5:00 p.m. Central Time on May 7, 2010. For more information, contact Mrs. Engelke, 210 Park Avenue, Suite 400, Okla. City, OK 73102 or phone 405-553-8777.

Counselor/Case Manager

THE TONKAWA TRIBE IS ACCEPTING APPLICATIONS FOR 2 COUNSELORS/CASE MANAGERS POSITIONS.

1. SAMHSA PROGRAM: This position requires knowledge, skills and experience in supervising and providing case management services in clinical and community settings. This positions is also responsible for coordinating treatment, health, educational and social services for American Indian adolescents participating in substance abuse treatment. The applicant must have skills in computer applications, report preparation, meeting coordination, scheduling, correspondence and team building. Must have exceptional organizational and supervisory skills. Must be able to travel; work some evenings and multi-tasking are required. A Bachelor's Degree or equivalent experience is required. Must possess a valid Oklahoma driver's license and pass a background check. Must communicate courteously and effectively and have the ability to maintain strict confidentiality.

2. INDIAN ALCOHOL AND SUBSTANCE ABUSE PROGRAM: This position requires knowledge and skills in substance abuse and law enforcement issues. The position requires excellent communication skills as well as proficiency in clinical documentation. The position requires working with law enforcement agencies, ICW, Department of Human Services-Child Protection Services, Tribal and Non-Tribal court systems.. Qualifications of the position require a Bachelors degree in Human Services, Social Work, Psychology, with knowledge of substance abuse and addictions or equivalent experience. Must possess a valid Oklahoma driver's license and pass a background check. The position requires the ability to maintain strict confidentiality a must.

SUBMIT APPLICATIONS TO ELIZABETH HOCKERT @ TONKAWA TRIBE, 1 RUSH BUFFALO ROAD, TONKAWA, OK 74653. 4/28/2010

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BUREAU OF INDIAN EDUCATION

Job Opening

Bureau of Indian Education

Associate Deputy Director - Navajo

Office of Indian Affairs
U.S. Department of the Interior

Are you interested in working for an organization that is responsible for providing quality education opportunities from early childhood through life for American Indians? The U.S. Department of the Interior is searching for candidates who have demonstrated leadership skills in the field of education administration and student achievement for their Associate Deputy Director – Navajo position. We are looking for some one who has proven success in the management of a school system; has produced positive student outcomes; can build a strong management team that produces results; and has expert knowledge in the field of educational administration. This position is located in Window Rock, Arizona with the Bureau of Indian Education.

For more information and application procedures, please visit the USA Jobs website (www.usajobs.gov) or contact Ms. Allison Beard, HR Specialist at (202) 208-2825 or allison.beard@bia.gov.

Closing Date: May 17, 2010

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BIA OFFICE OF JUSTICE SERVICES

Job Opening

Bureau of Indian Affairs

Deputy Director - Office of Justice Service (OJS)

Office of Indian Affairs
U.S. Department of the Interior

Are you interested in working for an organization that is responsible for protecting life, safety and property while enforcing the law in Indian country communities? The U.S. Department of the Interior is searching for candidates who have demonstrated leadership skill in the field of law enforcement for their Deputy Director – Justice Services position. We are looking for some one who has proven experience in law enforcement operations; successfully managed a complex law enforcement program; can build a strong management team that produces results; and has expert knowledge in the field of law enforcement and security law. This position is located in Washington, D.C. with the Bureau of Indian Affairs.

For more information and application procedures, please visit the USA Jobs website (www.usajobs.gov) or contact Ms. Allison Beard, HR
Specialist at (202) 208-2825 or allison.beard@bia.gov.

Closing Date: May 17, 2010

The Bureau of Indian Affairs (BIA) is an Equal Opportunity Employer
Preference will be given to American Indian and Alaska Natives

EVENTS

Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.

1st and 3rd Thursdays
The Native Nations Youth Council (NNYC) meeting from 6:30pm-8:30pm @ the Youth Services of Tulsa Activity Center on 311 S. Madison (on 3rd just west of Peoria). Info Call: Jiles Pourier (918) 382-2200

Through-August 31
"It's All About Me: A Numunuu Children's Exhibit featuring art and photography by Comanche Children. At the Comanche National Museum and Cultural Center, 701 NW Ferris Avenue, Lawton, OK. Opening Reception March 18, 1:06 pm to 3:06 pm. Free admission. For more info: www.comanchemuseum.com.

May 8
Restoring Harmony Powwow at Tulsa West Side YMCA, 5400 South Olympia Avenue, Tulsa, Okla. 10 a.m. Awareness Walk - Gourd Dancing at Noon - Grand Entry at 6pm. Contact: Tamara Newcomb, (918) 382-2205 tnewcomb@ihcrc.org

May 8
Region 8 Arrington McSpadden All Indian Membership Rodeo, Arrington Arena, Okmulgee, Okla. Must be a member of a federally recognized tribe with proof to participate. Info call 918-506-4618 or call Brad Fish at 405-474-7847or email bradfish42@yahoo.com

May 8-9
Keeper of the Plains annual powwow at the Mid-America All-Indian Center, 650 N. Seneca, Wichita, Kansas. Dance begins at 1:00 p.m. Vendors welcome. Info call 316-706-9242

May 15
Pawnee Title VII Youth Dance at Pawnee Nation Wellness Center, Pawnee, Okla. Gourd Dancing at 2pm Grand Entry 7pm. Info call June Hamilton 918-762-3564 or Angie EchoHawk 918-762-3618
e-mail angechohawk@hotmail.com

May 15
6th Annual National Indian Taco Championship 10 AM – 4 PM in Downtown Pawhuska, Okla. www.indiantacochampionship.com or Email: taco@osagetribe.org or call Osage Nation: 918/287-5555

May 15
Indian Women's Pocahontas Club's Annual Picnic "Honoring our Veterans" Will Rogers Rodeo Clubhouse in Claremore, Okla. Starts at 10:30 am. Info call: 918-283-1588

May 21
Tinker Inter-Tribal Council Golf Tournament Deadline for team entry: 14 May 10
Limited to the first 120 entrants
Registration must be paid in advance
Info: Carla Hill, 734-2300
Jim Celcer, 734-9490
tribalcouncil@sbcglobal.net

May 22
Day-Ohn-Day 5k Run & Walk 8 a.m. at 21st & Riverside. Pre-registration: Runner's World, 4329 S. Peoria Tulsa, OK Also, 2nd annual Chief's Challenge! Details www.tulsapowwow.org * tici@tulsapowwow.org * Rob Anquoe (918) 671-2417

June 4-5
Miami Nation Tribal Powwow at Ottawa Powwow Grounds, Miami, Okla. 918-542-1445

June 11
126th Chilocco Indian School reunion at the Embassy Suites, 1815 S. Meridian in Oklahoma City. The Golden Class of 1960 will celebrate its 50th anniversary and be recognized during the banquet. Chiloccoans and Class of 1960 may contact Betty Brown Jones at 405 392-5536, or Jim Baker at 405 377-6826.

June 11
Eufaula Indian Health Center's Men's Health Summit, 9 a.m. - 2 p.m. at the Eufaula Indian Community Center. Free - must register to attend by May 21. Health screenings, information, lunch and more. Call 918-689-2547, Ext. 248.

June 12
Tinker Inter-Tribal Council Powwow
Joe Barnes Regional Park
Midwest City, Okla. 405-733-3587

June 18-20
The Muscogee (Creek) Nation Festival Slow Pitch Softball Tournament at Claude Cox Omniplex, Okmulgee, OK
For more information call 918.732.7992 or visit www.muscogeenation-nsn.gov

Two Native Sisters Craft Show and gospel singing at Tulsa Creek Indian Community Center, 8611 S. Union, Tulsa, Okla. (Off HWY 75 and 81st Street). Accepting vendors - For more info contact Robin @ (918) 836-1997 or Loretta @ (918) 445-9779. Also accepting canned or dry goods to help support the Hospitality Food Pantry. Bring your lawn chairs!

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IT'S IN OUR HANDS

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Wes Studi honored with medallion on Tulsa cinema’s Walk of Fame

Studi, who began his acting career in Tulsa, signed autographs and posed for photos with his fans inside the cinema before going outside for the unveiling of his medallion.

By WILL CHAVEZ
Native Times Correspondent

TULSA, Okla. – Family, friends and fans of Cherokee actor Wes Studi crowded the sidewalk in front of the Circle Cinema in north Tulsa on May 1 for the unveiling of a granite medallion engraved with Studi’s name on the cinema’s Walk of Fame.

Studi, who began his acting career in Tulsa, signed autographs and posed for photos with his fans inside the cinema before going outside for the unveiling of his medallion.

“You can’t really picture Native cinema without picturing Wes in your mind,” said Seminole-Muscogee Creek film director Sterlin Harjo before reading Studi’s dedication. “Many words can be used to describe Wes Studi, but we are here to recognize his talent as an actor and celebrate his achievements in the film industry.”

The biggest impact Studi has had is not with the many Native roles he has played, Harjo said. The non-Native American roles he has played, like in the movie “Heat” playing a detective, have also made an impact.

“It wasn’t a Native American role; it was just a regular person. I think that showed all of us that we can really do anything, especially as actors. We can go after the roles everyone else is getting, and it’s all up to your talent not just the color of your skin or where you come from,” Harjo said.

Harjo named some of the memorable roles Studi has played during the past 20 years in “Dances with Wolves,” Last of the Mohicans,” “Geronimo: An American Legend,” “Bury My Heart at Wounded Knee” and most recently “Avatar.” He added Studi has been involved in more than 65 film and television productions.

“Wes, your Oklahoma friends are here to honor you with this granite medallion…on the Circle Cinema’s Walk of Fame. May those who see your medallion know that Oklahoma is proud of your accomplishments and look forward to seeing your future successes,” Harjo said.

The Walk of Fame honors Oklahomans with a special place in film history. Some of the actors and entertainers along the walk includes Cherokee actor Will Rogers, Brad Pitt, Muscogee Creek actor Will Sampson, Cherokee actor Clu Gulager, James Garner, Kristen Chenoweth, Alfre Woodward, Gary Busey, Gene Autry and Ron Howard.

“I want to thank Circle theatre for this honor, for putting me in the same area as Tony Randall, Bill Hader and Alfre Woodward. There’s a million Oklahomans out in L.A. these days. I think we are slowly taking over Hollywood,” Studi said with a laugh.

Wes Studi shares a laugh with family, friends and fans after the unveiling of a granite medallion engraved with his name on the sidewalk in front of the Circle Cinema in Tulsa. PHOTO BY WILL CHAVEZ

He said more young Native people are getting involved in the movie industry, and he said he wishes there were more Native filmmakers and actors when he began acting in Tulsa in the 1980s.

“Back in those days if we had the opportunity to give it a shot, I think we would have gotten started as younger people. Myself, I didn’t get involved in filmmaking until, I would say, midlife,” Studi said. “As I was going through my midlife crisis, I decided to go and do theatre. I feel like at this point I have come full circle.”

Studi gave credit to the Tulsa Indian Council on Alcohol and Drug Abuse, which was a treatment center that assisted Indian people in urban areas when he was a fledgling actor. TICADA provided its clients and the public an opportunity to perform in a theatre, he said, and the American Indian Theatre Company developed from the group. He became a member of the company in the early 1980s.

“It was socialist in its nature, but by God it worked, at least for one of us,” Studi said of TICADA. “That developed into one of my first paying gigs at the PAC (Tulsa Performing Arts Center)…in a play called “Black Elk Speaks.” That was the first time I was paid anything above $12, a show, and all-you-can-eat at dinner theatre.”

‘Reel Injun’ at the Circle Cinema

As part of the Circle Cinema’s ceremony to honor Wes Studi, a special screening of the new documentary film “Reel Injun” was held. The film deals with Hollywood’s depiction of Native American and indigenous people in film from the silent film era to present. Studi is one of the actors interviewed in the film.

“Hollywood has made over 4000 films about Native people defining how Indians are seen by the world. ‘Reel Injun’ takes an entertaining and insightful look at the Hollywood Indian, exploring the portrayal of North American Natives through the history of cinema,” producers said in a promotional statement.

Traveling through the heartland of America, Cree filmmaker Neil Diamond looks at how the myth of “the Injun” has influenced the world’s understanding–and misunderstanding–of Natives.

Circle Cinema will begin a week run of “Reel Injun” on May 21 and will have some local film experts and Native Americans involved in panel presentations and film introductions.

The cinema is located at 12 S. Lewis in Tulsa, between Admiral and First Street, on Lewis Avenue. It is Tulsa’s non-profit cinema and film arts organization and is the last remaining historic movie theatre in Tulsa. It primarily shows independent films, documentaries and foreign language films.

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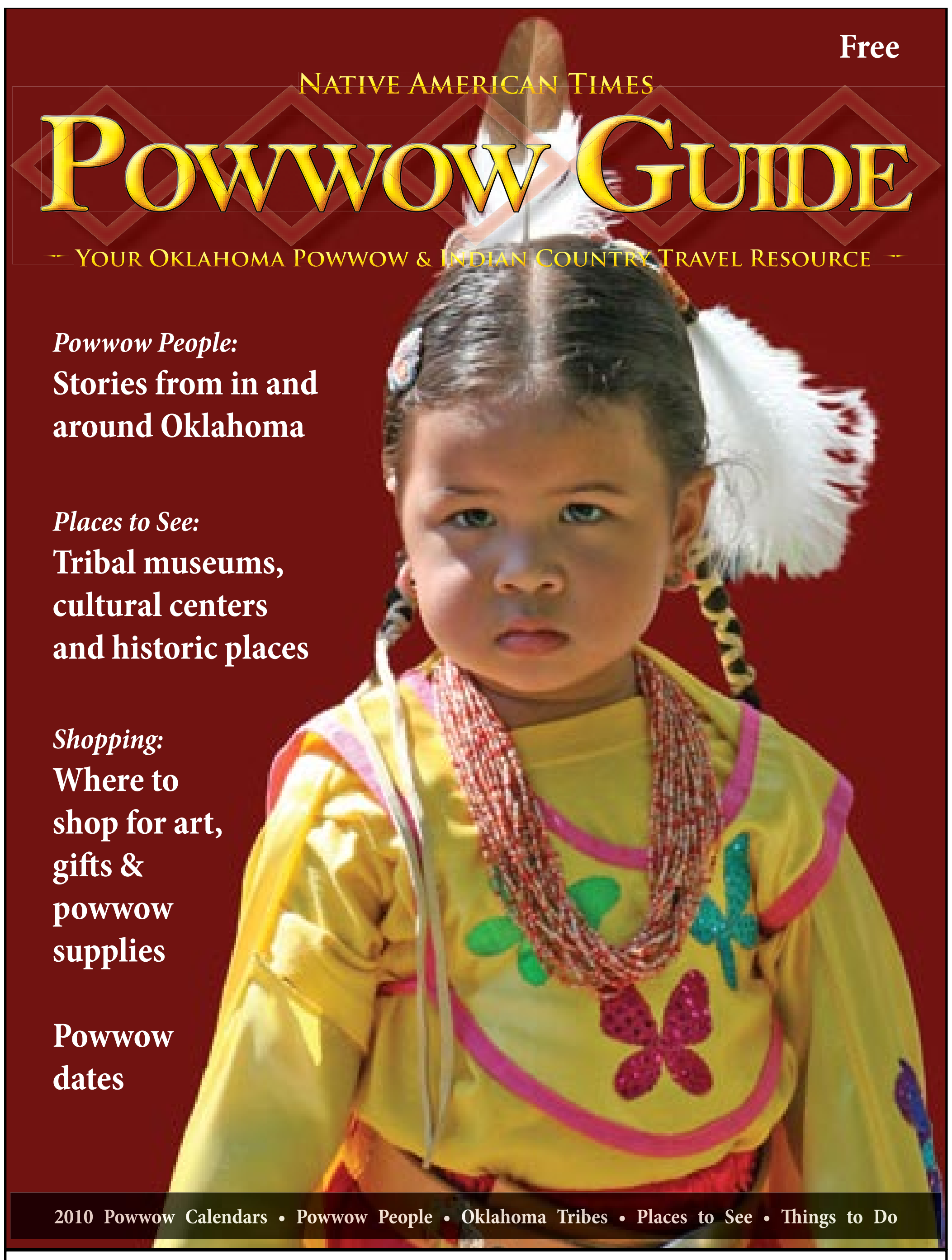

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Indigenous to release anniversary album

The new album, The Acoustic Sessions: A 10 Year Anniversary, will be released June 8, and is the seventh full-length album under the Indigenous nameplate.

By CHRISTINA GOOD VOICE
Native Times Correspondent

Sioux Falls, S.D. – Indigenous' Mato Nanji is preparing to embark on the next chapter of the Native blues band's story with a 10-year anniversary album and world tour.

Indigenous, whose original lineup comprised Nanji, his brother Pte on bass, sister Wanbdi on drums and vocals and cousin Horse on percussion, now is led by Nanji, who plays with a new lineup of musicians.

Working with new musicians took some getting used to, but has its benefits too, he said.

"Working with my family, like any band, (was) always tough," Nanji said. "With family it just makes it that much harder, especially brothers and sisters. We got along fine; it's just one of those things where everyone doesn't see eye to eye after a while. I think that happens with every group."

The family recorded five full-length albums and a pair of EPs together before deciding to take separate musical paths. Nanji retained the Indigenous name.

The new album, The Acoustic Sessions: A 10 Year Anniversary, will be released June 8, and is the seventh full-length album under the Indigenous nameplate.

"I wanted to do something special to thank all the Indigenous fans out there for supporting us from the beginning, and for the continued support as we open a new chapter with this album," Nanji said.

Though the anniversary album includes songs from past albums such as "Things We Do," "Now That You're Gone," "Little Time," "Should I Stay" and "Fool Me Again," it's diverse in that it's an acoustic album.

"This is the first acoustic record I've ever done so I'm pretty excited about getting it out and seeing what the fans think about it," Nanji said.

He said every song he's ever written began with the acoustic guitar, so it only felt natural to create an acoustic album.

The band had discussed an acoustic album in the past but never had the opportunity to do it, but recently it all fell into place, he said.

Nanji's manager, Chris Hardin of Hardin Entertainment, approached Nanji about doing the anniversary album with acoustic versions of favorite Indigenous songs.

"That's when we talked about putting it together as a celebration of 10 years of making music as Indigenous, starting with the first record which was 'Things We Do,' in 1998 to the most recent one, 'Broken Land' in 2008," Nanji said. "We just took a couple songs off each record and put them on there and went from there."

Nanji, who is a citizen of the Nakota Nation, said his culture has had a hand in Indigenous' music.

"Just growing up where I grew up on the reservation, it definitely had a part in who I am," Nanji said. "In what I do, the way I make music and play music. My dad helped me through that. I'm always going to hang on to part of that because that's who I am."

Nanji's father, Greg Zephier, was the one who introduced Nanji to blues and guitar playing. Zephier was also a musician who later was a spokesman for Native American rights. Nanji credits Zephier, who died in 1999, as his biggest influence.

"My dad got it going for me," he said. "He brought the records home, and when I was trying to learn guitar licks off of Hendrix or Stevie Ray Vaughn records, he'd be able to hear it once and show me how they did it."

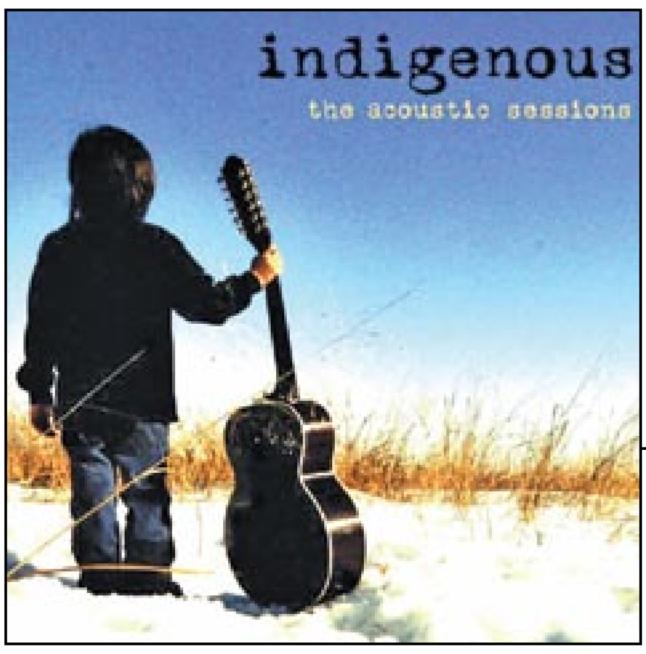
Indigenous' tour kicks off June 4 in Sioux Falls, S.D., which is also where Nanji and his wife Leah reside.

"The shows are piling in pretty quick," Nanji said. "I think as soon as the album comes out it's going to be a pretty long tour. We'll go all over the place pretty much. We're finally getting the opportunity to go to Europe in September.

"I've always wanted to get over there and get our music over there more and we've never really had that opportunity."

Nanji said he's excited to take blues music to Europe.

"If there's a goal or future plan that's what it is – to take it to the world," he said. "I always hear a lot of stories about blues and rock bands traveling over there. The fans really like that kind of music over there."



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COURTESY PHOTOS

Music gets lost in America some, Nanji said.

"People tend to follow more what's on TV or what's popular," he said. "A lot of times, a lot of the people that are on there and that are the most popular aren't very talented in my eyes. It's a frustrating deal too for a lot of great musicians that are out there that are still working hard and doing their thing."

Despite the changes over the years, Nanji said there's one thing he's never stopped doing.

"I haven't really ever stopped making music," he said. "I've just kept it going. I just felt it was the right thing to keep the Indigenous name going because that's what it was all about for me. That's what I've been trying to do ever since."

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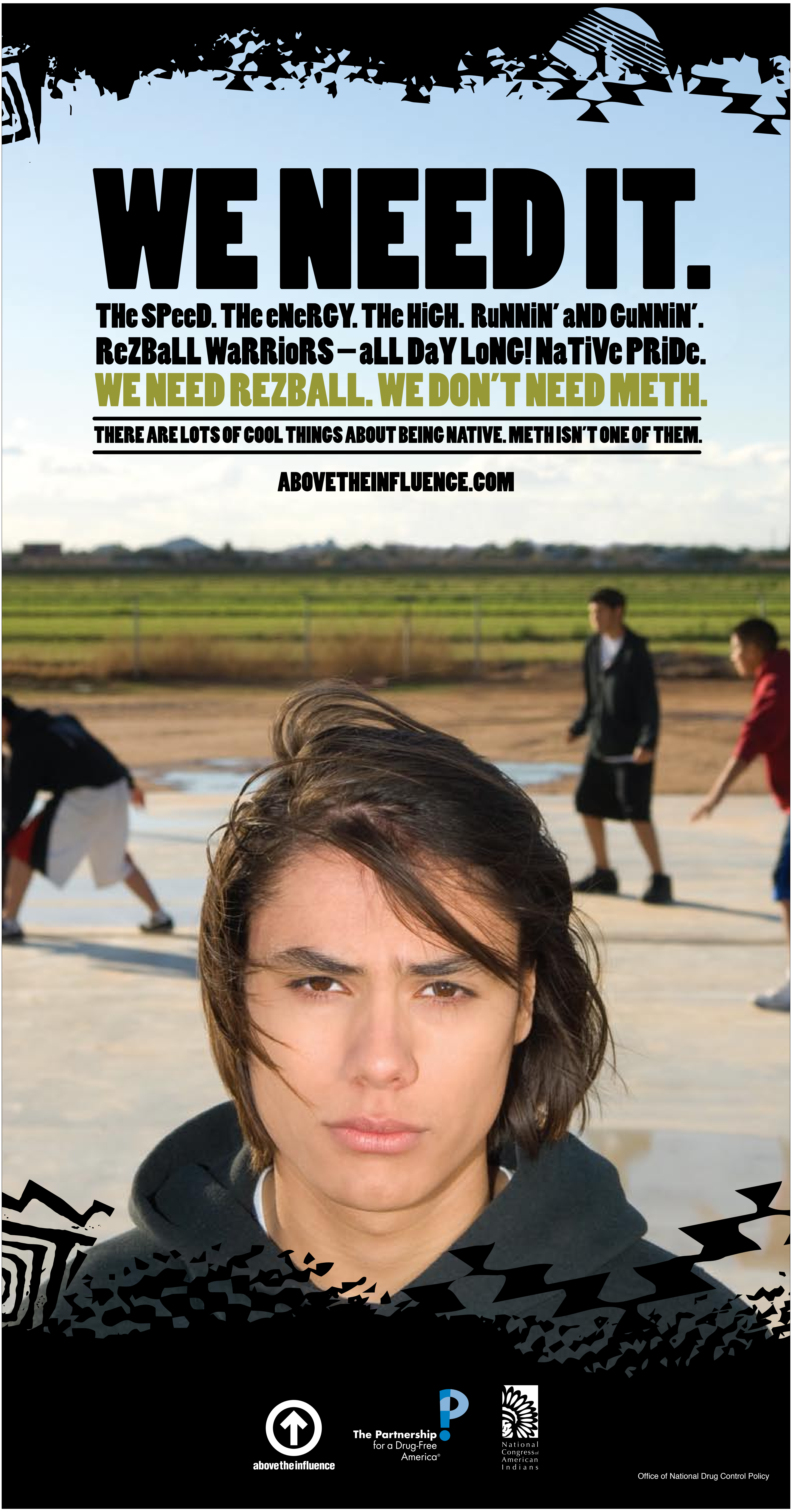

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- **Cherokees call for artifacts**
- **Hominy school donation**
- **Diamond Showcase**

DIAMOND SHOWCASE

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NATIVE AMERICAN TIMES

VOLUME 16 • ISSUE 20 • PUBLISHED WEEKLY • MAY 14, 2010

Helicopters at Wounded Knee cause confusion

PINE RIDGE, S.D. (AP) – The Oglala Sioux Tribe president says protests that occurred when three helicopters tried to land at the Wounded Knee massacre site on May 1 were the result of miscommunication.

Theresa Two Bulls on May 3 apologized for the mix-up. She says the helicopters were bearing members of the Colorado National Guard who were coming for an educational presentation by local historians.

An estimated 300 American Indians were killed by the U.S. Cavalry in the 1890 Wounded Knee massacre.

Some tribal members became upset May 1 when the helicopters tried to land, saying the site is sacred.

The protesters did not know why the helicopters were there. Two Bulls says the miscommunication sparked rumors on the reservation, including rumors of weapons of mass destruction. But she says the Guard had permission to be there.

Pogie Dawn, Wes Studi and Jana Rhoads perform in "Buffalo Gallery"' a play written and directed by Julie Little Thunder for Thunder Road Theater Company. "Buffalo Gallery"was performed May 6-8 at the Tulsa Performing Arts Center. PHOTO BY LISA SNELL / NATIVE AMERICAN TIMES

Student sues to wear Lakota dress at graduation

By DIRK LAMMERS
Associated Press Writer

SIOUX FALLS, S.D. (AP) – An American Indian high school senior in Oelrichs is suing school board members for the right to wear traditional Lakota clothing at his upcoming graduation.

Aloysius Dreaming Bear, 19, seeks a permanent injunction and $1 in damages in a federal lawsuit filed Monday.

Dreaming Bear, a member of the Oglala Sioux Tribe, said in court documents that he wants to honor his culture and people and is bringing the case so he and other Lakota graduates have the opportunity to wear traditional clothing if they choose.

His attorney, Jim Leach, said dress is an important statement about one's self in Lakota cul-

See **STUDENT** *Continued on Page 3*

TRTC tackles next project: 2 plays in Mvskoke language

TRTC is a non-profit, community-based theatre company that was founded in 1993.

TULSA, Okla. – With last weekend's wrap of 'Buffalo Gallery,' Thunder Road Theater Company is moving on to their next project, a collaboration with the Okmulgee and Tulsa Mvskoke Language classes in creating two plays in Mvskoke.

One play will focus on the everyday contemporary life and everyday language. The second play will draw upon a traditional Creek story, as related by Creek elder, Jackson Barnett.

The plays will be collectively created by the classes and transcribed and rehearsed under the direction of Julie Pearson-Little Thunder and Okcate Smith.

These plays will be performed at the Okmulgee Senior Nutrition Center and at the Glenpool Creek Indian Community Center, specific dates to be announced.

TRTC is a non-profit, community-based theatre company that was founded in 1993 by Julie and Merlin Little Thunder and Jana Rhoads. The company produces relevant, contemporary Native plays written by Native playwrights. The goal of their community-based productions is to tell stories through the presentation of tribally specific material which builds both tribal and intertribal community and identification.

According to the TRTC web site, TRTC also provides training for Native Americans in acting, directing, playwriting, and technical theater and serves "an intergenerational audience that includes Indians and non-Indians interested in attending and participating in Native theater."

For more information visit http://web.me.com/thunderroadtheater/thunderroadtheaterco/Welcome.html

Study shines light on urban Indigenous women's health

By RACHEL D'ORO

ANCHORAGE, Alaska (AP) – Alaska Native and American Indian women living in the nation's urban centers are more than twice as likely to experience nonconsenting sexual intercourse in their first encounter, a new study shows.

The report released May 5 also shows that a third of urban indigenous women surveyed chose sterilization as a form of birth control.

The study was conducted by the Urban Indian Health Institute in Seattle on data collected in the 2002 edition of the National Survey of Family Growth, which looks at U.S. populations between the reproductive ages of 15 and 44.

Of the 7,643 women surveyed in the 2002 study, health institute researchers focused comparisons between 299 urban indigenous women and 3,173 non-Hispanic whites.

Maile Taualii, a science consultant for the institute, said many parts of the study aren't as conclusive as researchers would like. But it shines a light on urban indigenous women – a population generally overlooked in research.

"It's a group that has fallen through the cracks," Taualii said.

Researchers said their study is the first to examine the data for this subject because of the limited number of women studied. They hope it leads to more comprehensive research.

"It's a small sample, but the striking findings still come through," said lead researcher Shira Rutman.

Among Alaska Native and American Indian women, 17 percent had experienced nonvoluntary sex their first time, compared with 8 percent white women, according to the 63-page report. Almost 14 percent of indigenous women said their first sex partner was seven or more years older, while 9 percent of white women reported sex partners who were much older.

The 2002 survey didn't ask women outright if they had been sexually assaulted in their first encounter or any other time, and researchers say it's another area that should be examined more closely.

Instead women noted how their encounters were nonconsenting, such as being pressured with words or actions, given alcohol or drugs, told the relationship would end if they didn't have sex, threatened with harm, actually injured and physically held down. Women could choose as many categories as applied.

Women who had ever been forced to have intercourse at any age were more likely to have initiated sex before the age of 15, a sign of early risky behavior, Rutman said.

Another finding that stunned researchers was the rate at which women chose sterilization – 34 percent – compared with whites at 20 percent. Also prevalent among young Native women between the ages of 15 and 24 was the use of the injectable long-lasting hormonal contraceptive Depo-Provera, which researchers say can cause weight gain. That's a possible health risk for American Indians and Alaska Natives, who are three times more likely to die from diabetes.

Depo-Provera was used by 23 percent young indigenous women, while only 7 percent white woman in the same age group used it.

"Why are the rates so different?" Taualii said. "This is something that should raise some alarm. That's the question that we should be asking these women. Are these forms of contraception all they're being advised on, all that's being offered to them?"

For 2nd time, 'no confidence' in Haskell president

LAWRENCE, Kan. (AP) – For the second time, the Board of Regents at Haskell Indian Nations University has approved a vote of no confidence in president Linda Warner.

The unanimous vote on Thursday comes as federal officials prepare to hire a new administrator for the four-year university for American Indians in Lawrence.

The Lawrence Journal-World reports that Warner has not performed any duties as president since September, when she was sent to work at Southwestern Indian Polytechnic Institute in Albuquerque, N.M.

She has been working at the Bureau of Indian Education's regional bureau office in Oklahoma City since January.

The regents, who first approved a vote of no confidence in Warner in 2008, over concerns about her working relationship with the board.

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Information from: Lawrence Journal-World, http://www.ljworld.com

Cherokee Nation officials launched the restoration of the Cherokee National Prison Museum with a groundbreaking ceremony on May 6 in Tahlequah, Okla. From left, Chad Smith, principal chief of the Cherokee Nation; Ken Purdy, mayor of Tahlequah; and Dr. Don Betz, president of Northeastern State University. The overall project will include restoration of the prison structure, outside interpretative areas such as blacksmith shop and gallows, as well as establishing a prison welcome center and museum. Originally completed in 1875, the Cherokee National Prison was one of the first correctional facilities in Indian Territory and was the only penitentiary building in the entire Territory from 1875 to 1901. The building is listed on the National Register of Historical Places. PHOTO COURTESY CHEROKEE NATION CULTURAL TOURISM

Cherokees seeking artifacts for prison restoration

TAHLEQUAH, Okla. (AP) – In its effort to restore the old Cherokee National Prison and turn it into a museum, the Tahlequah-based tribe is asking the public for artifacts that can be displayed.

The facility was the only penitentiary building in what then was Indian Territory from its completion in 1875 until 1901. The building now is listed on the National Register of Historic Places.

Tribal officials say there will be two phases to the building's restoration. After moisture problems in the foundation, basement and walls are controlled, the goal is to take the facility's exterior structure back to its appearance in the late 19th century.

When that phase is finished, landscaping, fencing and parking issues will be addressed.

Tribal officials say all artifacts that are donated or loaned will be catalogued and processed following standard museum guidelines.

Federal court backs tossing of voting rights suit

The ruling allows city council districts in which two-thirds of the voters are white and one-third are Indian.

SIOUX FALLS, S.D. (AP) – A federal appeals court Wednesday affirmed a judge's decision five years ago to dismiss a lawsuit alleging that the makeup of City Council districts in Martin violates the voting rights of American Indians.

The ruling by the full 8th U.S. Circuit Court of Appeals vacates previous rulings by the court's three-judge panels favoring the American Civil Liberties Union in a lawsuit filed in 2002 on behalf of two Indian voters.

The ACLU said the city's district boundaries spread out Indian voters and diminished their ability to elect an Indian candidate, even though Indians represented 36 percent of the city's population.

Martin is in Bennett County adjacent to the Rosebud and Pine Ridge reservations in southern South Dakota.

U.S. District Judge Karen Schreier dismissed the lawsuit in 2005, ruling the ACLU had failed to fully prove its case. On appeal to the 8th Circuit, a three-judge panel reversed Schreier's ruling. The court later approved a new voting plan offered by the ACLU. The city continued to appeal.

The St. Louis-based 8th Circuit, on a 7-4 vote, said it found no clear error in Schreier's original dismissal and set aside an order to reinstate the lawsuit.

"We think it exceptionally important for a federal court to ensure that there is a proven violation ... before ordering a city in South Dakota to undertake significant changes in its electoral process," the court said in its majority opinion.

Bryan Sells, an ACLU attorney in Atlanta, said an appeal to the U.S. Supreme Court will be considered.

The ruling allows city council districts in which two-thirds of the voters are white and one-third are Indian, he said.

"Under those circumstances, it doesn't take a voting rights expert in Atlanta to understand that Indian voters in Martin will not have a voice in their city government," Sells said. "That's the forest that's getting lost for all the trees."

The 8th Circuit had instructed Martin to prepare for its June city election using the redistricting plan that was challenged and not the one approved by the court. Sara Frankenstein, a Rapid City attorney representing the city in the lawsuit, said she was optimistic after that instruction was given.

"Why would they send us back to a plan that violates the Voting Rights Act as our interim method of electing?" she said. "They must have had their votes in place and known, and they were just finishing writing up the decision."

Wis. gov signs Indian mascot bill

MADISON, Wis. (AP) – Gov. Jim Doyle has signed a bill that allows the state school superintendent to ban American Indian mascots, nicknames and logos.

School district residents will be allowed to object to race-based names, nicknames, logos and mascots. The state superintendent will decide whether a hearing is warranted.

If the superintendent holds a hearing and finds the use promotes discrimination or stereotyping, he or she must order the school board to drop its use within a year. Districts could get extensions up to another year if they can show compliance would create a financial burden.

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Osage Million Dollar Elm employees and students hang out on newly constructed playground equipment at Horace Mann Elementary School.

Hominy School thanks Osage Nation for playground equipment

HOMINY, Okla. – Horace Mann Elementary School Principal Janet Hilderbrand said she was grateful for a recent $2,500 donation to the school from the Osage Nation. The school was able to reach its financial goal to provide playground equipment for students at Horace Mann Elementary School.

Hilderbrand thanked John Shaw, general manager at Osage Million Dollar Elm in Hominy and Osage Nation employees at a recent school assembly with students, teachers and parents.

"We appreciate all that the Osage Nation does for us here at Hominy," Hilderbrand said. "It is wonderful to know that we can turn to you for help when needed."

Cigarette dealer gets 10 years

By FRANK ELTMAN

CENTRAL ISLIP, N.Y. (AP) – One of New York's biggest cigarette dealers was sentenced Friday to 10 years in prison in a case involving the flow of hundreds of millions of dollars worth of untaxed tobacco from the state's Indian reservations.

Rodney Morrison, 43, was originally accused in 2004 of running a violent criminal enterprise that was one of the leading sources for New York's huge trade in black market cigarettes.

But after being acquitted of murder, robbery and arson, and having a racketeering conviction stemming from the tax case tossed out because of legal flaws, Morrison faced sentencing only on a single gun possession count. In addition to the 10-year term, Morrison was fined $75,000 and will be placed on three years supervised release when he leaves prison.

He could have been released on time served, but U.S. District Judge Denis Hurley gave him the maximum, saying "he has failed to lead any kind of law abiding life."

Despite Morrison's acquittal, the judge said he still believes Morrison orchestrated the crimes that were committed by others, including the 2003 shooting death of a rival cigarette dealer on a Brooklyn rooftop.

"I think he is fully capable of doing those types of things again," the judge said. He also noted Morrison's prior convictions for robbery, drug possession and criminally negligent homicide in the 1980s shooting of a 6-year-old.

Before being sentenced, Morrison told the judge the child's killing was unintentional; he said he and a friend were firing a shotgun for target practice. "We were young and being foolish, it was totally a freak accident."

He also appealed to the judge that he is a changed man. "I have learned from the experience," he said. "I have respect for the law."

Morrison's lawyers said they will consider appealing the sentence. "Although we all disagree with the sentence, we have enormous respect for Judge Hurley," lead attorney William Murphy said.

Because Morrison has been held without bail since his arrest in August 2004, that time will be applied to the 10-year sentence, officials said. Hurley also granted a defense request that the U.S. Bureau of Prisons place Morrison at a facility close to the New York metropolitan area so he can be close to his family.

Hurley, who previously described Morrison as "a cunning individual with dangerous proclivities," vacated his racketeering conviction for trafficking contraband cigarettes on April 16. Hurley said too many elements of state laws regarding reservation tobacco sales were unsettled to prosecute someone.

Federal prosecutors appealed that ruling on Friday. Neither assistant U.S. attorney who prosecuted the case commented after the sentencing.

Reservation stores sold more than 24 million cartons of cigarettes in 2009, about 1 out of every 3 packs sold in the state. That booming business exists entirely because of the tribes refusal to collect taxes on the sales, allowing them to sell at a huge discount.

Morrison is a non-Indian from Brooklyn who gained control of a reservation smoke shop on the Poospatuck Indian Reservation in Mastic after marrying into the tribe. The reservation is about 60 miles east of New York City.

State law requires taxes to be paid on any packs not sold to tribe members, but New York suspended attempts to enforce that rule after it prompted unrest on the reservations in the 1990s. The tribes have fiercely resisted attempts to tax cigarettes as an attack on their sovereignty.

Associated Press Writer David Caruso in New York contributed to this report.

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STUDENT

Continued from Page 1

ture.

"He wants to dress as befits him as a traditional Native person," Leach said Tuesday. "And we say that under the First Amendment, he has the right to do so."

The Oelrichs school board is requiring that students wear a cap and gown over any other clothing when they receive their diplomas at the May 22 graduation ceremony. The board is permitting students to remove their caps and gowns after receiving their diplomas and hang them on an on-stage rack to show their traditional clothing.

Oelrichs Superintendent Lawrence Jaske said he feels that compromise honors both the school's tradition and Native American culture.

"It's unique," Jaske said Tuesday. "It's probably one of a very few schools that have gone this way."

Jaske said the school has incorporated ways to honor Native American tradition on graduation day.

He said before commencement, the school is holding a feather and plume ceremony in the gym during which female tribal students receive an eagle plume and males students receive an eagle feather. Tribal students are allowed to wear the eagle feathers and plumes in their hair or caps.

The graduation ceremonies also will include a drummer and a Lakota prayer, Jaske said.

In an Apri1 12 letter to the school board, Dreaming Bear wrote that he is protecting his people and his culture's heritage, "because how can I be a honorable Lakota warrior by wearing a white man's gown, and not my tribe's regalia?"

The board has said the cap-and-gown requirement is in a handbook Dreaming Bear signed off on last August.

Leach countered that the student handbook doesn't say anything about what people are required to wear at graduation.

"Regardless, people can not be forced to give up their First Amendment rights in exchange for attending public school," he said.

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Osage Million Dollar Elm casino goes green

Submitted By CHRIS BARTON
Million Dollar Elm Public Relations

TULSA, Okla. – Osage Million Dollar Elm casino is going green, but it's not with cash. Employees are stepping up their game by recycling and making their work place environmentally friendly.

"We have dramatically increased the amount of office paper, plastics, aluminum and glass bottles that are now being recycled rather than being dumped into landfills," said Greg Stice, the Green Team coordinator for the project at Million Dollar Elm casinos.

For the past five months, the casino has enlisted the services of The Recycling Revolution of Tulsa, which picks up recyclables and keeps them out of landfills. They take plastic, all types of glass and paper, aluminum, steel and alkaline batteries. The one-year-old company today fulfills all of the casino's recycling needs and is flexible enough in the future to bring all Osage Million Dollar Elm properties – spread across 2,200 square miles of Osage County – up to speed.

Million Dollar Elm works with more than 20 green-friendly vendors who provide environmentally friendly products such as cleaning supplies, toilet paper and paper towels. Even the light switches are posted with "Please turn off the light" stickers.

Other casinos and area businesses should look to what the Osage are doing, said Kristen McCormick, owner of The Recycling Revolution of Tulsa. "Many of the casinos are trying to go green, but Osage is the only casino that has an extensive comprehensive recycling program that includes not only the casinos, but the corporate office as well," she said. "Osage is the first casino doing a comprehensive recycling program in the Tulsa area. The Osage can set an example for everyone."

The casino also recycles light bulbs, cardboard and uses water coolers to cut down on bottled water consumption. Stice said the casino is always looking for ways to go greener, like cutting out stryrofoam cups. "We are being good stewards of Mother Earth and setting an example for future generations of the Osage Nation and our community."

Osage Million Dollar Elm casinos are an economic enterprise of the Osage Nation, which operates casinos in Tulsa, Bartlesville, Sand Springs, Skiatook, Hominy, Pawhuska and Ponca City.

The Recycling Revolution is a Tulsa-based company committed to serving those whose needs were not filled with previously existing recycling options. Their goal is to make recycling an easy and feasible option for business owners who may not have the time to commit to recycling themselves. For more information call 918-894-2019 or e-mail customerservice@therecyclingrevolution.com

DIAMOND
SHOWCASE

Last year's "Diamond Showcase," a Native American high school baseball skills evaluation and tournament, was the first of its kind to be held in the state of Oklahoma.

4 Love of the Game seeks players for Diamond Showcase

Elite team to be formed from showcase to compete in third annual New Era Cap Classic.

Submitted by LUCAS TAYOR

MUSKOGEE, Okla. – Based off of numbers from last's years inaugural events, 4 Love of the Game board members expect a significant growth in participation and attendance for the 2nd Annual Diamond Showcase. 4LOTG and Muskogee's Chamber of Commerce have formed a partnership to once again host this national Native American athletic event this summer.

Last year's "Diamond Showcase," a Native American high school baseball skills evaluation and tournament, was the first of it's kind to be held in the state of Oklahoma. Close to fifty Native American student/athletes traveled to Bacone College to attended last year's event that included a one day evaluation, pool play and awards ceremony. Four, full-tuition scholarships to Bacone College were awarded to the outstanding defensive and offensive players, outstanding pitcher and overall MVP.

"Bacone College has also played a very vital role in the success of what 4LOTG stresses at all of our events — education," said David Pascale, 4LOTG Board member. "We tell our kids to fully utilize their God given abilities by creating opportunities to receive a college education. If someone is going to pay for your school solely based on your athletic ability its a no brainer. And on top of that, Bacone is a great institution of higher learning."

Players may begin registering on April 26 for a $40 non-refundable fee that will include a custom made jersey, belt and hat. Those who register must have participated in high school baseball this year. After registration is complete, players will be evaluated on May 21, followed by a draft onto respective teams that will begin pool-play on Saturday, May, 22. The top four teams will then be placed in a single-elimination playoff. Two elite traveling teams will be created from the players who participated in the Diamond Showcase. The two teams will then embark on an all expenses paid trip to a national tournament. 4 Love of the Game has already been accepted to play in the 3rd Annual New Era Cap Baseball Classic, in Buffalo, New York, as the tourney's only all Native American team.

"The showcase is not only a great opportunity for our kids to be seen by scouts, but also it gives them a chance to see the world," said Jason Salsman, 4LOTG Head Baseball Coach. "Our situation at the tournament is unique in that we are the only all Native American team and that has obtained us national recognition. A film crew from NBCNightly followed us last year and aired a news piece on their program's "Making A Difference" segment (link to video: http://www.youtube.com/watch?v=f735vwdA2Po&feature=related).

For more information or to register, contact Lucas Taylor at (918) 650-3920, David Pascale at (918) 650-3704 or Victor Bear at (918) 261-2315. Those interested can also visit the 4 Love of the Game website beginning April 26, 2010 at: www.4loveofthegame.

Fry Scholarship available for fallen service members' children

Courtesy CHEROKEE PHOENIX
www.cherokeephoenix.org

WASHINGTON – The children of military personnel who died in the line of duty since Sept. 11, 2001, can apply for an educational scholarship similar to the new Post-9/11 GI Bill, the Department of Veterans Affairs announced on April 30.

The VA began accepting application for the Fry Scholarship on May 1. Benefits are retroactive to Aug. 1, 2009.

The scholarship is named after Marine Gunnery Sgt. John David Fry, 28, a Texas native who died in Iraq in 2006 while disarming an explosive. Three young children survive him.

"The Fry scholarship represents this nation's solemn commitment to care for children whose mothers and fathers paid the ultimate price for our country," said VA Secretary Eric K. Shinseki.

The VA estimates nearly 1,500 children will receive benefits under the Fry Scholarship program in 2010. Recipients generally have 15 years to use their benefits, beginning on their 18th birthday.

Eligible children attending higher learning institutions may receive payments to cover tuition and fees up to the highest amounts charged to public, in-state students at undergraduate institutions in each state. A monthly housing allowance and stipend for books and supplies are also paid under this program.

Eligible children may be married. Recipients are entitled to 36 months of benefits at the 100 percent level.

When dependents serve in the military, the reserves or are veterans in their own right, and are eligible for education benefits under the Montgomery GI Bill for Active Duty, the Montgomery GI Bill for Selected Reserves or the Reserve Educational Assistance Program, then they relinquish their eligibility under those programs to receive benefits under a Fry Scholarship.

For more information, call toll-free at 1-888-GIBILL-1 or 1-888-442-4551, or visit the VA GI Bill website at www.gibill.va.gov.

Cherokee Challenge encourages healthy lifestyle

Submitted By TRAVIS NOLAND

TAHLEQUAH, Okla. – The Cherokee Nation is launching a new community-based campaign to encourage healthy eating and exercise to help Cherokees and others improve their health and enjoy a healthier lifestyle.

The campaign, called the Cherokee Challenge, issues a call to individuals and families to become healthy and active throughout the year. It offers a variety of activities and training tips for exercise and active living. As part of the campaign, Cherokee Nation Healthy Nation will sponsor a series of races, fun runs and walks in various communities over the coming months, with a final challenge to race with Cherokee Nation Principal Chief Chad Smith in the Tulsa Run in October.

"This summer's challenge started when I was contacted by the Tulsa Run folks asking if I would be a guest runner in the October run, which includes a 1 mile fun run (or walk), a 5K (or walk) and the big 15K run. This high-profile event fits perfectly with Cherokee Nation's commitment to a healthy and happy people. So, we created the Cherokee Challenge which is a 'Run with the Chief' challenge and a 'Walk with the First Lady' challenge," Smith said.

In support of the challenge, Cherokee Nation's Healthy Nation program will offer activities and training tips for everyone that wants to participate, including several opportunities to walk and train with Cherokee Nation First Lady Bobbie Smith. The program will also host a series of nine races up until the Tulsa Run at the end of October. If you accept the challenge and join the tribe's WINGS activity club, Cherokee Nation will pay the entry fees for each race. Participants can compete at their own level of fitness, and organizers say the main goal is to get people moving more, regardless of whether they are competitive or just in it for fun.

"The initiative works hand in hand with our existing Healthy Nation program activities. It is a way for us to encourage people to make good choices relating to their health and have some fun working together in reaching that goal," Smith said. "I plan on participating in these races and challenge others to run with me."

For more information on joining the Cherokee Challenge, including a full schedule of activities, contact Cherokee Nation Healthy Nation at (918) 453-5600.

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Nonprofit group brings animal clinic to tribes

By BEN SWAN
Santa Fe New Mexican

SANTA FE, N.M. (AP) — Two brown dogs lounge in the shade of a Honda Element as a group of veterinarians and support staff set up shop at Cochiti Pueblo. Other dogs wander casually in and out of the group, some looking for attention in the form of a pat on the back, while one or two merely stand in the distance, curious about the new sights and sounds in the peaceful pueblo.

Inside the Santa Fe Animal Shelter & Humane Society's mobile spay unit, Heather Nueman, a vet tech student, preps a large black-and-tan dog for surgery as veterinarian John Moffa carefully watches her clean the dog.

"How many pads are you going to use?" Moffa asks, a hint of mischievousness in his voice.

"Um, three?" Nueman replies, wiping the freshly shaved area with sterilizing pads. "We always use three ... "

Moffa interrupts: "Until it's clean," he smiles. "It's a trick question."

Outside the van, veterinarians Eric Chafetz and Terry Fitzgerald, along with other helpers, are creating a makeshift surgery table in the pueblo's storage building. It's been relatively slow, but the group is expecting a steady rush as word spreads about free veterinary services.

What started nine years ago with three veterinarians volunteering in the underserved Navajo Nation has blossomed to twice yearly trips with as many as 40 veterinary health practitioners. The volunteers, almost all from Pennsylvania, sign up for one- or two-week stints, said Ted Robinson, the veterinarian who formed the group.

This is the second year the nonprofit Native American Veterinary Services, a division of the Pennsylvania Veterinary Foundation, has included Cochiti Pueblo in its itinerary.

"All the volunteers, and especially the veterinarians, are successful veterinarians who feel like they want to give back," Robinson said. "We feel that over the decades and centuries, Native Americans have gotten the raw end of the stick, and we should help people here in the U.S before we go to other parts of the world."

Robinson hit upon the idea of offering veterinary services on Indian lands at a fundraiser for Americans for Native Americans, a Pennsylvania-based group that provides essential goods and programs to improve the quality of life for Native Americans. At the event, Robinson said he learned that veterinary care was almost nonexistent on the Navajo reservation. He considered what he could do and then offered to form a volunteer team.

The first visit was so successful that the group was asked to return. The treks were eventually expanded to include the Papago Indian Reservation in southern Arizona. The group has now turned its attention to other reservations, including the Zuni and Hopi tribes.

It took some time for the group, which has since grown to include veterinary technicians and students, to be accepted on the reservations. But when the people understood the group had no ulterior motive, it was welcomed.

"Once it was established that we were only there to help the animals and the people, we became family," Robinson said. "We have ongoing relationships. I'm meeting Zuni counsel to hopefully put up a permanent facility. Once we leave, they have nothing."

While volunteers normally work in makeshift rooms and on site, having the Santa Fe animal shelter's mobile clinic has been a comfortable addition. It's the first year the shelter has freed up the mobile spay and neuter van for the group.

Mary Martin, the shelter's executive director, said she was happy to help Robinson and Cochiti. Many reservation dogs end up in the shelter, she said, so it's a win-win for everyone.

Controlling the pueblo's feral animal population is critical, Robinson said.

"They had that problem in Zuni, and still do," Robinson said. "We've been there five years, and it's cut down tremendously. The other problem is the dogs don't get vaccinated in time and a lot are dying from parvo and distemper."

People in Cochiti are receptive to the program, said Calvin Suina, the pueblo's health and human services director. About 100 animals were altered in the two visits last year. This year he hopes for more.

"We have a lot of rez dogs, stray dogs that roam the reservations, and that's a problem," he said. "Some are dangerous to cats and livestock, and we thought, it's a free service and people around here don't have the money for those services, so what better way?"

Crews have rounded up several "puppy makers" for sterilization, Suina said, which has made a difference. Educating people about healthy animals is equally important.

"Sometimes if your pets aren't healthy, it poses a risk to the rest of your family," he said. "We're trying to make people aware of that."

Carolyn Fletcher, a veterinarian who practices at an Albuquerque clinic but lives at Cochiti Lake, helped coordinate the local effort. She had heard of the need for veterinary services on reservations even before she moved to the area five years ago, she said, and happened to read about Robinson's program.

She had considered starting her own program, but changed her mind when Robinson said he was interested in helping.

"The closest (veterinary) practice is Santa Fe or Albuquerque," she said, "and a lot of people don't have the transportation or means to go to those places with their pets. So we can at least provide some basic services, which is really exciting."

Animals are sacred to most of the tribes the group works with, Robinson said. The Zuni, for example, carve fetishes and use them as a conduit from humans to their god. Prayers to various animals are an important ritual on hunting expeditions.

"Animals play an important role in their spirituality," Robinson said, noting that the volunteers usually have guides and lectures during the visits to learn more about the culture. "The Hopi, for example, use every part of the animal and pray for the animal's soul."

The group's work is funded in part by Americans for Native Americans and the Pennsylvania Veterinary Medical Association. Robinson has also received grants from PetSmart Charities, along with donations from various veterinary drug and vaccine companies.

The economic downturn cut into fundraising, Robinson said, although the group still received donations from the same organizations, just not as much. While the volunteers all pay for transportation and room and board, the Pennsylvania Veterinary Medical Association supports two University of Pennsylvania students. This year, two Cornell Veterinary School students are among the volunteers.

An additional goal of the visits is to nurture interest in veterinary medical practice among the reservations' inhabitants. This year in Zuni, a handful of students have been selected to observe and help the volunteers.

"If a student really wants to go on, we will help out with tuition," Robinson said.

Many of the volunteers at Cochiti said they enjoy the cultural exchange, along with sharing their love of animal welfare. Veterinarian technician student Ruth Codling said the hands-on experience is invaluable.

"We all leave with a sense of satisfaction that we've accomplished something," Robinson said. "The students and technicians all say it's a life-changing experience. You go home and you feel like you've done something good."

While the twice-yearly visits merely scratch the surface, Fletcher, the local veterinarian, said it's an important start.

"People here love their pets and want to take care of them," she said. "But sometimes it's just a matter of having the resources and the ability to do that ... and the education. So that's what we're trying to help with."

Information from: The Santa Fe New Mexican, http://www.sfnewmexican.com

A guardian of the desert carvings

By DAVID KELLY
Los Angeles Times

LOS ANGELES — After a rough ride through narrow desert washes, Alfredo Figueroa came to a clearing and ordered the vehicles to halt.

The giants were waiting.

Figueroa strode briskly across the plain.

Before him, clear lines in the stony sand formed a 200-foot-long image of the flute-playing Native American god Kokopelli. Beside him was Cicimitl, an Aztec spirit said to guide souls to the afterlife.

"No one has a clue that this stuff is out here," Figueroa said, picking his way around a massive foot.

The self-taught historian has made it his mission to guard these huge carvings in the earth known as geoglyphs. On this day, he brought Aztec dancers to do a ritual cleansing of the site.

Just a few miles and a world away from Blythe's cheap motels and fast-food joints, they lighted a bowl of dried sage, beat the drums and began to summon the spirits.

Until recently, Figueroa's biggest concern was off-roaders. Now he worries that solar energy plants could be far worse.

Three are planned in the vicinity of Blythe. The largest, a joint project of Solar Millennium and Chevron Energy Solutions, would spread mirrors over 7,030 acres of public land. Figueroa believes mirrors could be installed on top of Kokopelli and Cicimitl, or the geoglyphs could be fenced off, out of reach.

"That's completely false. The Kokopelli image is south of our proposed project, maybe a mile or two away," said Rachel McMahon, director of governmental affairs for Berkeley-based Solar Millennium. "The image is adjacent to our transmission line, but they don't interfere with each other."

Others have raised broader objections to proposed plants in the desert — as threats to habitats and as visual blight.

As the geoglyphs' champion, Figueroa is largely alone — battling big business and the state over enigmatic etchings in the middle of nowhere.

"We are the guardians of these historic sites," he says. "We will fight tooth and nail to protect this."

Some geoglyphs, such as the nearby Blythe Intaglios, are well-known and already protected. Those large figures were made by scraping away the top layer of black rock, revealing lighter-colored, powdery soil beneath. One story says they represent giants who once dwelled on Earth and were warned not to fall down. When they fell, they ended up marooned on the desert floor.

Other geoglyphs, including Kokopelli and Cicimitl, are known only to intrepid desert rats and those who view them as central to their history.

"They are important to us and should be to all Americans," said Charles Wood, chairman of the Chemihuevi tribe based on the California side of Lake Havasu. "They go back to the migration stories which to us are history, not myth."

Archaeologists have long debated the geoglyphs' origins and age. Those near the Colorado River are thought to be perhaps 3,000 or 4,000 years old, while others may be closer to 12,000.

McMahon, of Solar Millennium, contends that, based on aerial photography and satellite imagery, Kokopelli was made no earlier than 1994. "That doesn't mean it's not significant to some populations," she said. "It is not my intention to judge the intaglio. The point is our site doesn't interfere with it."

The Bureau of Land Management, which will decide whether to give solar projects access to public land, is working with the California Native American Heritage Commission to assess the geoglyphs.

"If a tribe has told us they consider those sites sacred, we will factor that into our decision," said BLM archaeologist Rolla Queen.

Independent archaeologist Jeffrey Adams, who is documenting geoglyphs in the West for the BLM, said he's already catalogued 312.

"These geoglyphs are typically expressions of space and native spirituality," he said. "They tell stories and connect things."

For Figueroa, the story they tell is nothing short of epic.

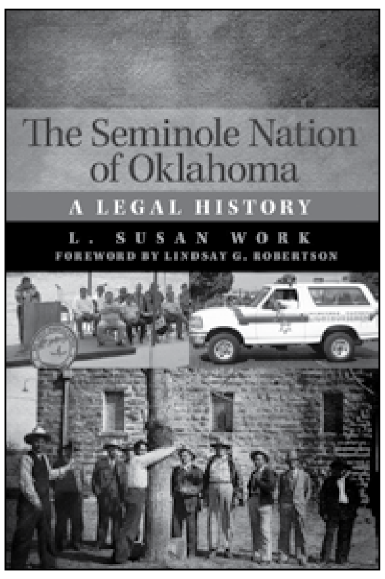
Blythe may be searing desert, but this is his Garden of Eden, his place of creation, and these figures are its major characters. He is convinced they are 10,000 years old, made by ancient people who later migrated to Mexico.

Figueroa, who is of Yaqui, Pima and Chemehuevi heritage, goes further. He says the region around Blythe is Aztlan, the celebrated birthplace of the Aztecs.

Though most scholars view Aztlan as a cherished myth, Figueroa sees it as the living center of the world. The 76-year-old community organizer and former miner has spent decades studying old Spanish texts and Meso American hieroglyphs, matching them up, he says, with mountains and landmarks around Blythe.

"People often want to look to far-off exotic places for explanations of things when you can find the answers locally," said Kenneth Hedges, an expert in rock art and emeritus curator at San Diego's Museum of Man. "Whether the valley is home to Aztlan and the origins of the Aztecs, there is simply no way to know. And as far I'm concerned, there is no way to prove it."

Hedges said ancestors of the Mojave and Quechan Indians who lived along the Colorado River are most likely responsible for the Blythe intaglios. Still, he said: "The ethnographic history of the river is very difficult to follow because there have been so many migrations. It's hard to say who was involved and at which time."


The Seminole Nation of Oklahoma
A LEGAL HISTORY
L. SUSAN WORK
FOREWORD BY LINDSAY G. ROBERTSON

THE SEMINOLE NATION OF OKLAHOMA
A Legal History
By L. Susan Work
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When it adopted a new constitution in 1969, the Seminole Nation was the first of the Five Tribes in Oklahoma to formally reorganize its government. In the face of an American legal system that sought either to destroy its nationhood or to impede its self-government, the Seminole Nation tenaciously retained its internal autonomy, cultural vitality, and economic subsistence. Here, L. Susan Work draws on her experience as a tribal attorney to present the first legal history of the twentieth-century Seminole Nation.

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For more information and application procedures, please visit the USA Jobs website (www.usajobs.gov) or contact Ms. Allison Beard, HR Specialist at (202) 208-2825 or allison.beard@bia.gov.

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The Iowa Tribe of Oklahoma Tribal Court is accepting bids, with resumés or applications, for the position of Public Defender. Duties will involve representation of indigent clients in criminal matters charged in Tribal Court. Applicants must be certified by the Oklahoma Bar Association and have experience and knowledge of Federal Indian Law. Indian preference is applicable but not a prerequisite.

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EVENTS

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1st and 3rd Thursdays

The Native Nations Youth Council (NNYC) meeting from 6:30pm-8:30pm @ the Youth Services of Tulsa Activity Center on 311 S. Madison (on 3rd just west of Peoria). Info Call: Jiles Pourier (918) 382-2200

Through-August 31

"It's All About Me: A Numunuu Children's Exhibit featuring art and photography by Comanche Children. At the Comanche National Museum and Cultural Center, 701 NW Ferris Avenue, Lawton, OK. Opening Reception March 18, 1:06 pm to 3:06 pm. Free admission. For more info: www.comanchemuseum.com.

May 12

Pawnee Nation Title VI Elders Program "MEDICARE CONFERENCE AND MINI HEALTH FAIR" 9:00 a.m. to 3:00 p.m. Pawnee Nation Multi-Purpose Building (next to Wellness Center) 808 Morris Road, Pawnee, OK. For more information contact: Sidra Atsye, Title VI, 918.762.4042 or Gertrude Lee, IHS, 918.762.6632

May 15

Pawnee Title VII Youth Dance at Pawnee Nation Wellness Center, Pawnee, Okla. Gourd Dancing at 2pm Grand Entry 7pm. Info call June Hamilton 918-762-3564 or Angie EchoHawk 918-762-3618
e-mail angechohawk@hotmail.com

May 15

6th Annual National Indian Taco Championship 10 AM – 4 PM in Downtown Pawhuska, Okla. www.indiantacochampionship.com or Email: taco@osagetribe.org or call Osage Nation: 918/287-5555

May 15

Catman Invitational Horseshoe Tournament - Entry deadline May 13, 2010 Location: Corrine (4 miles East of Rattan) 1st, 2nd, and 3rd place T-shirts. Native American Memorial Event - $20 a team. Proceeds for Michael (Catman) Baker Memorial. For more information, please call (580) 513-2020 or (580) 513-5065. EVERYONE WELCOME

May 15

Indian Women's Pocahontas Club's Annual Picnic "Honoring our Veterans" Will Rogers Rodeo Clubhouse in Claremore, Okla. Starts at 10:30 am. Info call: 918-283-1588

May 20-21

Muscogee (Creek) Nation "Doing Business in Indian Country" Continuing Legal Education Seminar at the River Spirit Convention Center, Tulsa. Registration forms online at www.muscogeecreektribalcourt.org. Info: MCN District Court at 918-758-1400.

May 21

Tinker Inter-Tribal Council Golf Tournament Deadline for team entry: 14 May 10
Limited to the first 120 entrants
Registration must be paid in advance
Info: Carla Hill, 734-2300
Jim Celcer, 734-9490
tribalcouncil@sbcglobal.net

May 22

Day-Ohn-Day 5k Run & Walk 8 a.m. at 21st & Riverside. Pre-registration: Runner's World, 4329 S. Peoria Tulsa, OK Also, 2nd annual Chief's Challenge! Details www.tulsapowwow.org * tici@tulsapowwow.org * Rob Anquoe (918) 671-2417

May 28

Indian Taco Dinner 11:00 a.m. – 1:00 p.m. Ottawa/Peoria Building. $5.00 per meal (includes drink & dessert) All proceeds go to the All Tribes Education Consortium (ATEC) For More Information Contact: Rhonda Dixon @ 918-542-6162 or Debbie Wray @ 918-542-1853 or 533-7775

June 4-5

Miami Nation Tribal Powwow at Ottawa Powwow Grounds, Miami, Okla. 918-542-1445

June 11

126th Chilocco Indian School reunion at the Embassy Suites, 1815 S. Meridian in Oklahoma City. The Golden Class of 1960 will celebrate its 50th anniversary and be recognized during the banquet. Chiloccoans and Class of 1960 may contact Betty Brown Jones at 405 392-5536, or Jim Baker at 405 377-6826.

June 11

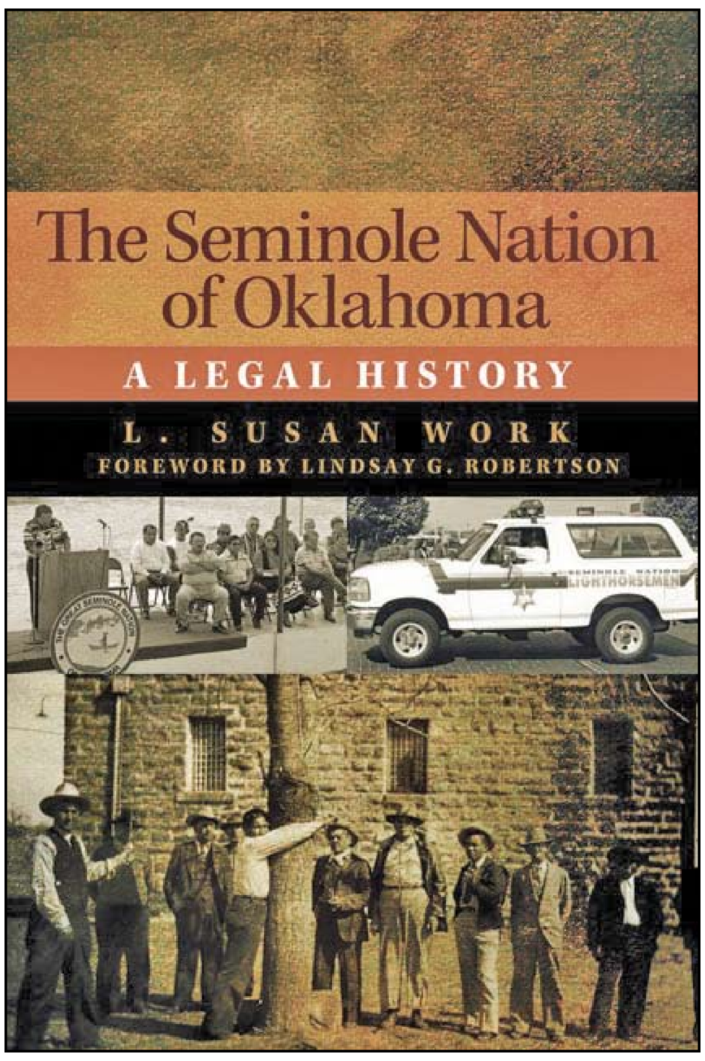
Eufaula Indian Health Center's Men's Health Summit, 9 a.m. - 2 p.m. at the Eufaula Indian Community Center. Free - must register to attend by May 21. Health screenings, information, lunch and more. Call 918-689-2547, Ext. 248.

June 12

Tinker Inter-Tribal Council Powwow
Joe Barnes Regional Park
Midwest City, Okla. 405-733-3587

BOOKS ▼ ▼ ▼ ▼ ▼

The Seminole Nation of Oklahoma A Legal History


The Seminole Nation of Oklahoma
A LEGAL HISTORY
L. SUSAN WORK
FOREWORD BY LINDSAY G. ROBERTSON

A dramatic story of survival and rebirth during the 20th century.

When it adopted a new constitution in 1969, the Seminole Nation was the first of the Five Tribes in Oklahoma to formally reorganize its government. In the face of an American legal system that sought either to destroy its nationhood or to impede its self-government, the Seminole Nation tenaciously retained its internal autonomy, cultural vitality, and economic subsistence. Here, L. Susan Work draws on her experience as a tribal attorney to present the first legal history of the twentieth-century Seminole Nation.

Work traces the Seminoles' story from their removal to Indian Territory from Florida in the late nineteenth century to the new challenges of the twenty-first century. She also places the history of the Seminole Nation within the context of general Indian law and policy, thereby revealing common threads in the legal struggles and achievements of the Five Tribes, including their evolving relationships with both federal and state governments.

As Work amply demonstrates, the history of the Seminole Nation is one of survival and rebirth. It is a dramatic story of an Indian nation overcoming formidable obstacles to move forward into the twenty-first century as a thriving sovereign nation.

L. Susan Work, a member of the Choctaw Nation, is an Oklahoma attorney who practices tribal and federal Indian law. Lindsay G. Robertson, Judge Haskell A. Holloman Professor of Law and Faculty Director of the American Indian Law and Policy Center at the University of Oklahoma, is author of Conquest by Law: How the Discovery of America Dispossessed Indigenous Peoples of Their Lands.

Available for the University of Oklahoma Press
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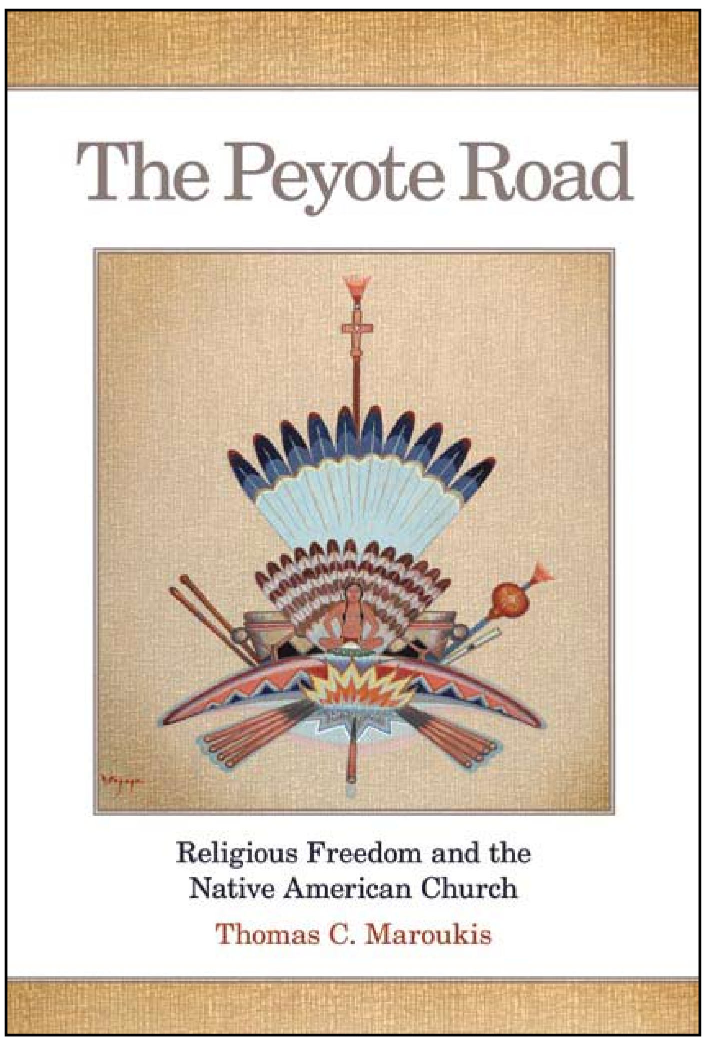
The Peyote Road: Religious Freedom and the Native American Church



An up-to-date history of the Peyote faith that emphasizes Native perspectives.

Despite challenges by the federal government to restrict the use of Peyote, the Native American Church, which uses the hallucinogenic cactus as a religious sacrament, has become the largest indigenous denomination among American Indians today. The Peyote Road examines the history of the NAC, including its legal struggles to defend the controversial use of Peyote.

Thomas C. Maroukis has conducted extensive interviews with NAC members and leaders to craft an authoritative account of the church's history, diverse religious practices, and significant people. His book integrates a narrative history of the Peyote faith with analysis of its religious beliefs and practices—as well as its art and music—and an emphasis on the views of NAC members.

Deftly blending oral histories and legal research, Maroukis traces the religion's history from its Mesoamerican roots to the legal incorporation of the NAC; its expansion to the northern plains, Great Basin, and Southwest; and challenges to Peyotism by state and federal governments, including the Supreme Court decision in Oregon v. Smith. He also introduces readers to the inner workings of the NAC with descriptions of its organizational structure and the Cross Fire and Half Moon services.

The Peyote Road updates Omer Stewart's classic 1987 study of the Peyote religion by taking into consideration recent events and scholarship. In particular, Maroukis discusses not only the church's current legal issues but also the diminishing Peyote supply and controversies surrounding the definition of membership.

Today approximately 300,000 American Indians are members of the Native American Church. The Peyote Road marks a significant case study of First Amendment rights and deepens our understanding of the struggles of NAC members to practice their faith.

Thomas C. Maroukis is Professor and Chair of the History Department at Capital University, Columbus, Ohio.
He is the author of Peyote and the Yankton Sioux: The Life and Times of Sam Necklace.
Available for the University of Oklahoma Press: www.oupress.com / ISBN: 978-0-8061-4109-1

Okla. AARP seeks nominations for 2010 elder honors

Association to recognize contributions of Indian elders for second year

Submitted By AARP Oklahoma

(SPECIAL) – AARP Oklahoma said it will once again honor older Indians who have had a positive impact on their tribe, community or state as part of its ongoing diversity project.

AARP will celebrate the contributions of 50 older Indians at the 2010 AARP Oklahoma Indian Elder Honors scheduled for August 30th in Oklahoma City. Nominations for the recognition are being accepted now through July 31st.

"This is the second year that we have honored older Indians who are living examples of what makes Oklahoma a great place to live," said AARP Oklahoma Volunteer State President Marjorie Lyons. "It was exciting to hear the stories of last year's honorees and I know it will be equally exciting to hear how the 2010 honorees have left their mark on their tribe and the state."

Lyons said the goal is to have at least one honoree from each of the 38-federally recognized tribes headquartered in Oklahoma.

To Submit a Nomination

In 250 words or less, tell how the nominee has contributed to their respective tribe, community or state. This could include cultural preservation efforts, community service, arts or leadership.

Nominations can be made via e-mail: cedavis@aarp.org or traditional mail: AARP Oklahoma Indian Elder Honors, 126 N. Bryant, Edmond, Okla. 73034

The following information must be included with the nomination: 1) Complete name, address, telephone number and e-mail (if applicable) of the nominee; 2) Tribal Affiliation of the nominee; 3) Non-returnable photograph of the nominee (e-mail attachments are welcome); 4)Complete contact information for the person making the nomination.

Rules:

1) All nominees must be an enrolled member of a federally-recognized Oklahoma Indian Tribe or Nation; 2) the nominee must be living; 3) The nominee need not be a member of AARP; 4) The nomination process is open to individuals as well as tribal governments; 5) selection of honorees will be made at the discretion of AARP Oklahoma.

For more information contact Craig Davis at: 1-866-295-7277 or e-mail: cedavis@aarp.org

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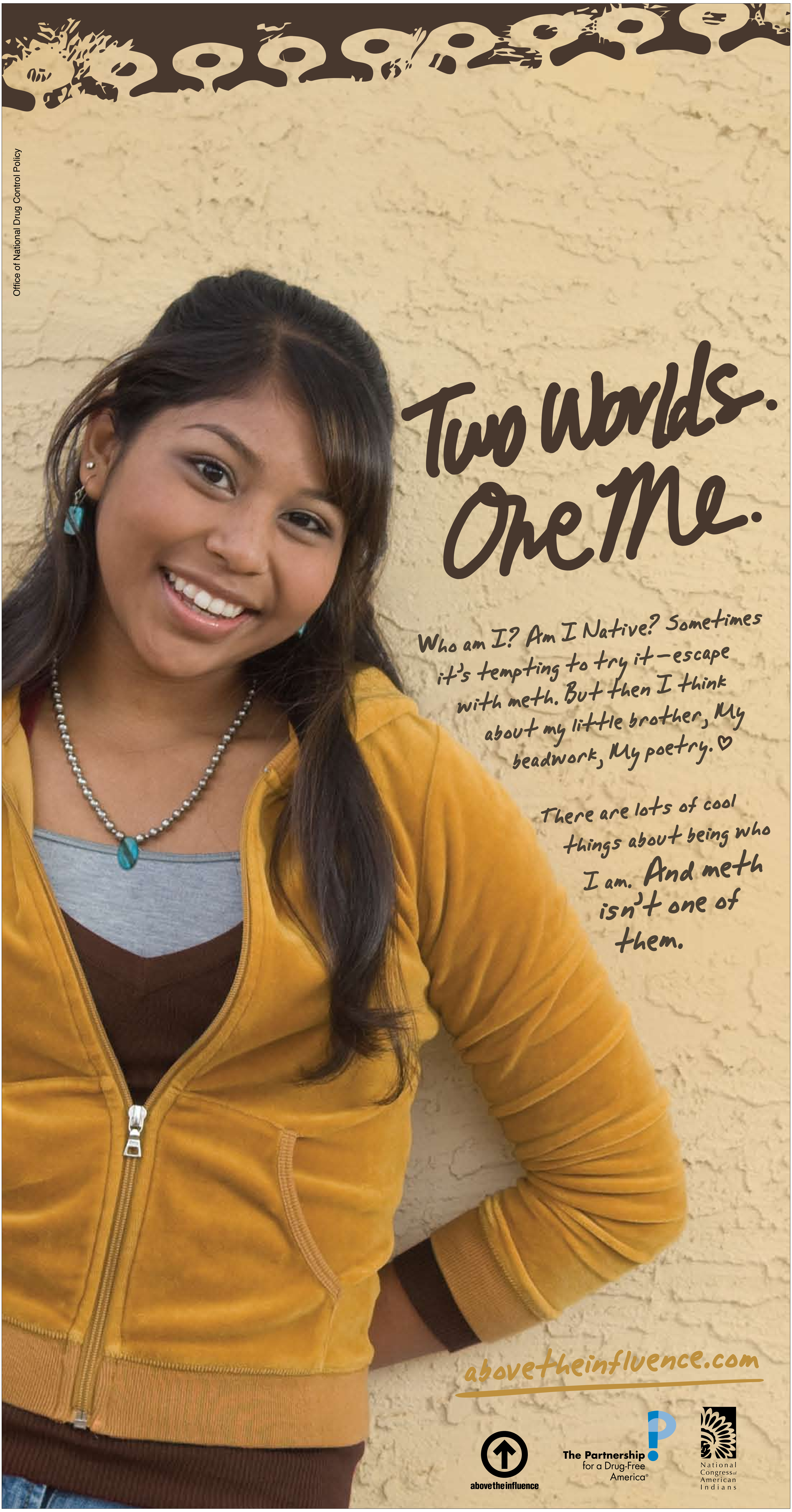

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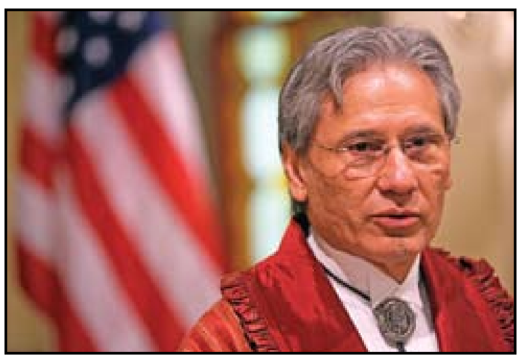
Inside this issue:

- **Seminole woman earns title 'Queen of Arms' 7 times**
- **Potawatomie elder honored for language preservation**
- **Giago: Holding the feet of the thieves to the fire**

TODAY'S INDEPENDENT INDIAN NEWS WWW.NATIVETIMES.COM

NATIVE AMERICAN TIMES

VOLUME 16 • ISSUE 22 • PUBLISHED WEEKLY • MAY 28, 2010



Cherokee Nation Principal Chief Chad Smith speaks during a ceremony marking the Congressional Resolution of Apology to Native Peoples on May 19 in the Congressional Cemetery chapel in Washington, D.C. AP PHOTO BY CLIFF OWEN

Congressmen read apology to American Indians

By MURRAY EVANS

WASHINGTON – With leaders of five tribes in attendance, Sen. Sam Brownback of Kansas read a congressional resolution apologizing for "ill-conceived policies" and acts of violence against American Indians by U.S. citizens.

Brownback spoke May 19 during an event at the Congressional Cemetery in Washington, D.C. A Cherokee Nation spokesman said Brownback and U.S. Reps. Jim McDermott of Washington, Lois Capps of California and Mazie Hirono of Hawaii joined representatives from the Cherokee, Choctaw, Muscogee (Creek), Sisseton Wahpeton Oyate and Pawnee nations.

All those nations are based in Oklahoma, except for the Sisseton Wahpeton Oyate, based in South Dakota.

Cherokee Nation Chief Chad Smith told The Associated Press in a phone interview that while most tribes had not necessarily asked for a formal apology from the U.S. government, the gesture was appreciated.

Choctaws represent tribe at recent Congressional Cemetery ceremony

By LARISSA COPELAND
Choctaw Nation of Oklahoma

WASHINGTON – Three members of the Choctaw Nation of Oklahoma, Terry Cole, Eugene Taylor and Presley Byington, were on hand May 19, as representatives from the tribe, along with members of the Cherokee, Muscogee (Creek) and Pawnee Nations of Oklahoma, and the Sisseton Wahpeton Oyate Nation of South Dakota, at the Congressional Cemetery in Washington, D.C., for "A Time of Rededication and Story-Telling." They joined Sen. Sam Brownback (R-KS) and Reps. Jim McDermott (D-WA), Lois Capps (D-CA), and Mazie Hirono (D-HA), along with Robert Holden of the National Congress of the American Indian (NCAI) at the historic cemetery to honor the Native Americans who died at the nation's capitol while there in the service of their tribes.

The Congressional Cemetery serves as the final resting place for many of the leaders, lawmakers and government officials responsible for the shaping of the early government of the United States, as well as 36 Native Americans. Included in that count of Native Americans are two chiefs of the Choctaw Nation – Chief Peter Pitchlynn and Chief Pushmataha, who were honored at the rededication ceremony.

Also honored were Chiefs Tuck Arusa Lix Ea of the Pawnee Nation, Daniel Aspberry of the Muscogee (Creek) Nation, Kangi Duta of the Sisseton Wahpeton Oyate Nation, and Capt. John Rogers Jr., William Shorey Coodey, and Judge Richard Fields of the Cherokee Nation and William Wirt, a friend of the Cherokee Nation.

A small chapel with stained glass windows, situated in the middle of the thousands of centuries-old tombs and headstones, housed the dozens of observers, which ranged in age from the elderly to preschoolers, who came to witness the rededication, storytelling and music of the Native American men who were buried there, as told by members of their respective tribes.

The event, whose purpose was "to find common ground –

HE DIED IN WASHINGTON,
ON THE 24TH OF DECEMBER, 1824,
OF THE CROUP IN THE
60TH YEAR OF HIS AGE.
AMONG HIS LAST WORDS
WERE THE FOLLOWING:
"WHEN I AM GONE LET THE BIG
GUNS BE FIRED OVER ME."

Choctaw Nation citizen Eugene Taylor as Chief Pushmataha on May 19 in Washington, D.C. / PHOTO BY LARISSA COPELAND

See **CHOCTAWS** *Continued on Page 4*

Graduation dress dispute in South Dakota ends

OELRICHS, S.D. (AP) – An American Indian high school senior in southwest South Dakota who lost a court battle to wear traditional Lakota dress to his graduation says he will not be at the ceremony, but not because of the dispute.

Aloysius Dreaming Bear said he will instead be attending the funeral of his grandfather, who died over the weekend.

"I would have gone" to the graduation ceremony, said Dreaming Bear, 19. "And I suppose, if I'm required to, I would have worn the cap and gown. But now I'm going to attend my grandfather's services."

U.S. District Judge Jeffrey Viken ruled Tuesday that the Oelrichs School District could require Dreaming Bear to wear a traditional cap and gown on Saturday.

Dreaming Bear had argued that such a requirement infringed on his First Amendment rights. He had sought a permanent injunction and $1 in damages in a federal lawsuit.

He said he wanted to honor his culture and his people by wearing traditional dress. The school said a cap and gown was required of all graduates, and that the district honors its Indian students with a feather ceremony before graduation in which female tribal students receive an eagle plume and male students receive an eagle feather to wear as they cross the stage.

Viken said Dreaming Bear did not show that he would be harmed by the school's cap-and-gown policy. The judge noted the school also was allowing Dreaming Bear to remove his cap and gown after crossing the stage to receive his

See **DRESS** *Continued on Page 3*

Kiowa chairman faces recall vote

Donald Tofpi was elected in June 2008 and is in the last two months of his term, but plans is to seek re-election.

By DANA ATTOCKNIE
Native American Times Correspondent

Donald Tofpi

CARNEGIE, Okla. – Alleged constitutional violations by the Kiowa Business Committee chairman have some tribal members asking for his recall.

Former KBC vice-chairman Charles "Buddy" Toyebo and Lee Rhoades, a former Kiowa Casino Operating Authority chairman, allege that Chairman Donald Tofpi has violated the tribe's constitution a dozen times and document 21 total charges.

"Donald Tofpi knowingly, willfully and maliciously violated both the law and our Kiowa constitution by presenting himself and the business committee members to the National Indian Gaming Commission as the governing authority of the Kiowa Indian Tribe," Toyebo said.

Many of the charges concern gaming and who has decision-making authority for the tribe.

Toyebo said the tribe's Red River Casino in Devol opened without being in compliance with the Indian Gaming Regulatory Act.

"When Congress enacted IGRA in 1988, the law authorized gaming only if the governing body of an Indian tribe adopts an ordinance that is approved by the chairman of the National Indian Gaming Commission," Toyebo and Rhoades wrote in a press release.

According to Article I, Section 2 of the Kiowa Indian Tribe's constitution, the governing body of the tribe is the Kiowa Indian Council, which is made up of all Kiowa tribal members 18 years of age and older.

Toyebo and Rhoades said they feel Tofpi violated the tribe's constitution because a 2005 ordinance submitted to the NIGC opening the Red River Casino was not KIC approved.

To support his claim with the 2005 ordinance, Toyebo refers to a tribal resolution (CY-2009-421) where KBC members voted 6-0 to "take control of a new Kiowa Gaming Commission via a new gaming ordinance," which violates the constitution since KIC approval is required.

"The resolution unconstitutionally removed incumbent gaming commissioners and appointed new commissioners, mandating them to 'forward all payments, fees, assessments, penalties, interest, and fines collected under the authority of this ordinance' directly to the Kiowa Business Committee," Toyebo and Rhoades stated in the release. "Furthermore, the resolution gives sole power to Donald Tofpi and the other committee members to make any and all gaming ordinance amendments, and then forward them to the National Indian Gaming Commission for approval, bypassing the Kiowa Indian Council's approval."

Rhoades said some new gaming commissioners were not to be appointed until later in the year. Resolution CY-2009-421 states, "the vice-chairman, secretary and commissioner shall be appointed to a term on Sept. 1, 2010 and expire on Aug. 31, 2013."

Tofpi said the charges against him are "frivolous, political and personal," and were filed against him by Toyebo and Thomacina Tsoodle Leader, "both of whom were unsuccessful candidates for vice-chairman and chairman, respectively."

Tofpi said that a majority of Toyebo's charges involve alleged gaming violations in which he holds the chairman responsible for the actions of the KBC. "He accused me of having influence over national Indian gaming officials who approved our casino charter and gaming ordinances. If we violated the National Indian Gaming Commission's regulations, why has not the NIGC notified the tribe of these violations? The answer is simple: Because there are no violations."

Rhoades said the NIGC knows the 2005 ordinance was submitted without KIC approval, but looks at it as an internal matter for the tribe to handle.

He also said Tofpi is trying to create a new tribal constitution that he would centralize too much power.

"I think the business committee and the chairman are acting outside their authority," Rhoades said.

Tofpi said the tribes' constitution is 40 years old and needs some reform. The constitution was ratified on May 23, 1970.

"Mr. Toyebo also accuses me of preparing a new constitution that will make me 'absolute ruler over the entire tribe.' This is a ridiculous assertion. Only the tribe can accept and ratify a new governing document or reject it, not one individual," he stated.

Another charge includes travel. Toyebo said that Tofpi traveled to Washington, D.C. to speak to Federal Bureau of Investigations

See **RECALL** *Continued on Page 5*

Seminole woman named arm wrestling 'Queen of Arms' 7 times

Submitted Article

NEW YORK – On May 23, 2010, the New York Arm Wrestling Association (NYAWA) honored Cynthia Yerby, a citizen of the Seminole Tribe of Oklahoma. Yerby, of Wolf, Okla., is seven–time female arm wrestling champion, the "Queen of Arms." The title is given concurrent to the NYAWA's "New York City Annual 'Big Apple Grapple' International," an event bringing to New York City professional and amateur arm wrestling competitors from around the world. Yerby will be recognized for her many national and international championships but most exclusively for her accomplishment of winning the NYAWA's title of 'Queen of Arms,' seven times consecutively. No one in the 33 year history of the New York Arm Wrestling Association and its NYC international event has come close to Yerby's accomplishment.

Along with her special recognition, she was nominated to the New York Arm Wrestling Hall of Fame during the 27th Annual Bronxboro Arm Wrestling Championships. The event took place at the Bronx Week Food and Arts Festival. The event also crowns "The Bronx Strongest Arm." Gene Camp, founder and president of the NYAWA said, "This is the premier Bronx arm wrestling tournament and draws some of the best pro arm wrestling talent in the New York tri-state area and from far away as Turkey and Russia,"

The honour is especially notable in that Yerby, in part to her recognition as one of the strongest competitors of either gender in the sport of arm and wrist wrestling, at an event to bestow the title of the Bronx Strongest Arm, is the only Native American woman competing internationally in a world recognized, competitive professional sporting event. Cynthia has won 10 World championships, 11 USA National championships, 31 state championships and was 8-time Team USA member competing in Finland, Russia, Japan, Canada, England, Poland, South Africa and the United States. She has competed for more than 14 years and was named as a member of the "Professional Arm Wrestlers Hall of Fame" in the Open Right class and the Women's Master's class. She was also named to Merle Meeter's All-time All Star Arm Wrestling Team. She is one of only two women named in the Women's Masters and was also named as one of "The Greatest Ambidextrous National and World Champions of All Time;" those having consistently demonstrated equal major tournament winning ability with both right and left arms. There are only 14 people in the world named to this most prestigious group.

Her inclusion in the Hall of Fame is only a stepping stone for other recognized awards as she moves towards retirement in her sport and fully distinguished as the grande dame of the sport.

Yerby is being touted for nomination in the American Indian Athletic Hall of Fame in Lawrence, Kan. and for inclusion in the Oklahoma Sports Hall.

The Language Department: Front row, left to right, is Cindy LeClere, Cecelia "Meeks" Jackson and Laverne Haag. Back row, left to right, is Billy Matchie, Leo Nadeau and Larry Berryhill. Not pictured is Olivia Pewamo. PHOTO SUBMITTED BY SUZANNE HECK

Elder honored for preserving language

Submitted By SUZANNE HECK

MAYETTA, Kan. – Cecelia "Meeks" Jackson was honored on May 12 in a ceremonial dinner at the Prairie Band Casino & Resort for her life's work on the Prairie Band Potawatomi (PBP) reservation and for helping to preserve the Potawatomi language.

More than 200 people attended the dinner that was sponsored by Tribal Council and the Language Department. It was a surprise to Jackson, who is in her 90s, and celebrated the occasion with family members and friends.

Jackson has been instrumental for her ability to comprehend and bridge together four languages including Potawatomi, Odawa, Ojibwe and English for use in composition. She has played a key role in the development of all Language Department documents and materials that have been created since the department began. Through Jackson's efforts a Prairie Band Potawatomi dictionary, two audio/video DVD books, and Stories of the Potawatomi book have been written as well as a grammar book that has recently been published and was presented to her at the dinner by Leo Nadeau of the Language Department.

Former Language Coordinator Laverne Haag gave the keynote address and said that she had learned a lot from Jackson who, in her opinion, is the last remaining fluent speaker on the Prairie Band reservation. Other members of the Language Department also voiced their appreciation of Jackson and children from the youth language classes sang a couple of songs in Potawatomi. In addition, Tribal Council presented Jackson with gifts and family members also came forth to praise the Potawatomi elder. In conclusion, the Little Soldier Singers and Drum group performed while members of the audience lined up to individually greet Jackson.

The Prairie Band Potawatomi Language and Cultural Department began in 1998 with the mission of revitalizing the Potawatomi language and culture. Backed by the Prairie Band Potawatomi Nation government, the department was staffed and housed on the lower level of the Firekeepers Elder Center on the reservation where it remains today. Community members, like Jackson, were asked to participate in early meetings to identify key areas that have since evolved into a strategic plan that has helped the Prairie Band Potawatomi people remain strong in their own self-identity.

Through the years the Language Department has taught classes to children at the Nation's Boys & Girls Club and Ben-no-tteh Wigwam Early Childhood Education Center. Adult language and cultural classes have also been held. Since 2007 language classes have been offered through a series of sessions that are dedicated to teaching the language and cultural ways to adults and families. The classes are partially funded by a grant from the Administration for Native Americans (ANA) and are being held at the newly-developed Language House and in the Language Department. The Language Department has also been active in the Potawatomi Language Conferences held each year in conjunction with the Potawatomi Gatherings, an event where all Nations of the Potawatomi come together.

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Oil spill reinforces bad will

By CAIN BURDEAU

POINTE-AU-CHIEN, La. (AP) – Like many American Indians on the bayou, Emary Billiot blames oil companies for ruining his ancestral marsh over the decades. Still, he's always been able to fish – but now even that is not a certainty.

An oil spill – 5 million gallons and counting – spreading across the Gulf of Mexico has closed bays and lakes in Louisiana's bountiful delta, including fishing grounds that feed the last American-Indian villages in three parishes. It is a bitter blow for the tribes of south Louisiana who charge that drilling has already destroyed their swamps and that oil and land companies illegally grabbed vast areas.

"Once the oil gets in the marshes, it's all over, that's where your shrimp spawn," said Billiot, a wiry fisherman with tough hands, his fingernails caked with bayou dirt.

"Then we're in trouble," he said in a heavy French-Indian accent.

In the month since an offshore drilling platform exploded, killing 11 workers, BP PLC has struggled to stop the leak from a blown-out underwater well. Over the weekend, engineers finally succeeded in using a stopper-and-tube combination to siphon some of the gushing oil into a tanker.

In Pointe-Au-Chien, 60-year-old Sydney Verdin felt a tingle of vengeful satisfaction at BP PLC's misfortune over the oil spill.

"I'm happy for the oil spill. Now the oil companies are paying for it the same way we've had to pay for it," said Verdin, disabled by a stroke, as he sat in his living room and watched his grandchildren play.

Even before the leak, oil's influence on the south Louisiana landscape was unmistakable. Signs warning about underground pipelines are everywhere. So are plastic poles in canals to show the pipelines' location. Out in the marsh, oil and gas facilities are often the only lights visible at night.

Since the 1930s, oil and natural gas companies dug about 10,000 miles of canals, straight as Arizona highways, through the oak and cypress forests, black mangroves, bird rushes and golden marshes. If lined up in a row, the canals would stretch nearly halfway around the world.

They funneled salt water into the marshes, killing trees and grass and hastening erosion. Some scientists say drilling caused half of Louisiana's land loss, or about 1,000 square miles.

"If you see pictures from the sky, how many haphazard cuts were made in the land, it blows your mind," said Patty Ferguson, a member of the Pointe-Au-Chien tribe. "We weren't just fishermen. We raised crops, we had wells. We can't anymore because of the salt water intrusion."

As companies intensified their search for petroleum in the 20th century, communities where the Choctaw, Chitimacha, Houma, Attakapas and Biloxi tribes married Europeans in the 1800s have seen their way of life disappear.

"This is not a two-week story, but a hundred-year story," said Michael Dardar, historian with the United Houma Nation tribe. "Coastal erosion, land loss and more vulnerability to hurricanes and flooding all trace back to this century of unchecked economic development."

Oil companies have long argued that their drilling in south Louisiana consistently was approved by federal and state agencies and did not violate the law. Most attempts to get oil companies to fill in the canals have failed in court. Land claims have proven hard to win because south Louisiana's American Indians have not won recognition as sovereign tribes by the federal government.

The damage didn't end with the canals. U.S. Geological Survey scientists say sucking so much oil and gas out of the ground likely caused the land in many places to sink by half an inch a year. In boom days in the 1970s, Louisiana's coastal wells pumped 360 million barrels a year, an eighth of what Saudi Arabia ships to the market today.

Oil wells also discharged about a billion gallons daily of brine, thick with naturally occurring chemicals like chlorides, calcium and magnesium, as well as acids used in drilling.

To many Indians, oil has meant an unmitigated disaster.

"They never done nothing for me," Billiot said.

Pointing across canals and open water at the village's edge, he said: "You see where all that water is: It was all hard ground. You could walk from here all the way out there. They started making cuts, the water come in. It didn't take too many days to make a canal. A big machine and they're done. One little stream of water here, after so many years it eat up, and that's why everything is wide open right now."

In addition, American Indians say land and oil companies seized swamps that rightfully belonged to them. They've sued unsuccessfully to regain vast areas now owned by large landholding and energy companies.

Joel Waltzer, a New Orleans lawyer who's worked on an aboriginal land claims lawsuit for the Pointe-Au-Chien tribe, said Indian tribes were so isolated they missed the opportunity to claim ownership of swamplands after the Louisiana Purchase in 1803.

"They were not English speaking; they were completely illiterate and they had no means to make it to New Orleans and make their claim," Waltzer said.

Much of south Louisiana was claimed by the federal government and sold off at 19th-century auctions to land companies. By the 1900s, oil companies bought much of the land in south Louisiana. Allegations abound among Indians that oil companies hoodwinked them into selling even the small bits of land they owned.

"They take the land. That was years ago," said Ranzel Billiot, a 30-year-old shrimper and one of Emary Billiot's cousins. "A lot of the older people they took the land from didn't know how to read or write."

About 40 years ago, Verdin, the 60-year-old from Pointe-Au-Chien, his father and a cousin took shotguns and stood in the way of a Louisiana Land and Exploration Co. marsh buggy crew digging a trench that was about to go through a nearby Indian burial ground.

"We said: If you go one more step, you'll risk your life," he recalled. "They didn't go through the burial ground. I can't think of one Indian who ever made any money from oil."

DRESS

Continued from Page 1

diploma and to wear his traditional Lakota clothing for the remainder of the ceremony.

Viken also said the graduation proceeding is a school-sponsored event, and "the students' speech, including that of Mr. Dreaming Bear, is school-sponsored speech."

"Clearly, the graduation exercises are not a public forum open to public expressions of speech," the judge said.

Don Porter, the lawyer for Oelrichs Superintendent Larry Jaske and school board members, said they were pleased with the opinion.

Dreaming Bear said he hopes future generations of Lakota young people will continue to stand up against what they perceive as injustices.

"I'm glad that I did give it a good fight and stood up against the higher authority, if you will," he said. "We need to start standing up to people who tell us 'no,' that we can't do things in the way of our culture."

NATIVE AMERICAN TIMES

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Each week's issue is available for free download online at: www.nativetimes.com

Also online, the Native Times 2010 Powwow Guide: www.powwowguide.com

Subscription rates: $65.00 for fifty-two issues, $32.50 for twenty-six issues, or $16.25 for thirteen issues. (Rates are for postage and handling) Send check or money order to:

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P.O. Box 411
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- News from the crossroads of Indian Country -

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Indians with casino income fare better

By TOM BREEN

RALEIGH, N.C. (AP) – Annual boosts to family income – like the casino payments received by members of the Eastern Band of Cherokee Indians – may play a role in steering teenagers away from alcohol and marijuana use, according to a study published Tuesday.

An article in the Journal of the American Medical Association by a group of Duke University Medical School researchers reported that members of the tribe who were about 12 years old when the annual payments started were far less likely than older counterparts and all non-Indians to have substance abuse problems as adults.

Annual payments for Cherokees grew from about $500 to $9,000, an amount the authors say is probably unrealistic to see repeated on a national basis.

"Income support for poor families at this level would be an enormous investment of public resources," the report said. "However, the costs of social control of delinquent behaviors, including drug problems, are also very high."

The key may not be money, though, according to lead author Jane Costello, but rather removing a major source of worry from domestic life.

"Reducing stress on families is what has an effect," she said. "In this case, we were able to demonstrate that an increase in income is what reduced the stress, but there could be other ways."

The researchers interviewed nearly 1,200 people in western North Carolina from an original group of over 1,400, who had been tracked starting in 1993. Once the Harrah's Cherokee Casino and Hotel opened in the middle of the decade, members of the tribe began receiving annual payments, but nonmembers did not.

That gave the researchers a chance to compare the effects of the yearly payments on two populations – Cherokees and non-Cherokees – who were largely similar in economic background.

The youngest children, who were about 12 when the payments started, benefited the most.

Among that group, about 14 percent of Cherokees have developed a problem with alcohol in adulthood, compared to 24 percent of non-Cherokees. About 10 percent of the youngest Cherokees report a problem with marijuana as adults, compared to 16 percent of non-Cherokees.

Older Cherokees, such as those who were about 16 when the income supplements started, were more likely than non-Cherokee to have problems with alcohol and drugs as adults, however.

The younger Cherokees also had lower rates of substance abuse in general and psychiatric disorders, along with fewer instances of trouble with the law and higher levels of education.

"We can't say whether it was because they were young when the payments started or because they were receiving the payments for a longer period of time," Costello said.

A call to the Eastern Band of Cherokee Indians was not immediately returned.

Summer library program features storytellers

By JOHN FANCHER

TULSA, Okla. – The history of American Indians is best told by those who have learned the stories from tribal elders. Each legend is filled with wisdom and truth, as well as humor and compassion.

A grant from the Charles W. and Pauline K. Flint Foundation to Tulsa City-County Library's American Indian Resource Center will bring folklore to life through "American Indian Storytelling." These programs are presented in conjunction with Tulsa City-County Library's children's summer reading program.

American Indian Dances and Storytelling with Mike and Lisa Pahsetopah

- **Kendall-Whittier Library, 21 S. Lewis – June 2 – 1:30-2:15 p.m.**
- **South Broken Arrow Library, 3600 S. Chestnut – June 3 – 2-3 p.m.**
- **Kishner Library, 10150 N Cincinnati Ave. E. – June 8 –1-2 p.m.**
- **Schusterman-Benson Library, 3333 E. 32nd St. – June 10 – 2-2:45 p.m.**
- **Collinsville Library, 1223 Main – June 15 – 2-3 p.m.**
- **Maxwell Park Library, 1313 N. Canton – June 22 – 2-2:45 p.m.**
- **Brookside Library, 1207 E. 45th Place – June 28 – 2:30-3:15 p.m.**

American Indian Storytelling and Music with Randy Kemp

- **Jenks Library, 523 W. B St. – July 14 – 1:30-2:30 p.m.**
- **Rudisill Regional Library, 1520 N. Hartford – July 14 –10-10:45 a.m. and 11-11:45 a.m.**
- **Glenpool Library, 730 E. 141st St. – July 15 – 1-1:45 p.m.**

American Indian Storytelling with Will Hill and Jehnean Washington

- **Zarrow Regional Library, 2224 W. 51st St. – June 1 – 2-2:45 p.m.**
- **Glenpool Library – June 24 – 1-1:45 p.m.**
- **Martin Regional Library, 2601 S. Garnett Rd. – June 24 – 7-7:45 p.m.**
- **Brookside Library – July 19 – 2:30-3:15 p.m.**

Cherokee Music and Storytelling with Choogie Kingfisher

- **Maxwell Park Library – June 15 – 2-2:45 p.m.**
- **Martin Regional Library – June 17 – 2-2:45 p.m.**
- **Nathan Hale Library, 6038 E. 23rd St. – June 21 – 2-2:45 p.m.**
- **Hardesty Regional Library, 8316 E. 93rd St. – July 14 –1:30-2:30 p.m.**
- **Brookside Library – July 26 – 2:30-3:15 p.m.**
- **Central Library, Fourth Street and Denver Avenue – July 27 – 1:30-3:15 p.m.**

Pawnee Oral Tradition Comes to Life with Jr. Pratt

- **Central Library –June 8 – 1:30-2:15 p.m.**
- **Kendall–Whittier Library – June 9 –1:30-2:15 p.m.**
- **Nathan Hale Library – June 28 – 2-2:45 p.m.**
- **Kishner Library – June 29 – 1-2 p.m.**
- **Owasso Library, 103 W. Broadway – July 19 – 1:30-2:15p.m.**
- **Owasso Library –July 19 – 2:30-3:15 p.m.**
- **Helmerich Library, 5131 E. 91st St. – July 21 –10:30-11:30 a.m.**

AIRC Children's Summer Programs:

In collaboration with the Muscogee (Creek) Nation, students Tricia Fields and Soloman Wilson will share stories and activities of their heritage.

- **Glenpool Library – Wednesday's in June and July – 2-3 p.m.**

"These programs are the perfect opportunity to introduce children to the American Indian culture," said Teresa Runnels, American Indian Resource Center coordinator. "Each storyteller is from the area, yet they are nationally known for their abilities to capture the imagination of children and parents with their vivid stories."

For more information on library programming, call the AskUs Hotline, 596-7977, or visit the library's Web site, www.tulsalibrary.org.

CHOCTAWS

Continued from Page 1

sacred ground – among the living," was sponsored by the NCAI and was hosted by the non-partisan, nonprofit group Faith & Politics Institute, which is known for building bridges between different parties, different religions and different ideologies, according to Dr. Robin Fillmore, director of programs for the organization.

"We saw this (event) as a way to build bridges between nations – to bring together tribal nations and members of Congress to shine a spotlight on the negotiations, on these good feelings that we can have for one another if we can come together in a common and sacred place," said Fillmore. "We had the service rededication and the reading of the Resolution of Apology to the Native Americans which took place by Republican Sen. Sam Brownback, who was one of the instigators on that piece of legislation and who worked hard to make sure that piece of legislation took place."

The reading by Sen. Brownback of the Resolution of Apology to Native Americans, which was signed into law by President Obama on Dec. 19, 2009, was a step in a positive direction for the tribes present. Tribal representatives shook Sen. Brownback's hand and many accepted the apology on behalf of their tribes.

Sen. Brownback, addressing the Native Americans directly, said "There is a rich history here and there is a past wrong… The U.S. government saw Native Americans not as people, but as a problem. This apology is an effort to start a reconciliation process to rebuild relations and it starts now."

The apology, which includes seven acknowledgment and apology points on behalf of the United States, acted through Congress, to the Native peoples of the United States, is for the "years of official depredations, ill-conceived policies, and the breaking of covenants by the federal government…the many instances of violence, maltreatment and neglect inflicted on Native Peoples…and expresses regret for the ramifications of former wrongs and its commitment to build on the positive relationships of the past and present to move toward a brighter future where all the people of this land live reconciled as brothers and sisters."

NCAI representative Robert Holden, who is of Choctaw and Chickasaw descent, addressed the audience by telling a story from Charles Dickens' meeting with Chief Pitchlynn. He told of how Dickens had asked Pitchlynn what he thought of Congress and he replied, "Congress wants to take dignity from the Natives' eyes."

"Well, today, that dignity is taking a long step in being restored," Holden said. "And from this day we all will do many important things together. It starts here with this (apology), this long process. This is a historic event in the history of this nation," he concluded.

Following the ceremony inside the chapel, which included a song played by Byington on a hand-made flute and a song by Muscogee (Creek) Nation Second Chief Alfred Berryhill, the two-part event continued outside with a tour of the gravesites of the interred Native Americans and a storytelling at each by a member of that person's respective tribe.

A group of tribal representatives and the staff of the nearly 34-acre Congressional Cemetery, which was founded in 1807 as America's first de facto national cemetery and the interment place to nearly 60,000, spent the day before the ceremony cleaning and grooming the lawn areas surrounding the headstones in preparation for the tours.

Presley Byington of Idabel portrayed Chief Pitchlynn, who was principal chief from 1864-1866. Pitchlynn was a well-educated man by any standards at the time, white or Native American, and a strong proponent of education for Choctaw children. Upon completion of his term as chief, he moved to Washington and spent the rest of his life in service as a delegate for the Choctaw tribe, devoting his time to Choctaw claims for lands sold to the U.S. government. According to Byington, who told stories of Pitchlynn to those in attendance, he probably did as much good as a delegate in Washington as he did as chief. "We all have our roles in life and that was his," said Byington, who was dressed head-to-toe in traditional Choctaw dress from Pitchlynn's era. "He did so much good for his people," he said.

Chief Pushmataha, a regional chief from around the 1800s up until his death in 1824, was portrayed by Eugene Taylor of Ada. Taylor is also an employee of the tribe as a security officer at the tribal complex in Durant. He portrayed Chief Pushmataha in first-person and dressed in Choctaw warrior regalia, telling of his journey to Washington. He told how he fought alongside Andrew Jackson and the American Army during the War of 1812 and how if he'd known the betrayal they'd later face from Jackson he "probably would have killed him then and there." Taylor finished by telling of how Pushmataha became ill when he came to Washington on business for the tribe and how he told Jackson on his deathbed, "When I die, let the big guns be fired over me." Upon his death, Pushmataha was given a grand military funeral. "I feel honored to have been able to portray him." Taylor said. "He was one of the greatest leaders of our tribe."

His headstone reads: Pushmataha, a Choctaw chief lies here. This monument to his memory is erected by his brother chiefs who were associated with him in a delegation from their nation, in the year 1824, to the General Government of the United States. Pushmataha was a warrior of great distinction. He was wise in council, eloquent in an extraordinary degree, and on all occasions, and under all circumstances, the white man's friend.

Terry Cole, the Choctaw Tribal Historic Preservation Officer, said that he felt honored to visit the cemetery and give rededication to Chiefs Pitchlynn and Pushmataha, both of whom he gives credit for guiding the tribe to where it is today. "To become a great nation, as we have, there must be great leaders such as those who are laid to rest here," he said. "These men were great leaders."

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RECALL

Continued from Page 1

Depending on the outcome of the recall election, Tofpi could be on the ballot for the tribes' regular election on June 19.

and Internal Revenue Service officials to request official investigations of the tribe without input from the KBC.

He also said Tofpi attended a budgetary meeting in Washington and has not published any information pertaining to the trip.

"I was appointed by the Bureau of Indian Affairs to serve as a representative for the Southern Plains Region where I was to attend the Tribal Business Advisory Council to provide input on the BIA 2012 Budget. I accepted the appointments and the KBC by resolution approved of my absences. All my expenses were paid by the BIA," Tofpi said.

In their press release, Toyebo and Rhoades also accuse Tofpi of neglect of duty for not securing a $250,000 dollar grant and for attempting to influence the actions of the Kiowa Hearing Board.

"This is not true. All these charges are not true," he said. "I'm going to continue to fulfill the constitution … I'm going to stand my ground."

Tofpi was elected in June 2008 and is in the last two months of his term, but plans is to seek re-election.

"Briefly stated, I have never been convicted of a felony involving dishonesty; I am not indebted to the tribe; and I have never been recalled from the business committee because of misuse of tribal and/or program funds," Tofpi said.

According to the tribe's constitution, it only takes one person to initiate a recall. A public hearing is to be held by the business committee and a written statement listing the charges is to be presented to the person charged at least 10 days before the hearing. A vote then decides if the matter will be taken before the tribes' Hearing Board. The Hearing Board does not adjudicate anything, but decides if the vote will be taken to the people.

Tofpi said he found out about his recall by reading the Lawton Constitution on May 8, and that a step was left out in the recall process because he was supposed to have a public hearing and did not have one.

"They charge me with actions, some of which are beyond my control, such as not causing tribal members to vote in favor of a mandate during one of our tribal elections," Tofpi said. "Mr. Toyebo also accused me of being responsible for decisions made in 1971 when the Kiowa Indian Council delegated by tribal vote the authority for the Kiowa Business Committee to select and administer tribal employees. There are two dozen similar charges on their petitions for my recall."

Rhoades said Toyebo waited two weeks for the business committee to schedule a public hearing before he went to the tribes' Hearing Board. He said Tofpi did not attend the March 15 hearing with the Hearing Board although an announcement was made three times over the intercom at the tribal complex.

After the hearing, a process server presented a restraining order against the Hearing Board and Election Board. The order by Judge Phil Lujan of the Court of Indian Offenses prohibited the Kiowa Hearing Board and Election Board to move forward with the recall election.

"Don Tofpi asked Judge Lujan to enforce the temporary restraining orders and injunctions after evidence presented in constitutional recall proceedings and a vote by the Kiowa Hearing Board did not go his way," Toyebo and Rhoades assert in their release.

Rhoades said Lujan's decision states that Tofpi was not afforded due process. Yet Rhoades said due process happens when the vote goes to the people.

Rhoades wrote a letter on April 23 to Dan Deerinwater, the director of the BIA's Southern Plains Regional Office stating that the "recall charges were brought to the Hearing Board by Mr. Toyebo after being told by a member of the Kiowa Business Committee that, on advice of counsel, a public hearing by the Kiowa Business Committee would not be held … All of the actions by the CIO court and the Business Committee on this matter are outside the boundaries of the Kiowa law and Kiowa Constitution. The CIO court clearly had no jurisdiction in this matter, which springs from the sovereignty of the tribe."

Tofpi said the restraining order was lifted on May 12 because the BIA said it did not have jurisdiction.

Kiowa tribal members will vote in a recall election to remove or keep Tofpi on May 29.

"I'm going to fight it all the way through," Tofpi said. "I want to continue in that direction that we're moving right now … we have good things happening."

Tofpi said his No. 1 goal is to continue the progress of the tribe for the future, economic development, more jobs, health improvement, constitution reform and education. He said the tribe is no longer on high-risk, has reduced overhead costs by 1.2 million, holds Kiowa classes in the Carnegie school system, has their casino doing well and is one of the few tribes paying on the principle of a debt.

Tofpi also said a new casino in Verdon will open in approximately 90 days.

"We need to have a government that has checks and balances," he said. "I'd like to see our young people more involved in our government."

Rhoades said it's entirely possible that everything will be fine under Tofpi's rule, but he still feels the ultimate voice belongs to the people, as stated in the tribes' constitution.

Dwayne Davis, Kiowa Election Board chairman, said depending on the outcome of the recall election, Tofpi could be on the ballot for the tribes' regular election on June 19. During the regular election, Kiowa voters will select a chairman, treasurer, two business committee members and a housing board member.

Pawnee Nation College, Bacone form partnership

By STAFF REPORTS

MUSKOGEE, Okla. – Bacone president Rev. Dr. Robert J. Duncan and Pawnee Nation College president Dr. Todd Fuller signed a partnership agreement at Bacone's Wacoche Hall in Muskogee April 23.

"This agreement is an example of the ways Bacone is seeking to be faithful to its historic educational mission with Native People by working with PNC as it seeks independent accreditation status," Duncan said.

The agreement, which is already in place, will allow PNC students to be dually-enrolled at both schools and to take cross-listed courses. Initially, students will be able to take general education courses as well as classes in American Indian Studies at the Pawnee Nation College campus. More degree programs will be added in the near future, but only after Bacone's procedures for adding degree programs have been initiated, approved and implemented.

According to Fuller, associate-level degree programs will be forthcoming at PNC in Agricultural & Nutritional Sciences, Business Administration, General Studies, Medical Assistant and Pre-Law / Political Science.

"This procedure will take time, however," he said.

The partnership is a natural one, according to James Riding In, chair PNC's Board of Trustees.

"Bacone has a long and dedicated history of educating American Indians, including many Pawnees," Riding In said. "This historic arrangement is critical for the Pawnee Nation College's growth and movement towards accreditation."

Pawnee Nation College, which was established in 2004 and began providing classes in 2005, has served more than 440 students since its inception and is currently pursuing candidacy for accreditation.

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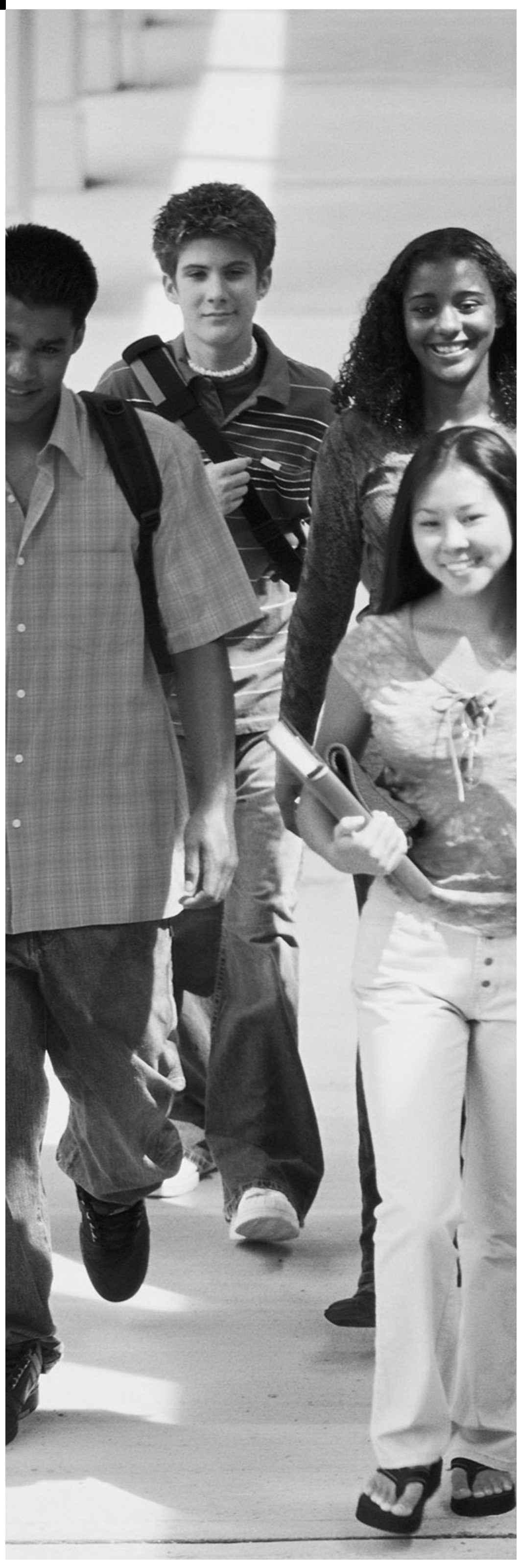

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COMMENTARY ▼ ▼ ▼ ▼ ▼

Holding the feet of the thieves to the fire

By TIM GIAGO
(Nanwica Kciji)
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An editorial by Indianz.com on Indianz.com asks, "What happens if Congress doesn't approve the $3.4 billion settlement to the Indian trust fund lawsuit?

It answers its own question with, "Nothing. No one gets any money. Litigation will continue at the expense of the Bureau of Indian Affairs budget and Congress will continue to do nothing about trust reform." It concludes with, "That's not what Indian country deserves." What Indian country got it also didn't deserve.

First of all $2 billion of the settlement would go to solve the age-old dilemma of land consolidation, since most allotted lands are so fractionated that oftentimes 160-acre allotments are co-owned by several hundred people.

This problem was brought on by the very people who became defendants in the Cobell lawsuit: the U. S. Department of the Interior and its agent the Bureau of Indian Affairs. Why should the plaintiffs in the lawsuit pay $2 billion of their settlement to the very agencies that caused the problem in the first place? That is such a crazy scheme that it would laughable if it was not such a serious issue. That's like getting a check from the BIA, signing it, and then handing it back to them and saying, "Thank you for ripping me off." Insane!

All of that aside, the cash settlement was an insult to all Native Americans. So what if the litigation dragged on for 12 years? I am a landholder and I don't expect to get a single penny from the settlement because I think it should go to the next generation.

By settling for $3.4 billion, the plaintiff attorneys took the mismanagement and malfeasance of the government off of the table and allowed the United States to forever conceal their crimes against a destitute people.

A court trial would have put the theft of Indian lands and resources squarely before the eyes of the world. That stage of the media was effectively eliminated by settling out of court.

Day after day in an open trial, the government would have been exposed for what it is and a jury would have been allowed to see all of the evidence of theft, mismanagement and outright stupidity that caused billions of dollars of trust money to be flushed down the toilet or stolen outright from the poorest of the poor.

For the first time in American history, the people would have learned about an issue that has been covered up for more than 100 years. That is the sad part of settling this issue behind closed doors. The Indian people are the losers and their story of poverty brought down upon them by an uncaring government will continue to be hidden forever.

When the Cobell lawyers decided to accept a cash settlement they did so without consulting their clients. If that is not a breach of trust I don't know what is. It should not have mattered that the case drags on because in the long run the ultimate goal was simple justice. There should never be a time limit set on justice.

If the lawyers for the plaintiffs are as good as they seem to think they are, they should not have feared allowing the plaintiffs to have their day in court. By denying them this basic legal right and settling for what amounts to peanuts, they took the issue out of the public eye and doomed it to irrelevance. It denied the American Indians their day in the court of public opinion. A just jury exposed to all of the misdeeds and corruption of the United States would have been much more generous to the plaintiffs.

If the general public had been educated to the deprivation, poverty and anguish caused to the Indian people by the mismanagement of their resources and assets, an outcry would have rumbled across America and the world. And as many elders have said for years, a settlement reached without the full consent of the plaintiffs would be no settlement at all, but instead would be a travesty of justice.

Once the attorneys of the plaintiffs reached a settlement, they took out of the hands of the Indian people their ability to continue their more than 100-year fight for justice.

Cobell's line up of attorneys never understood that it wasn't so much about the money, but it was all about justice denied and of holding the feet of the thieves to the fire.

Tim Giago

(Tim Giago, an Oglala Lakota, is the publisher of Native Sun News. He was a Nieman Fellow at Harvard with the Class of 1990. His weekly column won the H. L. Mencken Award in 1985. His book Children Left Behind was awarded the Bronze Medal by Independent Book Publishers. Giago was inducted into the South Dakota Newspaper Hall of Fame in 2007. He can be reached at editor@nsweekly.com)

The viewpoints expressed in columns and letters are the opinions of the writers and not necessarily the opinion or viewpoint of the Native American Times publisher or staff.
Letters to the editor are welcome and may be submitted via e-mail to editor@nativetimes.com. To be published, we require you provide your name, tribal affiliation and city of residence.

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EMPLOYMENT

Adjunct Faculty

The Pawnee Nation College, a tribal college located on the Pawnee Nation Reserve near Pawnee, Oklahoma, is seeking adjunct faculty members to teach a variety general education and American Indian Studies courses, including: computer concepts, English comp, history, math, science, and other humanities. In addition, the College seeks well-qualified instructors to teach American Indian Studies courses in such areas as tribal leadership and management, cultural studies, artistic studies, and American Indian languages. All interested applicants should send a letter of interest—addressing qualifications, teaching experience, level of education, and so on—as well as a current resume or c.v. and copies of all transcripts to: Dr. Todd Fuller, President, Pawnee Nation College, 861 Little Dee Drive, Pawnee, OK 74058; applications can also be sent by email to: tfuller@pawneenationcollege.org. For more information on the College, please visit our website at www.pawneenationcollege.org.

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McLoud, Oklahoma
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Closing Date: June 1, 2020

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McLoud, OK 74851

Request for Qualifications

The Pawnee Nation of Oklahoma is advertising for Architectural/Engineering Services for the renovation of one building located at 808 Morris Road and the expansion of the Family Development Center which is located at 804 Morris Road for additional space for the Early Childhood Development Program which is located east of Pawnee, Oklahoma.
The complete Request for Qualifications including the criteria that will be used to select the most qualified firm is available upon written request.

Qualifications documents must be received no later than 4:30 pm on Monday, June 14, 2010.

Point of Contact for Information: Muriel Robedeaux, ICDBG Coordinator

Contact: George Howell, President, Pawnee Nation of Oklahoma, (918) 762-3621, Fax: (918) 762-6446. Attn: ICDBG Early Childhood Development Center Project.

Kickapoo Tribe of Oklahoma
McLoud, Oklahoma
Vacancy Announcement

Internal Medicine

Open Date: Open Until Filled

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Oklahoma City Outreach Director

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Closing Date: June 4, 2010
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Human Resources Dept.
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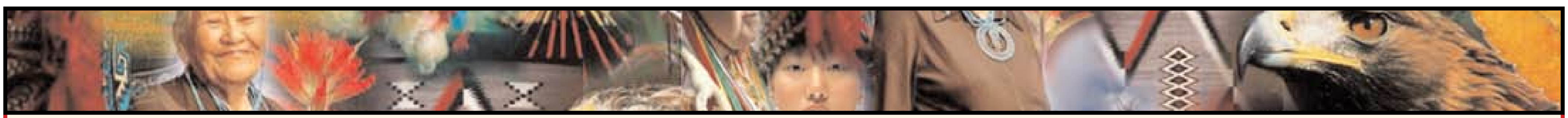

EVENTS

**Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.*

1st and 3rd Thursdays

The Native Nations Youth Council (NNYC) meeting from 6:30pm-8:30pm @ the Youth Services of Tulsa Activity Center on 311 S. Madison (on 3rd just west of Peoria). Info Call: Jiles Pourier (918) 382-2200

Through-August 31

"It's All About Me: A Numunuu Children's Exhibit featuring art and photography by Comanche Children. At the Comanche National Museum and Cultural Center, 701 NW Ferris Avenue, Lawton, OK. Opening Reception March 18, 1:06 pm to 3:06 pm. Free admission. For more info: www.comanchemuseum.com.

May 27

Office of the Special Trustee for American Indians outreach meeting on the Indian Trust at 6 PM, Pawnee Multi-Purpose Center, 808 Morris Road, Pawnee, OK Representatives from the Bureaus of Indian Affairs, Minerals Management and Land Management will be in attendance. A notary public will be available so bring identification if you still need to sign lease consent forms. Info: Stephen Coit, Fiduciary Trust Officer at (918) 762-2471

May 28

Indian Taco Dinner 11:00 a.m. – 1:00 p.m. Ottawa/Peoria Building. $5.00 per meal (includes drink & dessert) All proceeds go to the All Tribes Education Consortium (ATEC) Contact: Rhonda Dixon @ 918-542-6162 or Debbie Wray @ 918-542-1853 or 533-7775

May 29

Annual Wacoche Reunion from 12 p.m. - 6 p.m at Bacone College, Muskogee, OK in Wacoche Hall. Everyone please bring a covered dish and pictures to share. Donated door prizes accepted.
For more information, please contact Mona Wacoche at (918) 931-9893.

June 4-5

Miami Nation Tribal Powwow at Ottawa Powwow Grounds, Miami, Okla. 918-542-1445

June 5

Men's 5 on 5 Basketball Tournament at Sequoyah H.S. old gym. Entry $100 - $50 deposit due June 2nd. Deposit can be mailed to: ATTN: Cristine Hooper-Ben 23079 S. 495 Road, Tahlequah, OK 74464 918-316-3614 (call/text) christine-hooper@cherokee.org
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June 11

126th Chilocco Indian School reunion at the Embassy Suites, 1815 S. Meridian in Oklahoma City. The Golden Class of 1960 will celebrate its 50th anniversary and be recognized during the banquet. Chiloccoans and Class of 1960 may contact Betty Brown Jones at 405 392-5536, or Jim Baker at 405 377-6826.

June 11

Eufaula Indian Health Center's Men's Health Summit, 9 a.m. - 2 p.m. at the Eufaula Indian Community Center. Free - must register to attend by May 21. Health screenings, information, lunch and more. Call 918-689-2547, Ext. 248.

June 12

Gospel Music Fest under United Keetoowah Band Pavilion from 11a.m. - Sundown. All musicians & gospel groups welcome. E-mail visionary4christ@yahoo.com or call Norma Carey 918-506-4081

June 12

Tinker Inter-Tribal Council Powwow
Joe Barnes Regional Park
Midwest City, Okla. 405-733-3587

June 18-20

The Muscogee (Creek) Nation Festival Slow Pitch Softball Tournament at Claude Cox Omniplex, Okmulgee, OK
For more information call 918.732.7992 or visit www.muscogeenation-nsn.gov

June 18-20

Red Earth Festival at Cox Convention Center, Downtown Oklahoma City 405-427-5228 or www.redearth.org

June 18

Red Earth Parade Downtown Oklahoma City 405-427-5228 www.redearth.org

June 19

Swap Market (Flea market) 8a.m. to 3p.m. @ Indian Fellowship Baptist church 6130 So. 58th W. Ave, Oakhurst, Okla. To reserve a Booth Space contact Mary Kelly @ 918-636-8394

June 24-27

The Muscogee (Creek) Nation Festival at Claude Cox Omniplex, Okmulgee, OK. For more information call 918.732.7992 or visit www.muscogeenation-nsn.gov

June 25

Peoria Powwow at 60610 E. 90 Rd. Miami, Okla. 918-540-2535

June 25

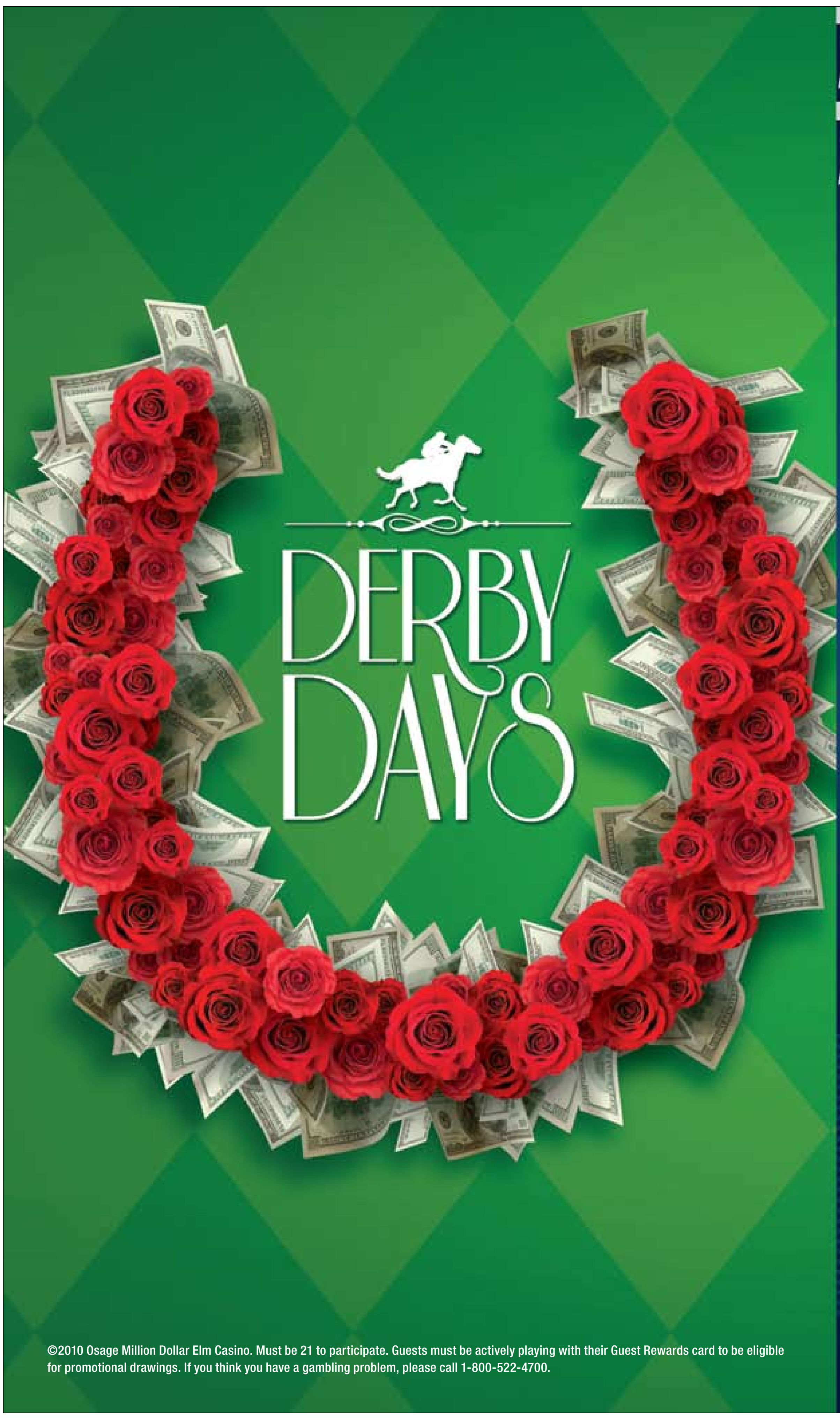
Iowa Tribe of Oklahoma and Perkins Family Clinic Annual Health Fair 10:00am to 1:00pm in the Chena Building at the Iowa Tribal Pow Wow Grounds located 4 miles South of Perkins on Highway 177 and ½ Mile West. Testing for Blood Pressure, Blood Sugar, Lead Testing, Cholesterol Levels, Lung Capacity and General Wellness will be available for participants at no cost. Free Lunch will be served at noon and Door Prizes will be given away. There will also be inflatable rides for the children. For additional information please call Amanda at (405) 547-2473

June 25-26

Region 8 Arrington McSpadden All Indian Rodeo, Okmulgee, Okla. Must be a member of a federally recognized tribe with proof to participate. Must purchase INFR Tour card to compete.Info call Brad Fish at 405-474-7847or email bradfish42@yahoo.com. Also, INFR office 406-338-7684 or infr.org.

June 25-26

Tonkawa Tribe All Indian Co-Ed Softball Fort Oakland/Tonkawa, Okla. Entry fee $150. Deadline June 11. 1st place prize $1,000. ASA rules, 10 team limit. 15 player roster. Call G.E. Cornell at 580-628-2561 or e-mail gecornell@tonkawatribe.com



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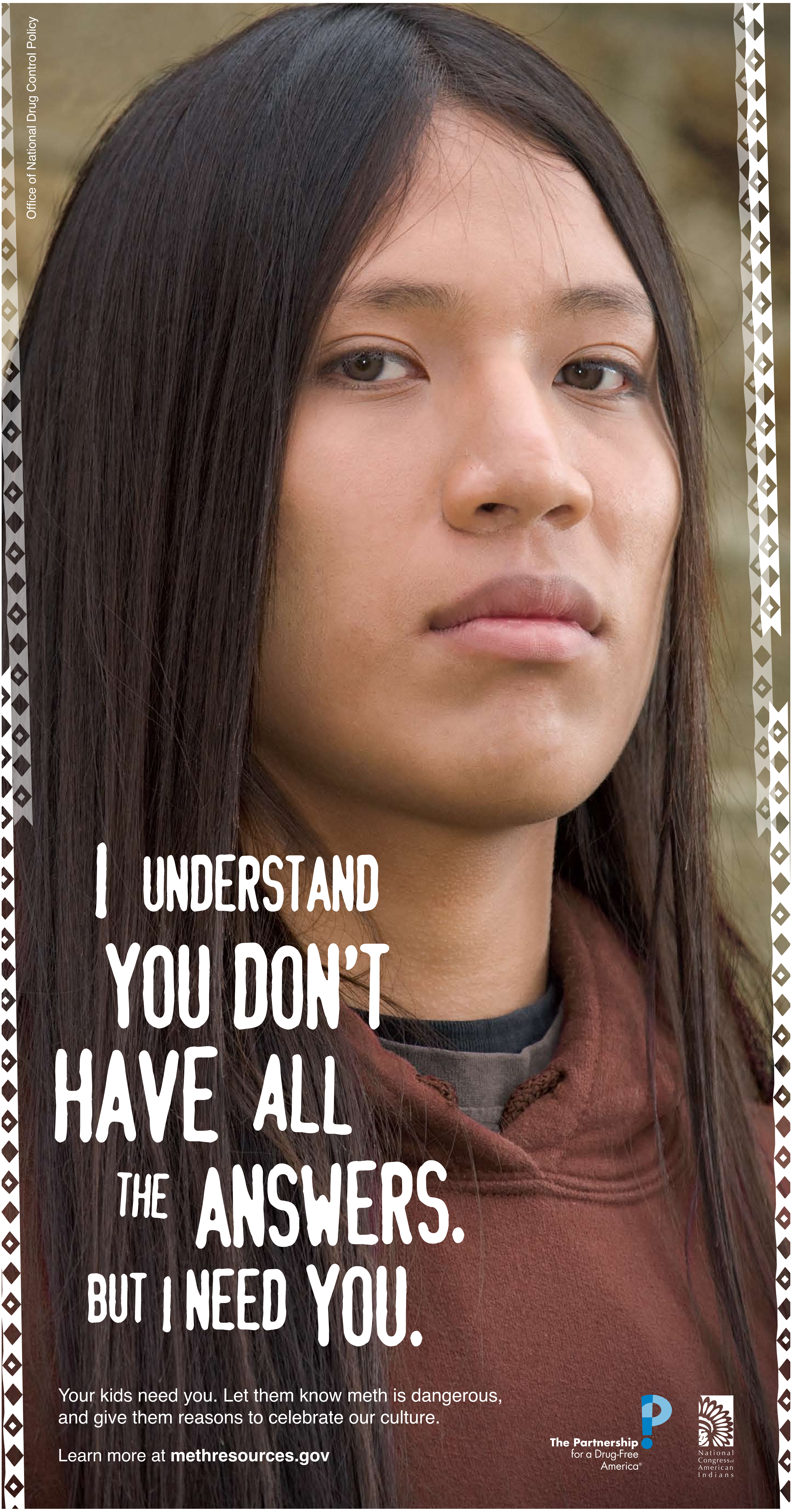
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- **Appeals court won't rehear Osage lawsuit**
- **NAGPRA conference held at historic Moundville**
- **Native women tell how to best get, use coupons**

TODAY'S INDEPENDENT INDIAN NEWS WWW.NATIVETIMES.COM

NATIVE AMERICAN TIMES

VOLUME 16 • ISSUE 23 • PUBLISHED WEEKLY • JUNE 4, 2010

Cobell sees end to 14-year government fight

By MATT VOLZ
Associated Press Writer

BROWNING, Montana (AP) – Elouise Cobell sat behind her cluttered desk here in the windblown heart of the Blackfeet Indian Reservation and peered at a visitor through dark glasses that couldn't quite hide the deep bruise that ran down her cheek to her jaw.

Her appearance made her a bit self-conscious, offering an unexpected glimpse of a woman who had built a reputation for fearlessness after 14 years standing toe-to-toe with the federal government in an attempt to recover billions of dollars of squandered Indian trust money.

Cobell, 64, fainted in Washington, D.C., during a trip in April to meet with congressional leaders. She hit the sidewalk hard and was rushed to the hospital to treat a fractured orbital bone. She hadn't slept the night before her collapse and spent that whole day rushing from meeting to meeting, she explained.

But with the end in sight to her long fight – a $3.4 billion settlement that could be approved by Congress this month – the bruises have not slowed her down. Neither has the buildup to the vote, which has meant countless meetings, phone calls and dusty road trips to remote parts of Indian country.

"I want us to win for once, you know? Indians are always losing," Cobell said. "This is the people's own money. This is not the government's money, this is their own money that we're fighting for."

See **COBELL**
Continued on Page 5

Gambling debate hampers tribe's recognition bid

By TOM BREEN

PEMBROKE, North Carolina (AP) – The Lumbee Indians of North Carolina, tired of being not quite a tribe in the eyes of the federal government, are watching their best-ever chance at recognition slip away because of a dispute over the role gambling should play in their future.

Failure would mean the largest Native American tribe east of the Mississippi would continue missing out on millions in funding for housing, education and health care.

"We've got the ball and we're running ... and suddenly we're being stopped," said Beth Jacobs, a Lumbee who has emerged as a leader among members who say recent decisions by tribal leaders are jeopardizing the recognition bid.

The dispute centers on a contract, ratified in March by the Lumbee Tribal Council, that makes Lewin International, a Nevada-based gambling industry consulting firm, the tribe's sole representative in the recognition effort.

The contract took many Lumbees by surprise, because their bill for recognition in Congress forbids the tribe from making money off gambling, and the contract makes gambling the most attractive option for Lewin.

The contract, a copy of which was obtained by The Associated Press, doesn't make gambling the sole focus of lobbying efforts. However, it specifies that Lewin will try to win passage of a bill "preferably without any language" blocking the Lumbee from getting into the gambling business.

If Congress passes a bill that allows the Lumbees to open a casino, Lewin would have dibs on developing the property. In that scenario, if the Lumbees opted not to open a casino, Lewin would walk away with a $35 million payout.

Other scenarios in the contract include giving Lewin a shot at developing tribal property for tourism if the current bill passes without gambling. But the region where most Lumbees live isn't near the resorts in the mountainous west or the eastern seacoast, and the prospects of leisure development there are dicier without an attraction like a casino.

"It makes us look like liars," Jacobs said. "We've said all along we don't want gaming, we want recognition."

Congress will not support a Lumbee recognition bill that includes gambling, said Washington, D.C.-based lawyer Arlinda Locklear, who had been the tribe's attorney and lobbyist for 20 years. Blocking newly recognized tribes from making money off gambling has become common over the last 20 years.

North Carolina's senators, Republican Richard Burr and Democrat Kay Hagan, say they remain committed to the bill. Privately, some of the tribe's legislative allies say the contract and the dispute over it make a full Senate vote hard to pull off. They say the bill may have to be tacked onto other legislation to give it a chance at passing this year.

Tribal leaders blame critics of the contract for making an internal tribal matter public – potentially giving opponents ammunition to shoot down recognition efforts.

In a letter circulated at the tribe's spring powwow this month, three members of the council

See **RECOGNITION** *Continued on Page 4*

Native actor sees success with 'Twilight' movies

By CHRISTINA GOOD VOICE
Native American Times Correspondent

NEW YORK – As a child, Chaske Spencer had dreams of becoming a photographer. He never imagined he'd find himself in front of the camera as a successful Native actor with a role in one of the most anticipated movies of summer 2010.

Chaske (pronounced Chess-kay) Spencer is a Sioux, Nez Perce, Cherokee and Creek actor who is originally from Tahlequah, Okla.. He'll reprise his role as Sam Uley, the lead wolf of the Quileute tribe's wolf pack, in the "Twilight Saga: Eclipse," June 30.

Spencer scored the role of Sam after an audition for the second movie in the series, "Twilight Saga: New Moon." According to the movie news site, Box Office Mojo, "New Moon" shattered the box-office record for biggest opening day gross by making an estimated $72.7 million the first day of its November 2009 release. Since then, Spencer's been inundated with interviews, photo shoots, auditions and projects.

Right now, he's getting ready to do a lot of

See **ACTOR** *Continued on Page 5*

Chaske Spencer / PHOTO BY LESLIE HASSLER

Organ donor saves 5 lives

Shawn Wero and his sister Sabrina / COURTESY PHOTO

By ALYSA LANDRY
The Daily Times

FARMINGTON, N.M. (AP) – Shawn Wero's parents wear lapel pins that read "Donate Life." The words are a tribute to their son, who died May 4 after suffering a brain hemorr-hage caused by a fall. Shawn, 32, was an organ donor.

Donating organs is forbidden among American Indians, who believe the human body should be buried in its complete form. But the decision was Shawn's, said his father, George Wero, of Bloomfield.

"I've got no remorse," George said. "If my body is reusable again after I die, I say go ahead."

George was the recipient of a kidney donation 10 years ago after he was diagnosed with kidney failure. His daughter, Sabrina, gave him a kidney, making a choice the entire family adopted.

"The reason we're all donors is because my husband was on dialysis for five years," said Shawn's mother, Priscilla Wero. "He had limited time and all three of his daughters decided they wanted to be donors. Only Sabrina was a match."

It took Sabrina a year, however, to muster the courage to act against tradition, Priscilla said. Her decision saved her father's life.

Shawn saved five lives when six of his organs were collected, said Maria Sanders, community services manager for New Mexico Donor Services. Shawn donated his heart, liver, lungs and kidneys, Sanders said.

"He essentially saved lives," she said of Shawn. "His death was sud-

See **DONOR**
Continued on Page 3

Woman says education for Indians is important

By KELLY SMITH
The Forum

FARGO, N.D. (AP) – The odds of graduating from high school were stacked against Melody Staebner.

Her abusive stepfather taunted her, telling her she was worthless. She fell into the "wrong crowd" and often skipped school.

"One day, I just got sick of it," she said of the day she moved out of her home. "I wanted to prove him wrong. I thought, 'I want to be somebody.' "

Now, at 33, she's a "somebody" to 500 Fargo and West Fargo American Indian students who stand in similar shoes, trying to prove society – and a statistic – wrong.

In Fargo and nationwide, American Indians on average are more likely to drop out of school than receive their high school diploma. With high rates of truancy and mobility, low graduation rates are status quo.

Staebner is working tirelessly to change that.

As the Fargo School District's Indian Education coordinator, she oversees a program that supports both Fargo and West Fargo's American Indian students.

"We're just an extra service to keep kids on track and encourage a positive outlook on school and education," she said.

Ten monthly clubs bring in American Indian speakers, traditional games and crafts. It not only promotes students' culture but may help keep them in school.

"I think it helps a person be a full person to know their roots,"

See **EDUCATION**
Continued on Page 5

In this May 13, 2010 photo, Melody Staebner poses in Fargo, N.D. Staebner is the Indian Education coordinator for Fargo Public Schools. / AP PHOTO

DOJ adds prosecutors to fight Indian Country crime

By FELICIA FONSECA

FLAGSTAFF, Ariz. (AP) – Marwin Smith has no good way of knowing whether criminals on a South Dakota reservation are repeat offenders, whether they might have a history of domestic abuse or other violence.

As the attorney general for the Oglala Sioux, he estimates the 44 tribal officers on the Pine Ridge Reservation make about 22,000 arrests each year, with gangs being a significant part of that number.

The tribe has neither enough prosecutors nor court staff to take on its huge backlog of cases, Smith said, and its antiquated paper records system often makes it difficult to keep track of individual criminal histories.

But significant help could be on the way.

The U.S. Department of Justice is dispatching 30 new prosecutors to jurisdictions that serve Indian Country. The new hires represent the department's first specific increase in Indian Country prosecutors in almost a decade, and they will target violent crime.

Smith is hopeful it will pay off.

"This is a big improvement, and if they follow through, it will be even better," he said. "A lot of times they say they're going to do things and they don't. This time it looks like they're really serious."

In announcing the $6 million initiative, U.S. Attorney General Eric Holder has said that violent crimes, particularly against women and children, continue to devastate tribal communities at rates much higher than the national average.

The new prosecutors, along with a law enforcement grant program and the promise of an even bigger effort in fiscal 2011, are seen as a part of a new government commitment to fulfilling trust responsibility to the tribes.

Pine Ridge will also benefit from a pilot program pairing prosecutors with a victims' advocate. The Navajo Nation in New Mexico and the Menominee Tribe in Wisconsin are also getting the new two-person teams.

South Dakota U.S. Attorney Brendan Johnson said his office wants to work more closely with tribal prosecutors, and has offered technical assistance to the Oglala Sioux to ease the overburdened court system.

"They have such a high volume of cases," he said. "Obviously at the tribal court level, if you're not addressing the simple assaults the concern is that, over time, those simple assaults become aggravated assaults."

Smith said that with gangs, officers often concentrate on minor crimes and aren't able to keep repeat and violent offenders off the street.

"We can't keep records on them, (so) we can't get the more serious crimes prosecuted," said Smith, estimating the tribe's police department is at least 25 years behind others in the country.

Arizona received the highest number of the 30 new prosecutors with five, followed by Montana with three, and New Mexico, Wyoming and South Dakota with two. Sixteen other districts (Alaska, Colorado, eastern Michigan, western Michigan, Minnesota, southern Mississippi, Nebraska, Nevada, northern New York, North Dakota, northern Oklahoma, western Oklahoma, Oregon, Utah, eastern Washington and western Washington) received one prosecutor each.

The Justice Department's 2011 budget request includes an additional $22 million for a grant program to be used to hire and train tribal police officers, and purchase equipment.

Johnson said it only makes sense that boosting the number of federal prosecutors and tribal law enforcement officials go hand in hand.

The DOJ put out a call in February for U.S. attorneys to present their case on how they would benefit from additional federal prosecutors to work Indian Country cases. By adding 5, Arizona now has 19 prosecutors dedicated to Indian Country crime, said Arizona U.S. Attorney Dennis Burke.

Burke's office reports a larger number of felony violent crime and drug prosecutions out of tribal communities than any other federal district, according to the DOJ, followed by South Dakota, New Mexico, Montana and North Dakota.

Arizona is home to more than 20 federally recognized tribes, whose reservations make up more than a third of the state. Federal prosecutors often travel long hours to interview witnesses and visit crime scenes.

Burke's plan for the five new federal prosecutors is to place at least one in Tucson to aid the Pascua Yaqui Tribe and the Tohono O'odham Nation, whose homeland straddles the U.S.-Mexico border and is used as a crossing point for illegal immigrants and drug smugglers.

Another prosecutor likely would be sent to the Flagstaff office to work with northern Arizona tribes, and another would focus exclusively on domestic violence cases, in which Burke said victims often are reluctant to testify.

"It's been very gratifying that the department has said, 'You're doing a good job and we're going to give you more resources to do more of it,'" he said.

San Carlos Apache prosecutor Orville Burshia praised the work already being done by Burke's office. He said federal prosecutors designated to work with the southeastern Arizona tribe maintain contact with his office and have visited the reservation to get an idea of how the tribal government works.

"I've had a very good working relationship with the U.S. Attorney's Office, and I think it's just going to get better," he said.

Osage chief: Tribe still has legal options

"If we concede or drop this case, we are admitting we have not had a reservation since 1906 – which is absolutely untrue and contrary to all legal precedent," Chief Gray said.

Chief Jim Gray

By MURRAY EVANS

OKLAHOMA CITY (AP) – A federal appeals court won't rehear a lawsuit brought by the Osage Nation in its attempt to exempt its members who live and work in Osage County from state income taxes.

In a three-sentence ruling issued May 25, the 10th U.S. Circuit Court of Appeals rejected the Pawhuska-based tribe's request for another hearing in the case, which began in 2001.

The tribe claims Congress never affirmatively disestablished its 1.5 million-acre reservation in northeast Oklahoma and that federal law exempts tribal members who live and work there from paying state income taxes. In March, a three-judge panel from the appeals court affirmed a lower-court ruling in the tribe's lawsuit against the Oklahoma Tax Commission.

In a release posted on the tribe's website, Osage Nation Chief Jim Gray said he was "shocked" and "disappointed" that the full appeals court would not hear the case but that the tribe would not concede.

He said the tribe has 90 days to appeal the latest decision to the U.S. Supreme Court and said all legal options are being considered.

"While I'm going to use my allotted time for consideration of an appeal, let there be no misunderstanding that the position of the Osage Nation is clear – we have a reservation," Gray said. "If we concede or drop this case, we are admitting we have not had a reservation since 1906 – which is absolutely untrue and contrary to all legal precedent."

Tax Commission spokeswoman Paula Ross said the agency was pleased with the results of the ruling "and we're confident that decision will stand should they seek review by the Supreme Court."

In his ruling in January 2009, U.S. District Court Judge James Payne concluded the reservation no longer exists. He said the state of Oklahoma had governed Osage County for more than 100 years and noted the tribe had "not sought to re-establish their claimed reservation or to challenge the state's taxation until recently."

Payne also said ruling in favor of the tribe "would have significant practical consequences not only for income taxation but potentially for civil, criminal and regulatory jurisdiction in Osage County."

Payne cited three federal laws – one from 1890 and two from 1906, one year before Oklahoma became a state – that he said reflected Congress' intent to "disestablish and terminate Osage County's reservation status" and subject the tribe, its members and its lands to Oklahoma law.

According to U.S. Census Bureau estimates, Osage County's population in 2009 was about 45,000. Roughly 5.4 percent of the county's residents identified themselves as being Osage.

Tribes ask ISU to not perform sunrise ceremony

POCATELLO, Idaho (AP) – The Shoshone-Bannock Tribes in eastern Idaho have asked Idaho State University to no longer allow non-tribal members to perform a Native American sunrise ceremony on the school's campus.

The Fort Hall Business Council made the request following a sunrise ceremony held on the campus on April 22, Earth Day, during which non-tribal members performed the ceremony using objects the tribes consider sacred.

University officials say the sunrise ceremony was handled by students who had trouble finding tribal members to perform the ceremony.

University spokeswoman Libby Howe says a university official is speaking with the tribes about the ceremony.

Locust named to 3rd term on OK Indian Affairs Commission

TAHLEQUAH, Okla. – The United Keetoowah Band of Cherokee Indians in Oklahoma's Assistant Chief Charles Locust has been selected to serve a third term on the Oklahoma Indian Affairs Commission. The OIAC is charged with the mission of serving as the liaison between Oklahoma's tribal population and governments and the Oklahoma state government. The commission carries out its duty with the guidance of four statutorily determined goals: the creation of state and federal legislation; the creation of an advisory committee; the development and implementation of research projects and reports and the development of cooperative programs between tribes and state, federal, local, private entities, health organizations, educational agencies, tourism, and economic development entities.

"When we consider the budget cutbacks for Native American programs, I will represent the grass roots people and their needs. These basic needs center around education, health care and jobs. These are the same needs for the small tribes as well as the large tribes," said Locust. "Organizations such as the OIAC and the NCAI help give the small tribes a voice that gets heard."

Locust has a broad range of experiences and qualifications that he brings with him to perform the duties of as a member of the Oklahoma Indian Affairs Commission. In addition to serving as Assistant Chief of the United Keetoowah Band of Cherokee Indians in Oklahoma for the past five years, Locust has served on the board of the National Congress of the American Indian.

Locust was sworn in before the Oklahoma State Senate on May 3. Oklahoma Senator Jim Wilson, District 3 sponsored the legislation.

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Effigy Mounds director relieved of duties

CEDAR RAPIDS, Iowa (AP) _ The National Park Service says the superintendent of Iowa's Effigy Mounds National Monument in northeast Iowa has been relieved of her duties.

The Park Service would not say if the move involving Phyllis Ewing is related to unauthorized construction projects that may have damaged the ancient cultural features the monument was established to protect.

Park Service spokeswoman Patty Rooney says it's a ``personnel matter."

Ewing took responsibility after a park service review determined that required studies had not been completed before construction started on a maintenance shed and an elevated boardwalk. The review also uncovered other irregularities dating to 1999.

The monument features over 200 mounds in the shape of bears and birds created by prehistoric American Indians over 1,000 years ago.

—

Information from: The Gazette, http://www.gazetteonline.com

Appeals court upholds Yellowbear's conviction

By BEN NEARY
Associated Press Writer

CHEYENNE, Wyo. (AP) – A federal appeals court has ruled against a Northern Arapaho man's claim that the state of Wyoming lacked authority to prosecute him for murder in his daughter's death.

A three-judge panel of the 10th Circuit Court of Appeals on Tuesday upheld the conviction of Andrew John Yellowbear Jr. He's serving a life sentence in state prison in the 2004 beating death of 22-month-old Marcela Hope Yellowbear.

The girl was pronounced dead at a Riverton hospital after her mother, Macalia Blackburn, took her there with a variety of injuries, including broken bones, severe burns and cuts and bruises to most of her body.

Blackburn was sentenced to 60 years in prison after pleading guilty in state court to being an accessory to second-degree murder.

Both the Wyoming Supreme Court and U.S. District Judge Clarence Brimmer of Cheyenne previously upheld Yellowbear's murder conviction. They rejected Yellowbear's argument that the area of Riverton where the girl was killed was legally still part of the Wind River Indian Reservation.

Tuesday's ruling by the appeals court, written by Circuit Judge Neil M. Gorsuch, states Yellowbear failed to show any reason to believe that the state supreme court's decision that the state had jurisdiction was incorrect or that the state court lacked authority to decide the question.

The Northern Arapaho Tribe had filed a "friend of the court" brief to support Yellowbear's jurisdictional argument.

The Northern Arapaho Tribe has a separate federal appeal pending in the Denver court concerning the legal status of lands around Riverton. The tribe is appealing a ruling from Brimmer last year in which he rejected its claim that the lands remain part of the Indian reservation for taxation purposes.

Both the tribe and Yellowbear have focused in their arguments on a 1905 act of Congress that opened reservation land around Riverton to settlement by non-tribal members. While the courts have ruled that the act extinguished the land's legal status as part of the Wind River Indian Reservation, the tribe and Yellowbear hold it did not.

The tribe issued a statement early this year emphasizing that it was not seeking to defend Yellowbear by entering his case to make the jurisdictional argument.

"The tribe must protect the reservation boundary, whether it arises as an issue in Yellowbear's case or some other context," Ronnie Oldman, a member of the Northern Arapaho Business Council, said in the statement.

Bruce Salzburg, Wyoming attorney general, said Wednesday his office is pleased the appeals court agreed with the state's position on the case.

Andrew Baldwin, lawyer for the tribe, declined comment.

Jim Drummond, a Norman, Okla., lawyer, represented Yellowbear in his federal appeal. Drummond said Wednesday he couldn't comment on the case until he talks to his client.

Yellowbear's options for continuing his legal fight would include petitioning the U.S. Supreme Court to review his case or filing an appeal in state court challenging the jurisdiction of the trial court.

NATIVE AMERICAN TIMES

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The Native American Times, formerly the Oklahoma Indian Times, is published weekly by Lisa Hicks Snell. Mailing address is PO Box 411 Tahlequah, OK 74465. All the contents within the Native American Times are copyrighted material. Any reproduction, redistribution without the written consent of the **NATIVE AMERICAN TIMES** is strictly prohibited.

Each week's issue is available for free download online at: www.nativetimes.com

Also online, the Native Times 2010 Powwow Guide: www.powwowguide.com

Subscription rates: $65.00 for fifty-two issues, $32.50 for twenty-six issues, or $16.25 for thirteen issues. (Rates are for postage and handling) Send check or money order to:

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DONOR

Continued from Page 1

den, but he was in good physical condition and we were able to collect most of his organs."

When a donor dies, the doctors of potential organ recipients convene at the donor's side, Sanders said.

New Mexico doctors only perform kidney transplants, so Shawn's kidneys went to two recipients in the state. His heart went to a patient in Utah, his liver went to California and his lungs were transplanted together in an Oklahoma patient, Sanders said.

Shawn decided long ago he wanted to help save lives, said his uncle, Charles Benally.

"He had already decided and we tried go with his wishes," Benally said of Shawn. "Even though it was taboo among Native Americans to even think about donating, I think it all went back to the decision his sister made to donate to his father."

Shawn's family remembers him as a source of joy, Priscilla said. He loved sports, including baseball, T-ball, wrestling and track, though he stopped running track because "running in circles was boring," Priscilla said.

Shawn grew up in Farmington and Bloomfield and graduated from Bloomfield High School in 1996. He lived in Rio Rancho at the time of his death. There, he worked for Arizona Title and coached countless youth in baseball and softball.

"I can't say enough about my son," Priscilla said. "Ever since he was a small child, he brought joy into our lives."

Shawn also left joy in peoples' lives when he died, George said.

"It's something we can learn from," George said. "Because of my daughter's kidney that I have, I wouldn't be living without it. ...Those that donate have a life they can give to another on this earth. In my experience, I think that the eyes of my son are seeing again through another person."

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Bringing Freedom of the Press to Indian Country.

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Stick Your Damn Hand in it
Interior Secretary Salazar unveils "Youth in Great Outdoors" initiative
Obama's budget for Indians would boost health care, but cut housing
Candidates for Governor address public forum at Black Hills Stock Show

NAGPRA conference held at historic Moundville

Submitted by LISA REED
Choctaw Nation

MOUNDVILLE, Ala. – All stood as the four flags were carried through the room and history was made as the colors of the United States, the Choctaw Nation of Oklahoma, the Mississippi Band of Choctaw and the Jena Band of Choctaw Indians were posted together for the first time.

The Native American Graves Protection and Repatriation Act Consultation Conference in Moundville, Ala., May 19-21, opened lines of communication between tribes, archaeologists, anthropologists and caretakers of historical landscapes with an interest in the Choctaw people and their history.

NAGPRA was passed in 1990 and established procedures for tribes to reclaim from museums and other federal institutions Native American human remains and grave goods that had been removed from the earth and stored. These procedures include protocols for tribal representatives to consult with archaeologists and other officials in order to repatriate the remains so that they may be brought back home and reburied. This conference, held at Moundville, a major ancestral southeastern village site, brought together the historic preservation staffs from the three federally recognized Choctaw Tribes, anthropologists, and museum staff members to discuss Choctaw origins, early history and the repatriation of Choctaw remains under NAGPRA.

Dr. Ian Thompson, CNO tribal archaeologist and writer of the grant awarded for the conference, welcomed everyone to "Chahta Tikba Aiisht Anumpoli," the Speaking of the Choctaw Ancestors conference.

"As every tribal origins account, every contemporary Native American community and the landscape of the continent itself irrefutably attest, the human past in North America is profoundly deep and storied," he said. "Although, in many circles, American history is often said to have begun with Columbus in 1492, in reality, at the time that he and his few shiploads of desperately lost Spaniards washed up on a Taino shore, perhaps as many as 100 million people (more than lived in Europe at the time) were occupying every part of the 'New World.' These pre-colonial indigenous communities comprised a highly diverse array of vibrant societies that through the millennia had produced numerous world-first advances and discoveries in agriculture, nutrition, medicine, ecology, political science, philosophy, architecture, technology and the arts. They created sacred places like Moundville and left markers of their presence on nearly every piece of land across the face of this continent, forging a chapter that is unique, but fully as human as any other within the human story.

"Through history, Moundville has undoubtedly been the site of many important meetings," Thompson said. "We are at the beginning of another important meeting created by the very history that many of us study."

Moundville covers 180 acres and there are least 20 mounds still on the site. The big mound (B) is 250 feet at its base and 70 feet high.

Dr. Vin Steponaitis, professor and director of Research Labs of Archaeology at the University of North Carolina, Chapel Hill, said there are a lot of people who are working on Moundville research and that Moundville was occupied by a group of cultures and was the center of the Mississippian world with its occupational peak in 1200 to 1300 AD.

"The mounds were built by people hauling baskets of soil," Steponaitis explained. A mental picture arose of hundreds, possibly thousands of people hauling dirt with the baskets on their backs or in their arms. It took a tremendous amount of effort, moving and filling the earth to create the many mounds of a once thriving hierarchical community. Some of the buildings on the mounds were elite residences and some were common buildings. The largest mounds and fanciest regalia were at the north end with the houses getting smaller on each side circling to the south. It is believed that the ponds in the area are a result of removing the dirt for the mounds.

There were a lot of people living in Moundville before 1300 AD, but afterward it ceased to be a place to live and became a place to bury the dead. From images of patterns, it is believed by some that the people thought of Moundville as the "path of souls." People who had moved out into the valley would return to bury family members.

The historical information and hypotheses provided by all of the speakers created a foundation on which to discuss repatriation.

"Repatriation means 'return to own country,'" said Dorothy Lippert (Oklahoma Choctaw), the Smithsonian's National Museum of Natural History's case officer for the Southeast and Alaska regions of the Repatriation Office.

"NAGPRA acknowledges that human remains do not belong in museums. They need to be returned to their own country."

Lippert looked out over the attentive faces and made a comment that raised the understanding of what repatriation means.

"Human remains are people … people who have relatives. They have friends.

"A formal signing [of custody of human remains to a descendant Tribe under NAGPRA] changes the moment," she said. "The person is no longer scientific property of the museum. The need is strong to go immediately to get their relative.

"I have seen tribal members, as soon as the papers are signed, they need to jump up right then and there and go get their relative," Lippert said. "I've seen another group race out of the museum; it was starting to rain, but it was as if they needed to get those people out into the environment again as quickly as possible. They needed to get them back into the world."

She once saw a woman scoop up an item, cradling it as if it were a child, and carry it out of the museum.

"It is such a sense of relief to know it was going back to its rightful home.

Of an estimated 18,000 catalog numbers [of Native American human remains at the Smithsonian], at least 3,000 have been repatriated, she said. Approximately 1,500 more have been offered for repatriation.

"It is possible to integrate science and honor," she said and wishes more would make it their life's work. "I would love to talk with kids who are interested in this serious and challenging line of work." Internships and community scholar grants are available, she said, and offered her e-mail to those who would like more information, LippertD@si.edu or the Web site, www.anthropology.si.edu/repatriation.

Editor's note: This article was edited for length. The full article, which includes a lot of interesting Choctaw history is online at www.nativetimes.com on the 'Culture' page.

Members of the Mississippi Band of Choctaw Indians, most of them elders, rode by bus for more than two hours to bring the conference participants a demonstration of Choctaw dancing. Eyes would travel from the expressive faces of the dancers, to the ribbons and designs of their colorful traditional clothing, to the movement of their feet, some clad in moccasins, others in sneakers or shoes, stomping to the steps of the Choctaw War Dance. Laughter filled the plateau overlooking the setting sun beyond the Black Warrior River when the dancers picked people from the audience to join in the Stealing Partners dance. PHOTO BY LISA REED

UKB hosts 'Day of Champions'

Submitted by MARILYN CRAIG

TAHLEQUAH, Okla. – The United Keetoowah Band of Cherokee Indians in Oklahoma will host a special camp on June 16, 2010. A Day of Champions Football Camp is led by Coach Ken Heupel and a special team of veteran coaches and players from various state colleges, university and professional NFL organizations.

Although the camp is labeled a football camp, it is open to athletes of all sports – both boys and girls – ages 8 to 14. The camp provides the kids coaching in athletics, mentoring on health, reading, fitness life choices and focuses on the four principles of leadership; discipline, respect, trust and hard work.

The cost of the camp is free, and the UKB will accept the first 150 boys and girls ages 8 -14. You may fax the form to Marilyn Craig at (918) 431-1873, or the form may be mailed to: Day of Champions Football Camp, United Keetoowah Band, PO Box 746, Tahlequah , OK 74465 .

The staff at the Day of Champions include:

Ken Heupel
- President of Day of Champions Inc.
-Head Football Coach Northern State University
Earle Mosley
-Former Running Back Coach Chicago Bears
-Former Running Back Coach for Lou Holtz at Notre Dame
- Former Running Back Coach University of Kansas
Josh Norman
-NFL player San Diego Chargers
Chuck Hepola
-Former Football coach at Louisiana Monroe University
- Former Offensive Coordinator University of East Central Oklahoma
Justin Iske
- Offensive Coordinator Northwest Oklahoma State University
-Former Offensive Coordinator Western Arizona
- Former Offensive Coordinator Southwest State University
Waleed Gaines
-Defensive Back Coach Northwestern Oklahoma State University
-Former Defensive Back at Northern State University
James Pryor
-Defensive Coordinator Eastern Arizona
- Former Head Coach University of Arizona Western
Tony Mitchell
-Defensive Line Coach Arizona Western
-Former Defensive Line Coach Germany Football League
Josh Brewer
-Defensive Back Coach Arizona Western
-Former Defensive Back Coach Arena Football League Colorado Ice
Lee Blankenship
-Former Quarterback East Central Oklahoma
- Former University of Oklahoma Quarterback
Jarrail Jackson
-Wide Receiver coach at Dartmouth
- Former Wide Receiver University of Oklahoma
Matt Brand
-Running Backs Coach Northwestern OK State University
-Strength Coach Northwestern OK State University
Bob Fello
- Former Defensive Line Coach Kansas State
Dustin Perry
-Assistant Strength Coach at Washington

RECOGNITION

Continued from Page 1

Ten years ago, the tribe had $2 million in assets and fewer than 10 full-time employees. Today, it's worth more than $50 million and has 80 permanent workers, most of them located in a giant, turtle-shaped complex in Pembroke that opened in December as the tribe's headquarters.

wrote, "Tribal division has been a successful method to defeat American Indians since the first Europeans came to our shores. We are Lumbee people. We settle our differences within the family."

Leaders insist the dustup over gambling is overblown and say the contract offers a range of scenarios and compensation options for Lewin, a firm they argue has leverage in the Senate the tribe didn't get with Locklear.

Calls to Larry Lewin, president of Lewin International, were not returned.

Federal status has eluded the Lumbee since the 1880s, when North Carolina recognized the tribe, whose members live mostly in Robeson, Hoke, Scotland and Cumberland countries.

After at least 12 congressional studies and countless bills over the last 120 years, the Lumbee have never been closer than they are now. The bill has passed the House of Representatives and a key Senate committee, and for the first time ever the president, the Bureau of Indian Affairs and both North Carolina senators all support recognition.

"We get a favorable vote on the Senate floor, and it's on the president's desk," Swett said.

In 1956, Congress stranded the Lumbee in their current legal limbo by recognizing them as Native Americans but denying them the full tribal status needed to receive benefits. The law also blocks the BIA from recognizing the Lumbee, which is why the tribe has to petition Congress.

The action was in line with assimilation-minded federal policy at the time. Since then, other tribes stuck in the same limbo have won full recognition. But the Lumbees' sheer size – with about 55,000 members – has made other tribes wary about losing federal resources to them.

Going unrecognized has not been all bad. The Lumbee avoided confinement to reservations and the patronizing treatment of the federal government that afflicted recognized tribes in the early 20th century.

Instead, Lumbees ran their own education system for nearly 100 years before desegregation opened the schools to non-Native Americans. The present-day University of North Carolina at Pembroke was previously the sole publicly funded four-year college for Native Americans. Lumbees founded a bank, utility cooperative and Southern Baptist association, all of which still flourish.

And over the last decade, the tribe has thrown itself into new building projects and services, aided by federal Housing and Urban Development funding. Ten years ago, the tribe had $2 million in assets and fewer than 10 full-time employees. Today, it's worth more than $50 million and has 80 permanent workers, most of them located in a giant, turtle-shaped complex in Pembroke that opened in December as the tribe's headquarters.

The success has been uneven, though. Robeson County, where most Lumbees live, is one of the state's poorest. A drive on the back roads around Pembroke, where nearly nine in 10 residents are Lumbee, reveals well-kept farms with contentedly grazing cows, but also dilapidated homes and junked cars.

Statistics show Lumbees are far likelier than non-Native Americans to suffer heart disease or be murdered. Half the tribe's teenage boys drop out of high school. And 40 percent of the tribe's members live in mobile homes.

The current bill would send at least $108 million a year in federal dollars to the tribe, mostly in health care funding, according to a Congressional Budget Office estimate.

The people worried about jeopardizing that money have organized the new Lumbee Sovereignty Coalition, and have been holding meetings in diners, churches and fire halls to galvanize opposition. They're particularly angry at language that lets Lewin International oversee the development of tribal property if the Lumbees win federal recognition.

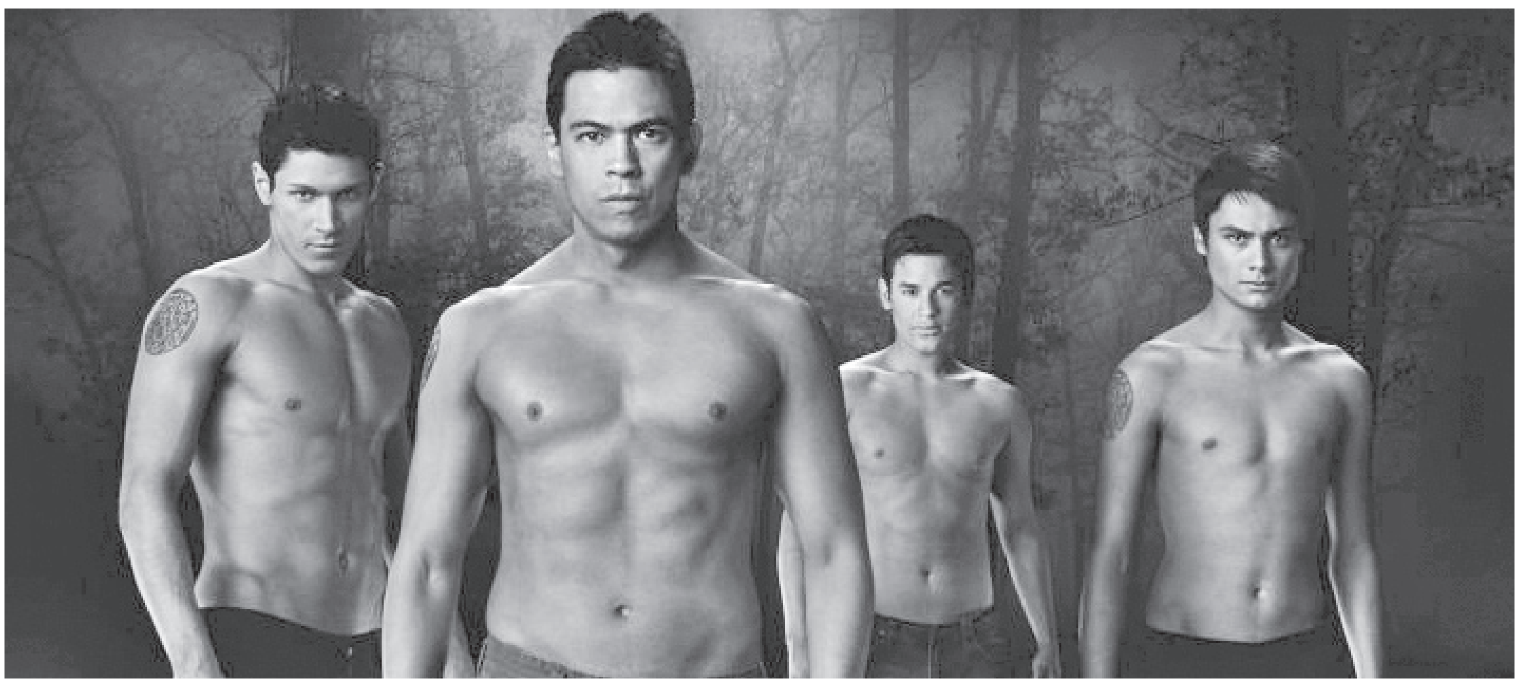
They pointedly explain that members of the council can be dumped from office by voters, although the coalition says it's not officially pushing a recall movement.

"We're letting people know what their rights are under the constitution," said Lawrence Locklear, a former council member. He is not directly related to the tribe's former lawyer.

The coalition has raised the specter of being forced to sell homes and community centers built by the tribe to pay the contract's penalties, a possibility tribal leaders say is unrealistic. Leaders also say that if Lewin fails to win recognition by January 2011, the tribe owes nothing.

Frustratingly for both sides, the dispute itself could work against the Lumbee in Congress, according to Renee Ann Cramer, a professor at Drake University and an expert on the federal recognition process.

"People will look at that sort of disagreement and say, Oh, there are factions, they're not united," she said. "Our image of tribes is still very 19th century. We have this idea that tribes have to be unanimous."



The "New Moon" wolf pack (from left): Alex Meraz, Chaske Spencer, Bronson Pelletier and Kiowa Gordon / PHOTO BY TIMOTHY WHITE

ACTOR

Continued from Page 1

press for "Eclipse," which Spencer said is way darker than the prior "Twilight" movies.

"Get ready to be blown away," he said.

The movie is the third of four movies based on the hit Twilight Saga books by Stephenie Meyer, which focus on ill-fated lead character Bella Swan, who's a teenage Washington high school student who finds herself in a love triangle with a 17-year-old vampire and a 16-year-old werewolf. Meyer's books are a continuous tale of love, loss and even horror told through the eyes of Bella, who is hunted by evil vampires and rescued and protected by the good vampires and her werewolf best friend.

Spencer's character, Sam, and the rest of the wolf pack will have to step up in "Eclipse" to fight side by side with the good vampires to protect the humans who live nearby from the bad vampires.

The Quileute characters in the book live on the La Push Indian Reservation in Washington and "New Moon" director Chris Weitz insisted on authenticity when casting the characters for the movie.

"They had to have papers that proved their heritage," Weitz said in a 2009 interview with USA Today.

Though many fans now see his face and automatically think of him as Quileute alpha wolf Sam Uley, that's OK with Spencer.

"It's great," he said. "Sam is a great character. It is great to do something beyond the leathers and feathers roles that are often available," he said.

Spencer, who's appeared in "Skins," "Dreamcatcher" and the TV miniseries "Into the West," said it's been very exciting to him to see such success in the entertainment industry.

"(It's) a dream come true," Spencer said. "It was nice to act in a movie as a Native American minus the stereotypes."

Through the whirlwind of fame, traveling, events and shooting for the next movie, Spencer recalls his most memorable moment up to this point.

"Probably when my manager called to tell me I got the role (of Sam Uley,)" Spencer said. "And I couldn't tell anyone!"

He now resides in Brooklyn, New York, and his work calendar is filling up faster than he can keep up with.

Spencer is currently finishing a film called "Shouting Secrets" which is scheduled for a 2011 release. He has a lead role along with other Native actors. Shooting will be wrapping soon, then Spencer has other projects lined up including "Winter in the Blood," and the fourth movie in the "Twilight" saga, "Breaking Dawn."

"I'm also launching my Native American water rights project on June 14 in L.A. called 'Shift the Power to the People,'" he said. "It's all very exciting."

His production company plans on shooting "The Block" later this year as well.

"The Block" is a feature-length documentary and feature film that Spencer teamed up with his manager Josselyne Herman and veteran producer Ted Kurdyla to feature Spencer's passion for making a difference with all people in the area of reducing poverty and creating sustainable communities. His production company, Urban Dream, is developing the project.

At the end of the day, Spencer said he's just a normal guy who loves apple pie and French fries and maintains Facebook and Twitter accounts to let fans keep up with him and vice versa.

"It is my lifeline to the fans for sure," he said.

Spencer said he appreciates all the "Twilight Saga" fans.

"Thank you to everyone who has been following the "Twilight Saga," he said. "You guys are the reason it is a success and we appreciate your loyalty."

But Spencer said he does have things that keep him grounded as a Native actor in the entertainment business – strong family bonds.

"I know where I came from, and I know who I am."

COBELL

Continued from Page 1

Cobell's class-action lawsuit represents at least 300,000 and maybe as many as 500,000 Indians who own property that the government holds in trust for them. The Department of Interior leases that land to others to farm or develop resources, and by agreement is supposed to pay the Indians the money generated by the land into Individual Indian Money trust accounts, or IIMs.

Cobell grew up hearing stories of the Interior Department's Bureau of Indian Affairs shortchanging these IIM account holders. She saw how non-Indians who leased the land were making money off the oil or timber or crops it produced while its Indian owners remained poor.

She became an accountant, and then the Blackfeet tribe's treasurer. Tribal elders asked Cobell to write letters to the government asking why they weren't getting their trust money. Those who got the occasional green government check never received an explanation or a statement of what was in their IIM accounts. Visits to the Bureau of Indian Affairs offices could be bewildering.

"The government would tell people when they came in, 'You can't really do that' – there were just all kinds of can'ts and can'ts and can'ts," she said.

In fact, there was no real accounting of how much money was in the trust pool of IIM accounts, she discovered. And as she dug deeper, she realized there was nobody standing up for the individuals landowners, not even the tribes.

"By the time I got more and more into this, I knew the abuse was horrible. So how can you walk away from it? How could you feel like a person and walk away from the corruption?"

Cobell filed her lawsuit in 1996. She thought it would take three years, tops, to convince the government to settle.

"But I was wrong. They dug in really hard on this one, the hardest I've ever seen them dig into anything. So I knew there was a lot of money (involved)," Cobell said.

The government does not admit wrongdoing in the settlement, but has called it "both honorable and responsible."

Cobell's lead attorney in the case is Dennis Gingold, a top banking attorney she met in a 1992 meeting called by the first Bush administration in an attempt to sort out the Indian trust money dispute. He thought then that the government was lucky it hadn't been sued.

Gingold joined Cobell in bringing suit, and promised he would stick with her, even if there was no money to pay him.

"Nobody in his right mind would want to do this," he told The Associated Press in a recent telephone interview. "I thought it was important for my kids to understand that there are things worth fighting for."

Some have questioned how much Gingold and his team of lawyers would receive in this settlement. Republican Sen. John Barrasso of Wyoming has proposed capping lawyer's fees at $50 million. Republican Rep. Doc Hastings of Washington state sent a letter to Gingold saying it was reasonable to limit those fees so the Indians would receive more.

Gingold and Cobell both say Congress doesn't have the authority to change the agreement, and that the proposed fee of just under $100 million would represent just 3 percent of the total settlement.

"He has really uncovered the entire behavior of the United States government when it comes to managing Indian Trust assets," Cobell said of Gingold.

Gingold can tick off a whopping list of numbers that highlights the 14-year fight: more than 3,600 court filings; 220 days of trial; 80 published court decisions; 10 interlocutory appeals.

The district court ruled in 1999 that the government had breached its trust duties, a ruling that held up on appeal in 2001. The fight went on over whether the government had to provide an accounting to the IIM holders – the district court ruled in 2008 that it did, which the appeals court reaffirmed last year.

The plaintiffs had originally asked for $47 billion, but under a proposed settlement signed in December, $1.4 billion would go to individual Indian account holders. Some $2 billion would be used by the government to buy up fractionated Indian lands from individual owners willing to sell, and then turn those lands over to tribes. Another $60 million would be used for a scholarship fund for young Indians.

The Interior Department largely has been silent on the case. But Deputy Secretary of the Interior David Hayes acknowledged in an April 8 status conference before Robertson that the government has not lived up to its duties.

"We believe it is a historic settlement, an opportunity to turn the page on a period of history where the trustee has not performed as the trustee needs to," Hayes told the judge.

Reaching the settlement has been a major milestone in the case, but selling it has been complicated. Cobell has had to travel across Indian country the past couple of months in an attempt to clear up rumors and misconceptions.

Some wanted to know why was the settlement for so much less than what they thought had been lost. Others wanted to know whether it was true that she would be getting rich.

Cobell says the amount is the best they could hope for and that she expects to be awarded just like any other plaintiff. But she also plans to recover the $300,000 she spent to help fund the lawsuit, using money she was awarded in 1997 through a MacArthur Foundation genius grant.

Additionally, her nonprofit, the Blackfeet Reservation Development Fund, must repay at least $11 million in grants and loans from various foundations the money that funded the lawsuit. The settlement allows her up to $15 million to repay those debts, a provision that sparked the rumors that she was getting a big payout.

The deadline for Congress to authorize the settlement and allocate the funds has been extended twice by the court. Cobell and Gingold are hopeful the settlement will be approved this time, but they say if the May 28 deadline passes without a vote, the deal could be terminated and years of additional litigation could ensue.

If that happens, Cobell said, her worst fears would be affirmed. Despite her 14-year fight, attitudes will not have changed.

Cobell said that she feels that she and the other Native Americans are still invisible to the rest of America.

"I get the feeling a lot that nobody really cares about Native Americans, that it's OK for them to live in poverty," she said. "They don't have a lot of money and they don't have a lot of votes, so who cares?"

EDUCATION

Continued from Page 1

Staebner said. "It gives them more self-identity."

The program also pairs 60 students with tutors who help with everything from homework to applying for college scholarships to planning their futures.

"If they don't feel that connection (at school), they won't stick around," she said.

In North Dakota, 55 percent of American Indian students graduated in 2009, according to state data. In Fargo, about 50 percent or fewer graduate.

In the class of 2007, 16 of Fargo's 29 American Indian students dropped out, and 13 graduated.

It's difficult, Staebner said, to pinpoint exactly why graduation rates are so much lower for American Indians than other groups.

For some students, it's the effects of mobility as families trek between reservations and the metro area or even just across Fargo to different schools.

For others, they've simply fallen too far behind.

For Shanae Cote, it was depression and an inability to concentrate at school that almost caused her to drop out of West Fargo High School last year.

Getting C's and D's, the 18-year-old had seen three sisters drop out of school.

"I was so close," she said. "Then I just realized there's no point in dropping out. Suddenly, this year, I realized I am smart and I can do it. I wanted a better life."

Working with a tutor from the Indian Education program not only helped the senior catch up in classes – she made the A honor roll – it motivated her to make it to graduation.

"It feels like someone is there for you," said Cote, who plans to study massage therapy after she graduates in May. "It's been a hard few years. Graduating – it's exciting."

This year, there are more students like Cote beating the odds.

Graduation rates among American Indian students in Fargo and West Fargo are up – a hopeful trend Staebner and her staff say is a reflection of the program's success.

"Our numbers may be small, but even without our program, the numbers would be smaller," she said of graduation rates.

A recent graduation picnic honored May's graduates. Five of eight Fargo American Indian seniors received diplomas while seven of 10 West Fargo students graduate.

Ricky McGrady will be one of them.

The senior credits his parents and friends for pushing him to do well in school. Being on West Fargo's baseball team has also held him accountable for keeping up his grades.

"If the parents don't care, chances are the kids don't care," said the 18-year-old, who plans to enter the U.S. Air Force next fall.

He said that especially when he lived in rural New Town, N.D., school wasn't valued among his American Indian peers.

"It wasn't cool to do homework," he said.

Reversing that mind-set, he said, and having parents push teens to succeed could help tackle American Indian dropout rates.

Cote added that schools need to better reach out to American Indian students to ensure they feel valued at school, especially because they aren't respected by all school staff, she said.

Both teens credit the Indian Education program for filling in some of the gaps.

In Staebner's seven years leading the program, it's grown slightly in resources and staff – three people, including her. However, now its future is in limbo.

A grant ending next year could end one of the positions, and if that happens, Staebner said she'll have to cut back on services, impacting the students she helps.

"We are spread pretty thin," she said. "Hopefully the district will get on board."

"We're trying to show them right now this is the impact our program has on individual successes," she added about the students they work with. "We may be their only hope."

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Native women learn, share value of coupons

MONEY SAVING QUEEN.com

Muscogee (Creek) Nation citizen Sarah Roe has written a book about effectively finding and using coupons. She runs the website moneysavingqueen.com

By CHRISTINA GOOD VOICE
Cherokee Phoenix

BROKEN ARROW, Okla. – Cherokee Nation citizen Lauren Jones always considered herself a frugal person but never really understood the value of coupons until she had her own home and family.

The Broken Arrow resident is now one of the millions of people who started clipping coupons because of the economy's downturn.

"There is a huge coupon craze taking over the people of America right now. (With) the combination of the economy, unemployment and rising cost of living expenses, more people are looking to save money anywhere they can," Jones said. "I started paying more attention to what I was buying versus what I had a coupon for and began matching them up so I would basically have a coupon for every item in the shopping cart."

In 2009, Americans increased coupon usage by 27 percent compared to 2008, according to the coupon-processing company Inmar. Overall, about 3.3 billion coupons were used last year.

Jones said coupons got a bad rap in the past because many people thought only cheap or poor people used them.

"I know people who make well over six figures who use coupons. Because why spend the extra money, even if you have it, when you don't have to?" she said.

She began using coupons after giving birth to her son in 2008 and realizing how expensive raising a family can be. She said she's saved thousands of dollars since on groceries, clothing, entertainment, restaurants, oil changes, home repairs and other items.

Jones even started a coupon club at her job where she and co-workers meet once a week to discuss sales and swap coupons.

"The Coupon Swap Box is also something I started so other co-workers could deposit the coupons they weren't going to use and exchange them for coupons they could use," she said. "It's been a great success at work, and now we have several people who instead of just throwing their coupons away, drop their Sunday paper coupons in the box for us clippers to enjoy."

Jones also utilizes coupon websites, her favorite being www.moneysavingqueen.com because it does the price- and coupon-matching for shoppers.

The site was started by Tulsa resident Sarah Roe, who is known as the Money Saving Queen.

Roe, a Muscogee (Creek) Nation citizen, has always used coupons, as her father was an avid coupon clipper. She has created a full-time business on how to save money and even wrote a book about effectively finding and using coupons.

Five years ago, Roe said she and her husband couldn't afford to buy groceries after spending nearly $800 a month on special foods for their son, who has life-threatening food allergies.

"(With) the medical bills, we couldn't afford to buy our own groceries anymore so we had stopped for about three weeks and had eaten through everything in the house," she said. "Then, I started Googling coupons online."

After extensive research, Roe discovered a book about coupon usage, bought it, learned its methods and hit the grocery store. During her first shopping trip she bought $150 worth of groceries for $19 thanks to coupons.

Roe said after learning how to use coupons and at what stores to shop at, she doesn't see herself ever being able to pay full price for an item.

"After learning that, it's a part of my life," she said. "I don't feel like I could ever not use them. No matter how much money I have, I can't stand buying things at full price."

Roe, who saves about $400 a month on groceries, teaches workshops and sells her book to share her method for getting the most savings out of coupons.

"We teach a strategy. My workshops are about three hours long. I have a whole book that teaches you where to use your coupons, how to find coupons for products you actually use."

She said her coupon methods recently helped her family again in a time of need.

"My own husband was laid off in February, and we were able to survive that because I have this amazing method to save money," Roe said. "It was scary, but it didn't really shake us because we really know how to save money and can make it just fine."

Tips for effective coupon usage:

- Call local stores and learn their policies regarding coupons. Find out if stores double coupons or if they accept manufacturers coupons printed from websites.

- Don't stick to specific brands. However, 99 percent of the products purchased with coupons are going to be brand products.

- Typically, the high-priced, high-end stores are the ones that have the best savings policy, including Walgreens and CVS.

- Shop at stores that have their own "in-store" coupons that can be combined with manufacturers coupons. This is called "stacking" and is the only time you can use two coupons on one item. Stores that commonly do this are Target and Walgreens.

- Combine coupons with an actual sale. So rather than clipping a coupon on Sunday, and just hitting the store on Monday, wait until the product goes on a rock-bottom price then use the coupon.

- Stockpile. When you get the price down on an item (canned vegetables for example) stock up within reason. The average sale cycle is every eight to 12 weeks.

- Use www.moneysavingqueen.com for matchups, daily deals, user forums, posting deals and posting questions that Roe and website helpers answer.

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EMPLOYMENT

Adjunct Faculty

The Pawnee Nation College, a tribal college located on the Pawnee Nation Reserve near Pawnee, Oklahoma, is seeking adjunct faculty members to teach a variety general education and American Indian Studies courses, including: computer concepts, English comp, history, math, science, and other humanities. In addition, the College seeks well-qualified instructors to teach American Indian Studies courses in such areas as tribal leadership and management, cultural studies, artistic studies, and American Indian languages. All interested applicants should send a letter of interest—addressing qualifications, teaching experience, level of education, and so on—as well as a current resume or c.v. and copies of all transcripts to: Dr. Todd Fuller, President, Pawnee Nation College, 861 Little Dee Drive, Pawnee, OK 74058; applications can also be sent by email to: tfuller@pawneenationcollege.org. For more information on the College, please visit our website at www.pawneenationcollege.org.

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Kickapoo Tribe of Oklahoma
McLoud, Oklahoma
Vacancy Announcement

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Closing Date: June 1, 2020

Annual Salary:
$85,000.00 - $105,000.00 – Depending on Qualifications and Experience

Requirements:
5-yrs experience operating a Ambulatory Health Care facility; Masters Degree in Public Health Administration or Business

Submit Resume to:
Kickapoo Tribe of Oklahoma
ATTN: Business Committee
P.O. Box 70
McLoud, OK 74851

Request for Qualifications

The Pawnee Nation of Oklahoma is advertising for Architectural/Engineering Services for the renovation of one building located at 808 Morris Road and the expansion of the Family Development Center which is located at 804 Morris Road for additional space for the Early Childhood Development Program which is located east of Pawnee, Oklahoma.
The complete Request for Qualifications including the criteria that will be used to select the most qualified firm is available upon written request.

Qualifications documents must be received no later than 4:30 pm on Monday, June 14, 2010.

Point of Contact for Information: Muriel Robedeaux, ICDBG Coordinator

Contact: George Howell, President, Pawnee Nation of Oklahoma, (918) 762-3621, Fax: (918) 762-6446. Attn: ICDBG Early Childhood Development Center Project.

Kickapoo Tribe of Oklahoma
McLoud, Oklahoma
Vacancy Announcement

Internal Medicine

Open Date: Open Until Filled

Annual Salary:
$135,000.00 - $185,000.00 - Depending on Qualifications and Experience

Requirements:
Doctor of Medicine (MD) or Doctor of Medicine of Osteopathy (DO) from a school in the United States or Canada. Must have completed residency training program in Family Practice and successfully and have passed the Family Practice Board Certification requirements. Candidates must posses and maintain a current, valid, active, unrestricted licensure. New graduates must also possess this licensure as indicated with no grace period allowed.

Submit Resume to:
Kickapoo Tribe of Oklahoma
ATTN: Human Resources
P.O. Box 1360
McLoud, OK 74851

**Oklahoma City
Outreach Director**

Opening Date: May 21, 2010
Closing Date: June 4, 2010
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and the
Comanche Nation
Human Resources Dept.
584 NW Bingo Rd. Lawton, OK
580-492-3269
1-877-492-4988

Employment Opportunity

The Oklahoma Aeronautics Commission has an unclassified position open in the Airports Division for a Planning Assistant. Annual Salary Range: $30,000 to $34,000 based on education and experience.

Opening Date: Tuesday, June 1, 2010 Closing Date of: 5:00 pm, Tuesday, June 22, 2010.

The Oklahoma Aeronautics Commission's mission is to promote aviation, which includes fostering the growth and safety of the state's public owned public use airports. The Commission's Airports Division consists of four employees that are responsible for planning, programming, and implementation of airport improvement projects that are funded with federal and state funds. Duties and Responsibilities: The following are the primary tasks that the selected candidate will perform: (1) Working directly with airport sponsors, FAA, and the Commission staff the selected person will solicit, collect, update, and distribute airport planning and programming information. (2) Conduct 5010-1 Master Record updates and Safety and Standards inspection for all public use airports in Oklahoma. (3) Conduct FAR Part 77 airspace studies in accordance with the Commission's policies. (4) Assist the staff engineer in conducting on site airport pavement condition evaluations, input collected data into a data base, and in the development and distribution of the evaluation report. (5) Conduct a review of the functional classification, based aircraft, and IFR traffic for all airports in the Oklahoma airport system. (6) Coordinate the Self-Certification program. (7) Coordinate the production of the Aeronautical Charts and Airport Directory for Oklahoma. (8) Any other task the Director of Aeronautics requests. Computer and Communication Skills: Proficient computer, written and verbal communication skills. Minimum Qualifications: Bachelor's degree in aviation management and have a private pilot's license. Benefits: Paid vacation and sick leave, paid holidays and health, dental and life insurance.

The Commission is an Equal Opportunity Employer. If you feel you meet these general qualifications, contact the Oklahoma Aeronautics Commission by sending your resume and a brief letter stating why you feel you are qualified for this position. Please submit three professional references with telephone numbers to be reached during office hours with your resume. Send to:

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EVENTS

**Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.*

1st and 3rd Thursdays

The Native Nations Youth Council (NNYC) meeting from 6:30pm-8:30pm @ the Youth Services of Tulsa Activity Center on 311 S. Madison (on 3rd just west of Peoria). Info Call: Jiles Pourier (918) 382-2200

Through-August 31

"It's All About Me: A Numunuu Children's Exhibit featuring art and photography by Comanche Children. At the Comanche National Museum and Cultural Center, 701 NW Ferris Avenue, Lawton, OK. Opening Reception March 18, 1:06 pm to 3:06 pm. Free admission. For more info: www.comanchemuseum.com.

June 4-5

Miami Nation Tribal Powwow at Ottawa Powwow Grounds, Miami, Okla. 918-542-1445

June 5

Men's 5 on 5 Basketball Tournament at Sequoyah H.S. old gym. Entry $100 - $50 deposit due June 2nd. Deposit can be mailed to: ATTN: Cristine Hooper-Ben
23079 S. 495 Road, Tahlequah, OK 74464
918-316-3614 (call/text)
christine-hooper@cherokee.org
SHIRTS FOR 1ST AND 2ND PLACE

June 11

126th Chilocco Indian School reunion at the Embassy Suites, 1815 S. Meridian in Oklahoma City. The Golden Class of 1960 will celebrate its 50th anniversary and be recognized during the banquet. Chiloccoans and Class of 1960 may contact Betty Brown Jones at 405 392-5536, or Jim Baker at 405 377-6826.

June 11

Eufaula Indian Health Center's Men's Health Summit, 9 a.m. - 2 p.m. at the Eufaula Indian Community Center. Free - must register to attend by May 21. Health screenings, information, lunch and more. Call 918-689-2547, Ext. 248.

June 12

Gospel Music Fest under United Keetoowah Band Pavilion from 11a.m. - Sundown. All musicians & gospel groups welcome. E-mail visionary4christ@yahoo.com or call Norma Carey 918-506-4081

June 12

Tinker Inter-Tribal Council Powwow
Joe Barnes Regional Park
Midwest City, Okla. 405-733-3587

June 18

Red Earth Parade Downtown Oklahoma City 405-427-5228 www.redearth.org

June 18-20

The Muscogee (Creek) Nation Festival Slow Pitch Softball Tournament at Claude Cox Omniplex, Okmulgee, OK
For more information call 918.732.7992 or visit www.muscogeenation-nsn.gov

June 18-20

Red Earth Festival at Cox Convention Center, Downtown Oklahoma City
405-427-5228 or www.redearth.org

June 19

Swap Market (Flea market) 8a.m. to 3p.m.
@ Indian Fellowship Baptist church
6130 So. 58th W. Ave, Oakhurst, Okla.
To reserve a Booth Space contact
Mary Kelly @ 918-636-8394

June 19

Oklahoma Indian All-State Basketball game at Oklahoma Wesleyan University in Bartlesville, OK. Girls game at 6:00 pm followed by the boys game. Info: Dr. Joe or Dr. Carol Conner (918)-642-3162

June 23

Registration deadline for Muscogee (Creek) Nation Festival Golf Tournament
@ Fountainhead Golf Course
6/25/10-4 Man Scramble
6/26/10-2 Man Scramble
For a complete listing of events and times, visit the Festival Events section of www.muscogeenation-nsn.gov

June 24-27

The Muscogee (Creek) Nation Festival at Claude Cox Omniplex, Okmulgee, OK. For more information call 918.732.7992 or visit www.muscogeenation-nsn.gov

June 25

Peoria Powwow at 60610 E. 90 Rd.
Miami, Okla. 918-540-2535

June 25

Iowa Tribe of Oklahoma and Perkins Family Clinic Annual Health Fair 10:00am to 1:00pm in the Chena Building at the Iowa Tribal Pow Wow Grounds located 4 miles South of Perkins on Highway 177 and ½ Mile West. Testing for Blood Pressure, Blood Sugar, Lead Testing, Cholesterol Levels, Lung Capacity and General Wellness will be available for participants at no cost. Free Lunch will be served at noon and Door Prizes will be given away. There will also be inflatable rides for the children. For additional information please call Amanda at (405) 547-2473

June 25-26

Region 8 Arrington McSpadden All Indian Rodeo, Okmulgee, Okla. Must be a member of a federally recognized tribe with proof to participate. Must purchase INFR Tour card to compete.Info: Brad Fish at 405-474-7847or bradfish42@yahoo.com. INFR office 406-338-7684 or infr.org.

June 25-26

Tonkawa Tribe All Indian Co-Ed Softball Fort Oakland/Tonkawa, Okla. Entry fee $150. Deadline June 11. 1st place prize $1,000. ASA rules, 10 team limit. 15 player roster. Call G.E. Cornell at 580-628-2561 or e-mail gecornell@tonkawa-tribe.com

June 25-27

Tonkawa Tribal Powwow at Fort Oakland
Tonkawa, Okla. 580-628-2561

June 25-27

Iowa Tribal Powwow at Iowa Powwow Grounds, Perkins, OK
Info call Ashlee Jacobsen 405-547-2948

June 26

Muscogee (Creek) Nation Festival Parade, 10 a.m., Okmulgee, Okla. Visit the Festival Events section of www.muscogeenation-nsn.gov, or call 918.732.7992 or 800.482.1979 for more information.

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Contact MCN Transit Services 918.732.7909

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A FREE PUBLICATION

Inside this issue:

- Work may have to stop on cultural center
- Smith named 'Woman of the Year'
- Tonkawa powwow welcomes Nez Perce

TODAY'S INDEPENDENT INDIAN NEWS WWW.NATIVETIMES.COM

NATIVE AMERICAN TIMES

VOLUME 16 • ISSUE 24 • PUBLISHED WEEKLY • JUNE 11, 2010

Sacred whistle headed back home to tribe

By JOHN MILLER

BOISE, Idaho (AP) – It was one of those fortuitous little moments that happen every now and again in archaeological collections: Somebody opens a dusty old box, not knowing what's inside.

What University of Idaho anthropologist Leah Evans-Janke and staff at the school's Alfred W. Bowers Laboratory of Anthropology found – a sacred bone whistle, among other items possibly dating to the 1700s – are now on the verge of being returned to the Nez Perce tribe after spending decades in a forgotten, anonymous crate in a warehouse.

While Evans-Janke, the lab's collections manager in Moscow, Idaho, says the discovery isn't earthshaking, "the greatest feeling in the world is meeting with the tribe, and handing the items back over to them, and knowing things are coming back to where they should be – kind of tipping the balance in the universe to where things should be."

The 20-year-old federal Native American Graves Protection and Repatriation Act requires human remains, funerary and sacred objects, and objects of cultural patrimony be returned to lineal descendants and culturally affiliated American Indian tribes.

That can take years; collections are so vast, even their curators sometimes don't know what they have.

In 2006, the remains of about 150 American Indians including Nez Perce members, as well as their possessions, were returned by the University of Idaho and Washington State University in nearby Pullman and reburied at a secret location, to thwart modern-day grave robbers.

In this latest find, Evans-Janke said lab workers were about 60 percent finished with cataloguing collections from Idaho's 10 northern counties in 2009 when they came across the bone whistle, along with a square wood stick, a brass or copper button, a tusk-like shell and a rounded cork.

"Every now and again, you still find one of those boxes that hasn't been paid much attention to," she said. "We get surprised, just like anybody else."

Records show the objects were dug up 47 years ago on property owned by a sheep rancher named Harry Hagen. It was in the midst of road construction, but the site had been ransacked, according to an Idaho State Archaeological Society account.

"Although the site did not yield human remains at the time of the excavation, it was noted that the site had been 'almost completely potted by amateurs,'" the National Park Service wrote in a Federal Register notice published Tuesday.

The federal agency now manages the site where the objects were found. It's near where Nez Perce members, led by Chief Joseph, fought U.S. Cavalry forces in 1877 during in the Battle of White Bird Canyon on their unsuccessful flight toward Canada.

UI officials, in consultation with the Nez Perce, have determined the whistle – likely used during ceremonies, then buried with its owner – and other objects can be "reasonably traced" to the tribe's ancestors who lived and traveled near the Snake, Clearwater and Salmon rivers in Idaho, Washington and Oregon for thousands of years.

The National Park Service has given notice of the find to the region's other tribes. If nobody steps forward before July 1 to make a claim, the objects are due to be repatriated to the Nez Perce.

Nakia Williamson, the Nez Perce ethnographer, said sacred or funerary objects are usually re-interred near the places where they were found, out of respect for the intentions of those people who originally buried them.

Such ceremonies, conducted under the guidance of tribal elders, also seek to make sure the items remain safe from people who might be tempted to disturb them again.

"As low a profile as can be is usually our best bet," Williamson said Wednesday. "That is always a concern, people who either intentionally or unintentionally disturb sacred sites."

Tribal gaming fees continue growth

By MICHAEL MCNUTT
The Oklahoman

OKLAHOMA CITY (AP) – Five years after the state signed its first tribal gaming compact, money from Oklahoma's 30 gaming tribes is on target this fiscal year to raise nearly twice the amount expected, Oklahoma Treasurer Scott Meacham said Wednesday.

Tribal gaming fees have contributed $107.5 million to the state coffers so far this fiscal year, Meacham said. It's expected tribal gaming fees will bring in about $120 million by the end of this fiscal year, June 30, he said.

It was estimated when the state signed the first gaming agreement in January 2005 that the fee would bring in about $70 million a year, said William R. Norman Jr., an attorney who worked on behalf of the Absentee Shawnee Tribe, the first tribe to sign the gaming compact.

Tribes last fiscal year paid about $105 million to the state and $81 million the year before that, records show. The gaming fee brought in $46 million in the 2007 fiscal year.

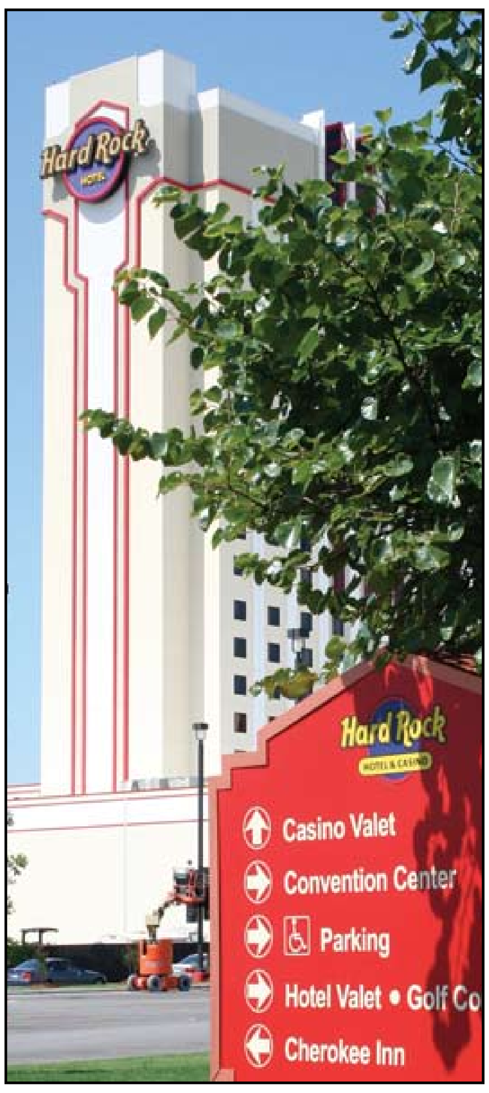
Clay Pope, a former member of the state House of Representatives who supported tribal gaming, said the quick growth of American Indian casinos since then makes it likely tribal gaming fees could bring in as much as $300 million a year to the state.

"It's the growth of the existing casinos," Pope said. "New machines ... additional traffic coming in – talk about The Temptations, Smokey Robinson, the model of going just from having a casino to having one of the entertainment venues."

Pope said tribal gaming fees to the state will continue to grow especially if neighboring states "are foolish enough" not to work with tribes to develop gaming compacts. It's believed a large number of out-of-state visitors come to Oklahoma's casinos, especially along the Texas, Arkansas, Kansas and Missouri borders.

Pope and Cal Hobson, who in 2004 was president pro tempore of the state Senate, said they had no idea tribal gaming would be this successful based on the opposition the issue faced in the Legislature. Legislators struggled for more than a year on the issue and finally revised a measure that sent it to a vote of the people in Novem-

See **GAMING** *Continued on Page 2*



Cherokee Nation's Hard Rock Hotel and Casino Resort property in Catoosa /NATIVE TIMES FILE PHOTO

C&A governor suspends lieutenant

By DANA ATTOCKNIE
Native American Times

CONCHO, Okla. – Cheyenne and Arapaho Tribal Gov. Janice Boswell suspended the tribe's Lt. Gov. Leslie Harjo with pay the week of May 24-28. The suspension memo was delivered to Harjo via the tribe's global e-mail system, which reaches all employees within the tribes' service areas.

"Your actions on Friday May 21, 2010 leave me no choice but to suspend you with pay beginning Monday May 24 through Friday May 28," Boswell wrote in the e-mail. "If you are unable to deal with the stress inherent in public office, you may want to consult a mental health professional ... Therefore, any further outbursts, threatening confrontations or insubordination will result in an indefinite suspension without pay."

Harjo said she was suspended for speaking up about being taken out of the administration's chain of command. Harjo said along with her and Boswell's campaign promise of transparency, the governor promised to make sure the lieutenant governor knew everything she did.

Harjo said she has been omitted from communication and decisions made on behalf of the executive branch and that a May 20 memo excludes her from the chain of command.

"I don't know if we can resolve anything if we can't communicate," Harjo said.

The May 20 memo was sent from Debra Woolworth, the Tribal Enrollment Department's executive director, stating that "any other requests for information from enrollment should follow the chain of command, per memo of April 16, 2010 from chief of staff Ida Hoffman, which states: 'The chain of command is as follows: governor, chief of staff, executive directors, program directors, staff … deviation from protocol will result in disciplinary action.'"

Harjo said she believes part of her suspension stems from writing up Hoffman for disciplinary action more than once and questioned why no action had been taken.

Harjo has also filed documents in tribal court against Boswell and Hoffman questioning Hoffman's employment. According to a 1996 tribal resolution, Hoffman is barred from being employed with the tribes due to allegedly attempting to "deliver fabricated minutes … to the superintendent of the Bureau of Indian Affairs (BIA)."

Harjo's court document states no appeals have been made with the tribes' court or the BIA regarding the 1996 resolution and the tribes' Third Legislature deemed the 1996 resolution to have been properly passed.

She said she has also questioned the employment of five other administration employees. Harjo said those employees have criminal histories with the tribes, including some who were convicted of embezzlement.

"I know what it feels like to work with retaliation … I don't want to work with people who steal … I don't want to be in that category," Harjo said. "We don't need to lie to the people. As lieutenant governor I want to be in compliance with

See **LIEUTENANT** *Continued on Page 4*

Actress Q'orianka Kilcher arrested at White House

WASHINGTON (AP) – U.S. Park Police on June 2 identified the woman arrested for tying herself to a White House fence as actress Q'orianka Kilcher.

Authorities said the 20-year-old Kilcher chained herself to the fence June 1 and her 41-year-old mother, Saskia, poured a shiny black substance over her, according to charging documents. They said the substance was not toxic or flammable.

U.S. Secret Service spokesman Max Milien said the Kilchers told authorities they were protesting against Peru's government and president, Alan Garcia, for selling land to oil companies. Garcia was meeting with President Barack Obama at the White House. Q'orianka Kilcher's father is a Peruvian Indian.

Park Police spokesman Sgt. David Schlosser identified the two, who were scheduled to be arraigned Wednesday in D.C. Superior Court. Q'orianka Kilcher, who played Pocahontas in the 2005 film, "The New World," faces an unlawful entry charge. Her mother is charged with destroying property.

Kilcher's agent Carlyne Grager confirmed the mother-daughter arrests and said the actress is a strong supporter of indigenous populations around the world.

"Q'orianka and Saskia Kilcher have been actively involved politically for quite some time protesting against the oil excavation practices along the Amazon river," Grager said in an e-mail. "She has traveled the globe trying to educate citizens to the harm she feels is being done to tribal populations."

Q'orianka Kilcher, of Santa Monica, Calif., is an actress of Peruvian indigenous ancestry who has used her celebrity to draw attention to human rights and environmental injustices in tribal communities. FILE PHOTO

The view from the east of the construction progress of the American Indian Cultural Center and Museum in Oklahoma City.
AICCM PHOTO BY KIMBERLY RODRIGUEZ

Bond doesn't get vote, Indian Cultural Center work may halt

OKLAHOMA CITY (AP) – A state lawmaker says failure to pass a bond package for the American Indian Cultural Center and Museum in Oklahoma City could halt work on the project.

Sen. Harry Coates of Seminole said June 1 a $43 million dollar bond package that would have attracted another $45 million in private donations didn't get a vote on May 28 – the final day of the 2010 Legislature.

Coates says there is enough money to keep working for a few more months but that construction will eventually be forced to stop.

The $170 million complex will cover 250 acres and include 125,000 square feet of building space. It is scheduled for completion in 2014.

Over 20 years it is projected to generate $3.8 billion in economic benefits.

Students organizing Haskell's first sorority

LAWRENCE, Kan. (AP) – A pair of students at Haskell Indian Nations University are trying to start up the school's first sorority.

Corey LeRoy and Ariane Franklin told the Lawrence Journal-World that membership in Alpha Pi Omega, the nation's oldest American Indian sorority, would give female students a chance to connect with each other.

The two organizers and three other members who were initiated last month are working on an organizational constitution. They will receive provisional status once the document is approved, and the Haskell chapter could get full status by summer 2011.

LeRoy says she hopes the sorority will give female students an alternative to drinking and partying around Lawrence.

Alpha Pi Omega was started in 1994 and has nearly 400 members representing more than 70 tribes.

GAMING

Continued from Page 1

> **"Five years ago, if you had said in a corn field south of Norman, Oklahoma, you could see over a number of months B.B. King, Diana Ross, Tony Bennett, Earth Wind & Fire – people would have locked you up in a mental hospital," Hobson said. "There's a hell of a lot more to this entity than just the machines and the card games. It's driving the economy of this state in a very positive way."**

ber 2004. Nearly 60 percent of the voters approved it.

"It's one of the best moves that we made," Pope said. "The way that those numbers have continued to grow and economic activity continued to grow pans that out."

Meacham, Pope, Hobson, Norman and fellow attorney Kirke Kickingbird talked about the status of the tribal compacts as part of the annual Sovereignty Symposium.

About 600 are attending the event, which concludes Thursday at the Skirvin Hilton Hotel in downtown Oklahoma City.

Meacham said most of the tribal gaming fee goes to public schools; $250,000 is set aside each year for problem gambling assistance through the Mental Health and Substance Abuse Services Department.

The state receives a percentage of each tribe's revenue from card games and Las Vegas-style gaming machines under the terms of gaming compacts negotiated with tribal officials. The present compact expires in 2020.

The tribes pay 4 to 6 percent of the adjusted gross revenue of the games covered in the compact, Norman said. The agreement allows gaming to tribes and licensed horse tracks, which are limited to having no more than 750 games. Some of the larger casinos have more than 2,000 games.

While the state received a new source of money, the tribes achieved a more stable gaming environment that resulted in traditional lenders getting involved in projects, Norman said.

Also, the tribal revenue sharing payments to vendors were reduced about 10 percent, which more than covered the fees being paid to the state, he said.

About 110 casinos are operating in the state.

Oklahoma ranks second, behind California, in revenue generated from tribes' gaming enterprises, according to the Indian Gaming Industry Report for 2009-2010. The state surpassed Connecticut in 2008, the latest date numbers were available.

"Oklahoma has really become a center for tribal gaming across the whole country as a direct result of this compact and the stability that this compact introduced into Oklahoma," Meacham said.

Oklahoma tribal casinos drew in almost $2.9 billion in gaming revenue in 2008, behind California's $7.3 billion, an 18 percent growth from the previous year, according to the industry report conducted by Alan Meister, an economist with Nathan Associates Inc.

Meacham said the percentage fee assessed by the state was determined by looking at what comparable states were receiving in 2004. The Interior secretary had to approve the agreement.

"You can't just charge whatever you want," he said. "What this payment is is an exclusivity payment so the tribes cannot and do not pay tax to the state of Oklahoma. They pay a fee so they have a protected market for this economic activity."

Hobson said the main economic engine in Oklahoma is the combined efforts of the tribes.

They have succeeded in getting casinos and resorts, which often result in attracting other business, being built in rural areas, he said; they have been much more successful than the state's tax credit program to entice economic development.

"Five years ago, if you had said in a corn field south of Norman, Oklahoma, you could see over a number of months B.B. King, Diana Ross, Tony Bennett, Earth Wind & Fire – people would have locked you up in a mental hospital," Hobson said. "There's a hell of a lot more to this entity than just the machines and the card games. It's driving the economy of this state in a very positive way."

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Confusion, mistrust remains in Indian land redress

By SHANNON DININNY and FELICIA FONSECA
Associated Press Writers

YAKIMA, Washington (AP) – Shirley Butterfly DeVolve inherited 52 acres (21 hectares) on Montana's vast Blackfeet Indian Reservation when her father died in 1980.

The problem is, a part of an acre (hectare) is on this ridge, a fraction of an acre (hectare) in that valley, one-hundredth of an acre here and there. Dozens of relatives own tiny adjacent parcels, making it difficult for anyone to use or sell the land.

DeVolve, 57, has a map of the parcels, much of it leased for decades by the federal Bureau of Indian Affairs to private interests for cattle grazing. But the federal government – which serves as trustee for some 56 million acres (22.66 million hectares) of land owned by tens of thousands of American Indians and Alaska Natives – seldom sent checks, DeVolve said.

She remembers her father, Charles Butterfly, asking when she was very young, "Where's our money?"

That question went to the heart of the massive class-action lawsuit against the federal government that dragged on for 14 years before resulting in a $3.4 billion settlement that the U.S. House of Representatives approved Friday.

Filed by lead plaintiff Elouise Cobell of Browning, Montana, in 1996, the suit represents between 300,000 and 500,000 Indian landowners in almost every U.S. state.

The settlement must still be accepted the Senate. A Cobell spokesman said Friday that the parties had agreed to extend until June 15 the May 28 deadline for approval mandated by a federal court.

Even as outlined, the deal created broad confusion, anger and lingering resentment across Indian Country.

The suit alleged the government mismanaged Indians' trust assets, swindling them out of billions of dollars in royalty payments for oil, gas, timber, grazing and other leases.

Some residents of Indian Country have worried the agreement might still fall apart, while others say it is unjust and want no part of it.

In DeVolve's case, she has an old filing cabinet in her crowded Yakima living room containing decades worth of papers regarding her parcels. What has happened with her family's land, as it has with that of many others, the government calls "fractionation." It's the dilution of the original allotment as it passed in ownership through succeeding generations.

"It's hard," DeVolve said. "I try to get it straight in my head and by the end of the night I just have a headache."

But she has a clear metaphor for what she thinks has happened over the decades.

The Indian trust money was a hen house, and the fox appointed itself guard of the chickens, she said.

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The settlement was announced by Cobell and the Obama administration in December, and, if the Senate signs off, it will become the largest Indian claim ever approved against the U.S. government.

Under the proposal, the federal government would distribute $1.4 billion to individual Indian account holders, with most receiving at least $1,500. The government also would set aside $2 billion to buy back – on a voluntary sale basis – the much divided land interests and return them to tribal control.

The agreement also sets up a commission to oversee reforms in Indian trust management.

Ervin Chavez, of Nageezi, New Mexico, said he'd rather see more of the settlement money going to beneficiaries. And he's not optimistic about government's efforts to reform the accounting system.

While individual class members are free to opt out of the settlement, Chavez said he'll take what he can get.

"A majority of Navajo people feel like I do: 'Yeah, I'll take $1,000 now,'" said Chavez, who heads a group that represents Navajo allottees, Shii Shi Keyah, or "My Land, Our Land" in Navajo.

Chavez estimates tens of thousands of people in the Four Corners area could benefit from the settlement.

His sister, Etta Arviso, of Bloomfield, New Mexico, said taking any money from the settlement would be the same as telling the government it did nothing wrong.

"Shame on the federal government, shame on them," she said. "Those people should have been in jail."

Albuquerque attorney Alan Taradash, who has represented the Shii Shi Keyah Association, calls the lawsuit a "cruel joke."

He said monetary damages are supposed to be a reflection of the loss that allottees suffered.

But "after all this time, this so-called relief is unrelated to the problem," Taradash said. "It's a get-out-of-jail-free card for the Department of Interior to continue to do what it's done in violating Indian rights. That I cannot accept."

Cobell has acknowledged the settlement has flaws, including the fact that the amount is significantly less than what was sought.

Cobell wrote on her Cobell v. Salazar website that her greatest hope for the agreement is that it opens the door for "significant and permanent" reform in the way the Interior and Treasury departments manage Indian trust accounts.

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Ivan Posey, chairman of the Eastern Shoshone Business Council on the sprawling Wind River Indian Reservation in central Wyoming, said that over time, many tribes – including his own – had developed a "big mistrust" of the government's handling of leases on trust land, and that could explain how many individuals now feel about the Cobell settlement.

He said the tribes were often completely left out of the loop when the government negotiated oil or grazing leases or some other right on Indian land.

While not ideal, he said the settlement, "In my opinion, is probably the closest anybody has been, and the parties have agreed on."

Posey said he has an individual trust account, as do many other members of his family, but he hasn't decided whether he will accept the money.

He said he was also unsure how many Eastern Shoshone would be covered by the agreement.

"I can't tell you an accurate number. You could probably get that from the Bureau of Indian Affairs, I imagine," he said. "They should have a good accounting of that.

"I'm just kidding you," he said. "That's a joke."

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Fonseca reported from Flagstaff, Arizona. Associated Press Writer Ben Neary in Cheyenne, Wyoming, also contributed to this report.

NATIVE AMERICAN TIMES

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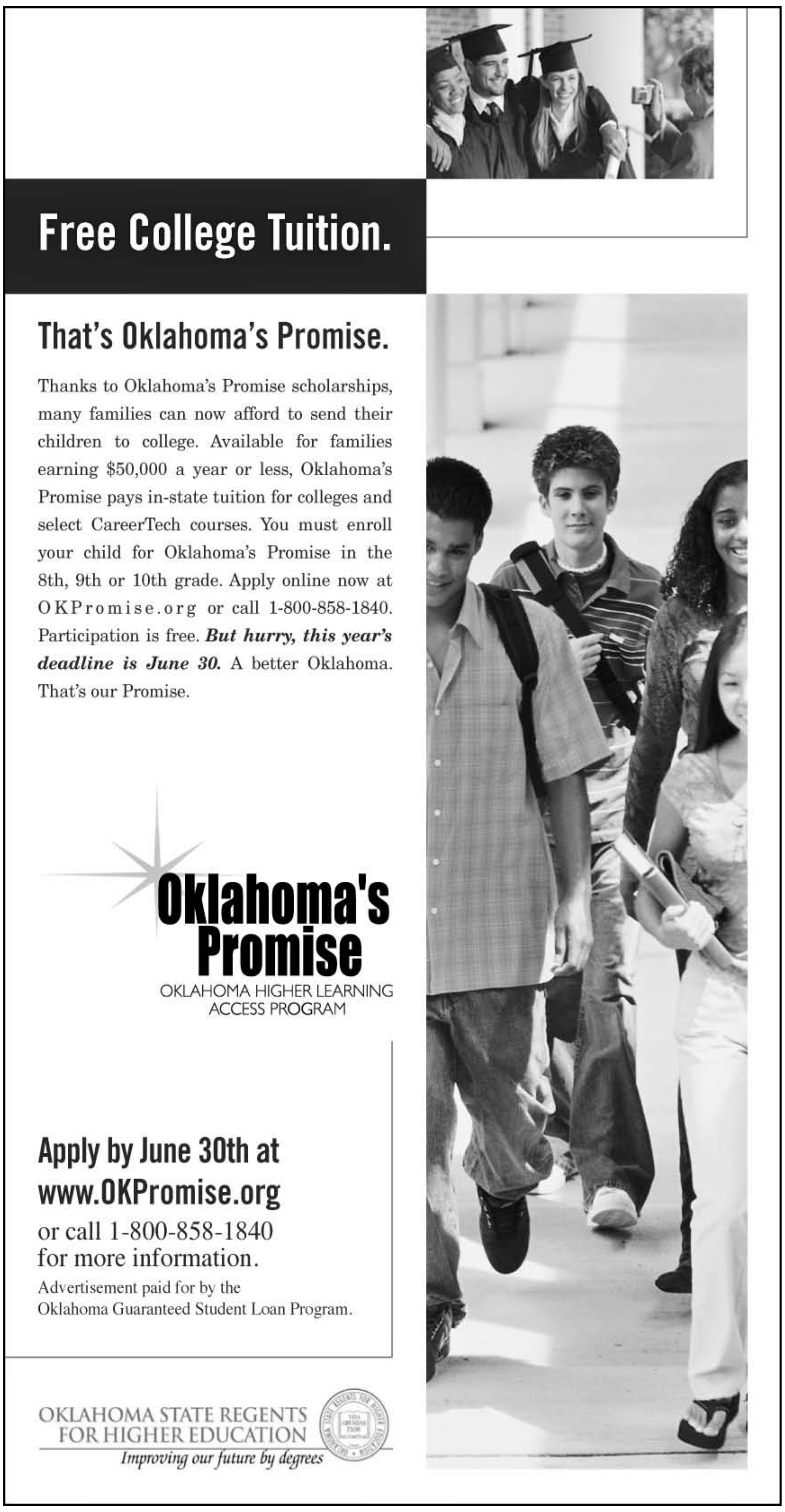

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Quapaw Tribe Business Committee
JoKay Dowell Candidacy Announcement

If the Quapaw people will elect and join me:

- **I will work to create more opportunities for inclusion of the peoples' voices and ideas.** One General Council meeting per year, with time restraints on speaking, does not provide members with enough opportunity to give direction and input to the QTBC. We need more than one general council per year.
- **I will work to increase education financial assistance.** Textbooks eat up most of the $750 per semester that is offered now and that amount is not adequate. Education is the single-most important way to empower our people, collectively and individually.
- **I will work to open tribal financial reports and QTBC members' expense reports on at least a quarterly basis.** If elected, my expense reports will be published quarterly, if not that of the entire QTBC.
- **I will work to organize an Infrastructure Evaluation Committee to research various models of inclusionary governmental infrastructure as I've heard the membership request for many years.** While at the present time, I do not know whether a constitutional framework is better for our people than the present business committee model, I do know an interest has been voiced in researching and discussing the possible reorganization of our tribal government to be more inclusionary and open.
- **I will work to bring sustainable and/or 'green' business opportunities to our tribe.** Economists say the gaming industry will reach a point of saturation. I'd like us to think 'Indian,' think 'out of the box:' How can we sustain our community, our Quapaw Tribe while protecting the natural world? I'd like to see community/family projects in which the people come together to develop healthy/traditional/medicinal plants and foods projects, with Quapaw members leading the way. Other tribes and tribal communities are developing solar and wind power, traditional agricultural farm and ranch projects, why can't we?
- **The question has been asked: Do we have more now?** In traditional Indigenous communities, having 'more' is not always an indicator of success. While it is true that the Quapaw Tribe might show increases in economic standing in some areas such as gaming, we still lack greatly in areas of housing, medical care, and education assistance. The Quapaw people are not collectively prospering. There is the perception within our tribe that most of the economic growth has benefitted only a few. That perception must change and it will if the QT membership is given a stake in what the QTBC does.

As taught by my parents, I love my Quapaw people and I've always behaved in a way that respects the Quapaw Tribe and honors my ancestors Solomon Quapaw, Bertha Quapaw McKibben, Josephine McKibben Dowell, and Grady W. Dowell. I have respectfully carried the Quapaw name into numerous Indigenous international forums from Alaska into Central and South America. I will continue to do the same if you elect me to work for you on the QTBC. For more information see http://jokaydowell.wordpress.com.

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Tofpi disputes turnout of recall vote

By DANA ATTOCKNIE
Native American Times

CARNEGIE, Okla. – Business Committee Chairman Donald Tofpi, of the Kiowa Indian Tribe of Oklahoma, says the results of the May 29 recall election on him are invalid.

Tofpi claims the election was illegal because a court case filed by the tribes' Hearing Board is still pending in the Court of Indian Offenses at the appeals level.

A recall was filed against Tofpi by tribal members Charles "Buddy" Toyebo and Thomacina Tsoodle Leader for allegedly violating the tribes' constitution. Initially a temporary restraining order and injunction on the election was granted by Judge Phil Lujan but was later removed on May 11 due to lack of jurisdiction.

"As I understand it, the hearing board filed an appeal on the initial injunction when it was imposed. The appeals board took the appeal, but no court proceeding has taken place yet. In the meantime, Judge Lujan lifted the injunction, allowing the election to move forward," tribal member Lee Rhoades said.

Rhoades said that while it would seem that the appeal is moot, the appeals board has not said so and he doesn't know how that will affect the legality of the election.

"One fact is clear in all of this. More Kiowas voted for him to be removed from office than not," he said.

Rhoades and Toyebo wrote press releases prior to the recall election listing alleged infractions made by Tofpi.

"None of these charges are true. It's basically all political, personal, and frivolous," Tofpi said. "I was held responsible for other people's actions."

Tofpi said according to the tribes' Business Committee the election was illegal, tribal members were confused on where to vote on election day, and it remains business as usual at the tribal complex. He said he feels like in the recall process a person is guilty until proven innocent.

According to the Lawton Constitution, Dwayne Davis, the tribes' election board chairman, said nearly 600 Kiowa tribal members voted, with a recall vote of 373 in favor and 221 opposed.

LIEUTENANT

Continued from Page 1

what I promised the people."

Harjo added that she could not be suspended because she's an elected official and has filed an injunction to keep Boswell from suspending her again.

According to the tribes' constitution, "… A governor or lieutenant governor subject to removal shall be provided with adequate notice, be informed of the charges in writing, be given an opportunity to address the legislature in a public hearing, and be given an opportunity to contest the charges, and prepare and present a defense including presenting witnesses and other evidence …"

The Native American Times attempted to get a response from Gov. Boswell, but Public Relations Officer Lisa Martin said the governor declined to respond.

Navajo justices rule in president-leave case

WINDOW ROCK, Ariz. (AP) – Navajo Supreme Court justices have ruled that an action by the Tribal Council to place President Joe Shirley Jr. on paid leave is invalid.

Tribal lawmakers voted in late October to place Shirley on leave over so-far unsubstantiated allegations of unethical and illegal conduct.

A special prosecutor is investigating the allegations, along with discretionary funding for delegates.

Shirley challenged the measure, and a tribal judge ruled that the council acted outside its authority in placing him on leave. He was reinstated on the eve of the December election. Council Speaker Lawrence Morgan appealed to the high court, which upheld Shirley's reinstatement.

The justices said May 28 that the council misused emergency legislation in taking the action and failed to involve the public through hearings. The law allowing the council to place a president on leave lacks any due process safeguards or any avenue for public participation, the justices wrote, and suggested it should no longer be used. It further suggests improperly that the president is an employee of the council, they wrote.

Because Shirley is elected by majority vote, "his mandate comes from the people," not the council, the justices said.

Chief Chad Smith and wife Bobbie Smith, who holds the shawl given to her in honor of being named Woman of the Year by the Oklahoma Federation of Indian Women.
PHOTO COURTESY CHEROKEE NATION COMMUNICATIONS

Cherokee Nation's first lady named 'Woman of the Year'

By TRAVIS NOLAND
Cherokee Nation

TAHLEQUAH, Okla. – For her dedication to preserving the Cherokee language, Cherokee Nation's First Lady Bobbie Smith was honored as Woman of the Year 2010-11 by the Oklahoma Federation of Indian Women. The award took place during the Miss Indian Oklahoma Pageant held recently in Norman, Okla.

"It was an honor and a surprise to receive this award," said Smith. "I wouldn't be the woman I am today without the support of my husband and children who are understanding of my busy schedule, as well as the support of the Cherokee Nation for allowing me to do what I love to do and volunteer as a Cherokee language translator."

Formed in 1969, the OFIW is a non-profit organization whose goals are to create a bond of friendship among its members, to promote the preservation of the cultural heritage and identity of each Indian tribe, and to develop positive ways to depict modern American Indian women.

"Bobbie is most deserving of this award," said Angela Kihega, president of OFIW. "Her devotion to the education and teachings of the Cherokee language is invaluable and helps empower Indian women throughout the state of Oklahoma."

The Citizen Potawatomi Community Development Corporation was honored with the "Access to Capital" award during Minority Enterprise Development Week. Pictured are, from left to right, Sherry Harlin, REI business development director; Kristi Coker, CDC executive director; and Bobby Jefferson, MBDA. PHOTO COURTESY REI

Citizen Potawatomi CDC receives REI 'Access to Capital' award

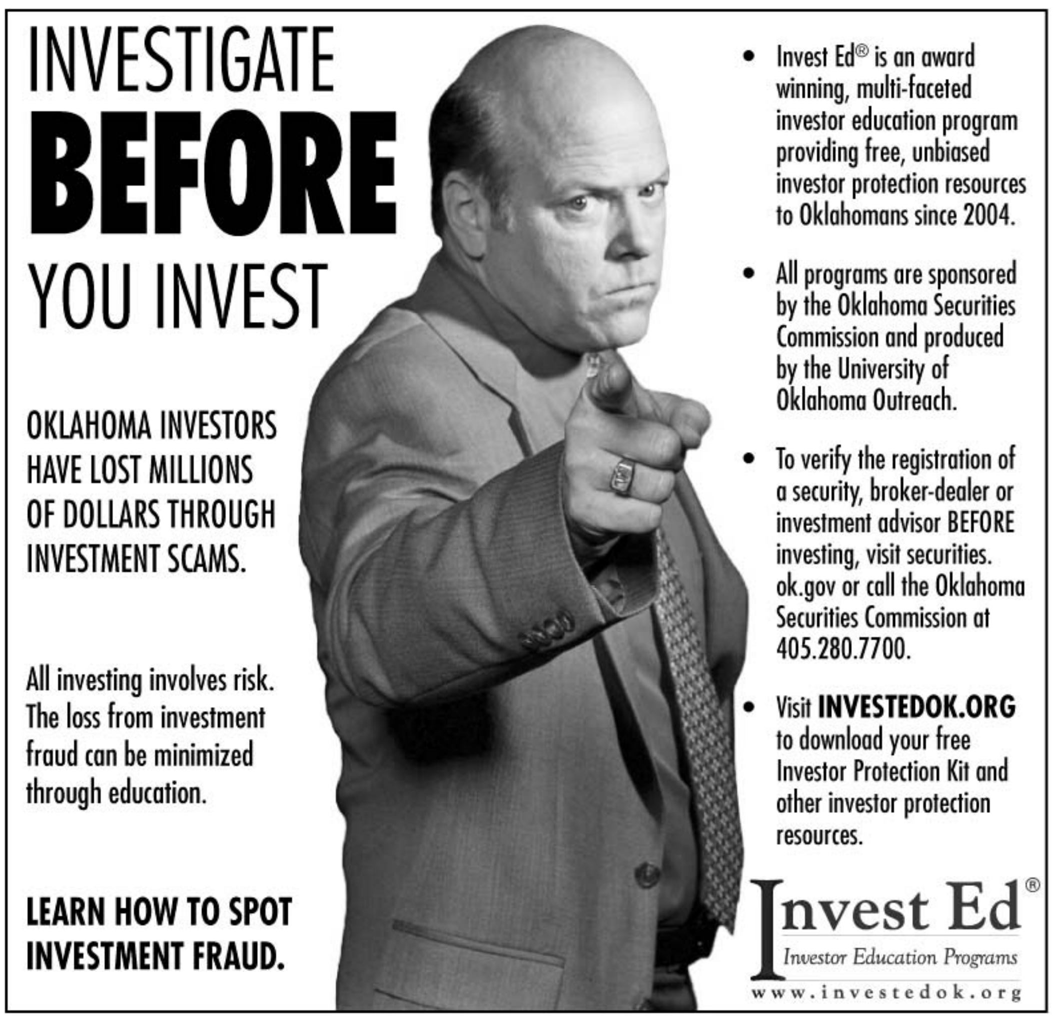
TULSA, Okla. – The Citizen Potawatomi Community Development Corporation was among recipients of awards during Oklahoma Minority Enterprise Development Week and received the "Access to Capital" award.

All award recipients participated in a celebration of success held at the Renaissance Hotel and Convention Center, Tulsa. The event was coordinated by the Native American Business Enterprise Center (NABEC) of Rural Enterprises of Oklahoma, Inc. (REI).

Financial education, access to capital, business development and innovative capacity building are all part of the mission of the Citizen Potawatomi Community Development Corporation (CDC). The CDC is one of the most active of its kind in the nation. As of March 2010, the CDC originated over 190 commercial loans totaling more than $14 million. Short term consumer loans totaled more than $1.1 million.

"In the past three years, the CDC also provided 8,500 hours of training in the areas of business development, financial education and credit counseling," said James Ray, NABEC coordinator. "Its diversified services have an immediate and long term impact on Native Americans in its target market and we are pleased to honor the CDC with this deserving award."

REI opened the NABEC office three years ago through an award from the Minority Business Development Agency, U. S. Department of Commerce. Since that time, the economic impact from NABEC services is over $63.7 million affecting 337 jobs. Through strategic partnerships with leading Oklahoma organizations, NABEC strives to assist minority business owners in reaching the next stage of growth, with a special focus on the procurement of government contracts. For more information, visit www.oknabec.com.



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Commentary

HB 2929: Mandating better ed for Indian kids

By S.E. RUCKMAN

When the clouds grow heavy and the temperature rises, Oklahomans know its best to keep an eye on the skies. As the pressure drops, as it did this spring, tornados are likely to pop up like dandelions.

This May, it did. We had recorded 16 tornados in one day, according to CNN. Ironically, I spent that day running from Stroud where a tornado soon was spotted. When I hit Norman, the skies were green, hail was falling and the sirens were deafening. I felt like the Typhoid Mary of tornados.

But another type of tornado descended shortly after the school year recessed. It had been brewing for a while. Indian education proponents went round and round, vying for a state law that would mandate better education for Indian children.

Finally, Comanche County state representative Ann Coody drafted HB 2929. Several Indian education advocates followed the bill's every move and kept me apprised of it.

This legislation calls for the "Oklahoma Advisory Council on Indian Education Act." It basically outlines many aspects of why augmenting Indian education in Oklahoma is a good idea.

After speaking to several Indian educators, I was reminded that scores of millions of dollars come to Oklahoma from federal coffers. Our little ones (or bigger ones if they are in high school) attend schools in mainstream districts and for that reason, federal funds follow.

I was informed that Oklahoma's Indian students receive about $180 per student in federal-to-district aid. For 550 total school districts in the state, about 385 school districts have Indian Education programs.

It was suggested to me that the sheer volume of Indian children going to school in Oklahoma School districts necessitates that HB 2929 be passed without delay.

Without Indian kids in public schools, fewer federal dollars would funnel into state education coffers. I like to add that to the exclusivity fees paid by gaming tribes with Class III compacts. Both imply that Indians in Oklahoma continue to be an asset and not a liability.

The bill also calls for the creation of the Oklahoma Advisory Council on Indian Education. This council will add input to help codify and amplify curriculum for Indian children.

As we stand under the auspices of the blue Oklahoma flag, it's a real fact that even historical accounts of the state fly under revisionist gusts. Now, this bill recognizes that Indian kids' welfare counts.

It's hard not to sound like a master's thesis on education when addressing this subject. The issues boil down to a simple item: If our children are monitored educationally, then what affects or defects them can be remedied.

The advisory council provision outlines that a total of 17 members have at least nine tribal members on it. This part can be a bit tricky. Hopefully, this won't mean larger tribes have more appointees. After all, there are 37 federally recognized tribes in Oklahoma. Each of these tribes have members with children.

I got an e-mail the other day that cried out the good news that the bill had passed the legislature and was awaiting Gov. Brad Henry's signature. I was assured during the process that no state legislator stood against the bill.

Everywhere across Oklahoma's Indian Country, breaths were exhaled. The pressure has dropped some. But rather than seeking shelter in the lowest part of the house or in a cellar, we can stand out in full view of HB 2929.

And enjoy the weather.

(Editor's note: As of press time, Gov. Brad Henry has not signed HB 2929. You may support the bill by sending Gov. Henry e-mail via web form at: http://www.governor.state.ok.us/message.php (Click on the link "Message to the Governor"). You may also call the governor's office at 405-521-2342 and say that you support him signing HB2929 - the establishment of an Indian Education Advisory Council.)

S.E. Ruckman

Bumper sticker: 'Custer died for your sins'

The victory by the combined forces of the Sioux, Cheyenne and Arapahoe over Custer's 7th Cavalry was short and swift. Some Lakota warriors have said it lasted less than 30 minutes. But that battle raised the hackles of white America.

By TIM GIAGO
(Nanwica Kciji)
© 2010 Native Sun News

The bumper stickers were born before the holiday.

They could be seen on cars coming and going from the Indian reservations in America. They read "Custer died for your sins," or "Custer wore Arrow Shirts." And then came the holiday.

The Indian holiday on June 25 marks the 134th anniversary of the thrashing of George Armstrong Custer's Seventh Cavalry at the Little Big Horn, or Greasy Grass, as the Indians called it. On all of the Sioux Indian reservations in South Dakota it is a statewide holiday. The Cheyenne and the Arapahoe, also participants in the great victory, also have joined the celebration.

They celebrate the day their ancestors handed the United States Army one of its worst defeats in all of the so-called "Indian Wars." The Indians called them the "White Man Wars."

Ironically, Custer considered himself to be a religious man. And yet the fatal charge he made into the valley of the Greasy Grass happened on a beautiful Sunday afternoon. Two hundred and ten American cavalrymen rode to their deaths that day, led by a man who was told by Cheyenne medicine men -- after he slaughtered their kinsmen at the Washita -- that if he ever attempted that feat again, he would surely be killed.

Custer met his demise on June 25, 1876, two years after he discovered gold in the Black Hills, a discovery that precipitated the deadly battles to follow and led to the eventual theft of the He' Sapa (Black Hills) by the United States government.

As part of the archeological excavations 14 years after the battle, marble markers were set in place to mark where each soldier had fallen. According to the National Park Service, the field was eventually dotted with 252 markers or 42 more than the number of soldiers reportedly killed that day.

The Midwest Archeological Center reported that the archeologists chose to view the battlefield as a crime scene. And by using a combination of forensic techniques, such as studies of firing pin marks on cartridge cases and rifling marks on bullets, they have been able to determine the variety of weapons used in the battle.

Further excavations revealed skull fragments that had been broken while the bone was green indicating what is called "perimortem blunt instrument trauma." The famous Lakota warrior Black Elk, when describing the final moments of the battle to which he was a witness, said the Indians used hatchets and clubs to finish off the surviving soldiers. The report indicates that the evidence of trauma on the recovered human bone supports Black Elk's memory of the battle.

In what resembled a segment of the CSI television programs so popular today, forensic science indicated that the troopers of the 7th Cavalry were heavy users of coffee and tobacco. The bones demonstrated that the men led a rugged and hard life indicated by broken bones and significant back problems.

The archeological digs have substantiated much of what we have seen in the movies over the years. Custer did divide his troops into three elements and then subdivided his command into wings, which happened to be an accepted and field tested military tactic that had proven to be quite successful until the Battle of the Greasy Grass.

Often, I have wondered how many places in America celebrate victories over the U.S. Army. Do descendants of the Confederate Army celebrate? But weren't they also a part of an American army fighting another American army?

The victory by the combined forces of the Sioux, Cheyenne and Arapahoe over Custer's 7th Cavalry was short and swift. Some Lakota warriors have said it lasted less than 30 minutes. But that battle raised the hackles of white America. The warriors and their families would pay a heavy price for that victory. As punishment and retribution, the three tribes would lose millions of acres of land for having the audacity to stand up and fight for their people and for freedom. If the word "patriots" has meaning, these warriors define it.

Few good things happened to Native Americans in the late 1800s or early 1900s, so this one good memory is firmly planted in the minds of a warrior society and lives on. While the rest of America goes about its business, the people of the Sioux, Cheyenne and Arapahoe Nations will reflect upon their day of glory with cookouts, horse races, dancing and prayers to commemorate a time when they ruled the Great Plains and were praised by Gen. Tecumseh Sherman as "the greatest light cavalry he had ever seen."

Tim Giago

Oh yes! One of the more recent Indian bumper stickers: "Fighting terrorism since 1492."

(Tim Giago, an Oglala Lakota, is the publisher of Native Sun News. He was a Nieman Fellow at Harvard with the Class of 1990. His weekly column won the H. L. Mencken Award in 1985. His book Children Left Behind was awarded the Bronze Medal by Independent Book Publishers. Giago was inducted into the South Dakota Newspaper Hall of Fame in 2007. He can be reached at editor@nsweekly.com)

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Letters to the editor are welcome and may be submitted via e-mail to editor@nativetimes.com. To be published, we require you provide your name, tribal affiliation and city of residence.

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Bringing Freedom of the Press to Indian Country.

Editor and Publisher
Tim Giago, Oglala Lakota

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EMPLOYMENT

Adjunct Faculty

The Pawnee Nation College, a tribal college located on the Pawnee Nation Reserve near Pawnee, Oklahoma, is seeking adjunct faculty members to teach a variety general education and American Indian Studies courses, including: computer concepts, English comp, history, math, science, and other humanities. In addition, the College seeks well-qualified instructors to teach American Indian Studies courses in such areas as tribal leadership and management, cultural studies, artistic studies, and American Indian languages. All interested applicants should send a letter of interest—addressing qualifications, teaching experience, level of education, and so on—as well as a current resume or c.v. and copies of all transcripts to: Dr. Todd Fuller, President, Pawnee Nation College, 861 Little Dee Drive, Pawnee, OK 74058; applications can also be sent by email to: tfuller@pawneenationcollege.org. For more information on the College, please visit our website at www.pawneenationcollege.org.

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Employment Opportunity

The Oklahoma Aeronautics Commission has an unclassified position open in the Airports Division for a Planning Assistant. Annual Salary Range: $30,000 to $34,000 based on education and experience.

Opening Date: Tuesday, June 1, 2010 Closing Date of: 5:00 pm, Tuesday, June 22, 2010.

The Oklahoma Aeronautics Commission's mission is to promote aviation, which includes fostering the growth and safety of the state's public owned public use airports. The Commission's Airports Division consists of four employees that are responsible for planning, programming, and implementation of airport improvement projects that are funded with federal and state funds. Duties and Responsibilities: The following are the primary tasks that the selected candidate will perform: (1) Working directly with airport sponsors, FAA, and the Commission staff the selected person will solicit, collect, update, and distribute airport planning and programming information. (2) Conduct 5010-1 Master Record updates and Safety and Standards inspection for all public use airports in Oklahoma. (3) Conduct FAR Part 77 airspace studies in accordance with the Commission's policies. (4) Assist the staff engineer in conducting on site airport pavement condition evaluations, input collected data into a data base, and in the development and distribution of the evaluation report. (5) Conduct a review of the functional classification, based aircraft, and IFR traffic for all airports in the Oklahoma airport system. (6) Coordinate the Self-Certification program. (7) Coordinate the production of the Aeronautical Charts and Airport Directory for Oklahoma. (8) Any other task the Director of Aeronautics requests. Computer and Communication Skills: Proficient computer, written and verbal communication skills. Minimum Qualifications: Bachelor's degree in aviation management and have a private pilot's license. Benefits: Paid vacation and sick leave, paid holidays and health, dental and life insurance.

The Commission is an Equal Opportunity Employer. If you feel you meet these general qualifications, contact the Oklahoma Aeronautics Commission by sending your resume and a brief letter stating why you feel you are qualified for this position. Please submit three professional references with telephone numbers to be reached during office hours with your resume. Send to:

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EVENTS

**Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.*

1st and 3rd Thursdays
The Native Nations Youth Council (NNYC) meeting from 6:30pm-8:30pm @ the Youth Services of Tulsa Activity Center on 311 S. Madison (on 3rd just west of Peoria). Info Call: Jiles Pourier (918) 382-2200

Through-August 31
"It's All About Me: A Numunuu Children's Exhibit featuring art and photography by Comanche Children. At the Comanche National Museum and Cultural Center, 701 NW Ferris Avenue, Lawton, OK. Opening Reception March 18, 1:06 pm to 3:06 pm. Free admission. For more info: www.comanchemuseum.com.

June 11
126th Chilocco Indian School reunion at the Embassy Suites, 1815 S. Meridian in Oklahoma City. The Golden Class of 1960 will celebrate its 50th anniversary and be recognized during the banquet. Chiloccoans and Class of 1960 may contact Betty Brown Jones at 405 392-5536, or Jim Baker at 405 377-6826.

June 11
Eufaula Indian Health Center's Men's Health Summit, 9 a.m. - 2 p.m. at the Eufaula Indian Community Center. Free - must register to attend by May 21. Health screenings, information, lunch and more. Call 918-689-2547, Ext. 248.

June 12
Gospel Music Fest under United Keetoowah Band Pavilion from 11a.m. - Sundown. All musicians & gospel groups welcome. E-mail visionary4christ@yahoo.com or call Norma Carey 918-506-4081

June 12
Tinker Inter-Tribal Council Powwow
Joe Barnes Regional Park
Midwest City, Okla. 405-733-3587

June 18
Red Earth Parade Downtown Oklahoma City
405-427-5228 or www.redearth.org

June 18-20
The Muscogee (Creek) Nation Festival Slow Pitch Softball Tournament at Claude Cox Omniplex, Okmulgee, OK
For more information call 918.732.7992 or visit www.muscogeenation-nsn.gov

June 18-20
Red Earth Festival at Cox Convention Center, Downtown Oklahoma City
405-427-5228 or www.redearth.org

June 19
Swap Market (Flea market) 8a.m. to 3p.m.
@ Indian Fellowship Baptist church
6130 So. 58th W. Ave, Oakhurst, Okla.
To reserve a Booth Space contact
Mary Kelly @ 918-636-8394

June 19
Oklahoma Indian All-State Basketball game at Oklahoma Wesleyan University in Bartlesville, OK. Girls game at 6:00 pm followed by the boys game. Info: Dr. Joe or Dr. Carol Conner (918)-642-3162

June 23
Registration deadline for Muscogee (Creek) Nation Festival Golf Tournament @ Fountainhead Golf Course 6/25/10-4 Man Scramble and 6/26/10-2 Man Scramble. For a complete listing of events and times, visit the Festival Events section of www.muscogeenation-nsn.gov

June 24-27
The Muscogee (Creek) Nation Festival at Claude Cox Omniplex, Okmulgee, OK. For more information call 918.732.7992 or visit www.muscogeenation-nsn.gov

June 25
Peoria Powwow at 60610 E. 90 Rd.
Miami, Okla. 918-540-2535

June 25
Iowa Tribe of Oklahoma and Perkins Family Clinic Annual Health Fair 10:00am to 1:00pm in the Chena Building at the Iowa Tribal Pow Wow Grounds located 4 miles South of Perkins on Highway 177 and ½ Mile West. Testing for Blood Pressure, Blood Sugar, Lead Testing, Cholesterol Levels, Lung Capacity and General Wellness will be available for participants at no cost. Free Lunch will be served at noon and Door Prizes will be given away. There will also be inflatable rides for the children. For additional information please call Amanda at (405) 547-2473

June 25-26
Region 8 Arrington McSpadden All Indian Rodeo, Okmulgee, Okla. Must be a member of a federally recognized tribe with proof to participate. Must purchase INFR Tour card to compete.Info: Brad Fish at 405-474-7847or bradfish42@yahoo.com. INFR office 406-338-7684 or infr.org.

June 25-26
Tonkawa Tribe All Indian Co-Ed Softball Fort Oakland/Tonkawa, Okla. Entry fee $150. Deadline June 11. 1st place prize $1,000. ASA rules, 10 team limit. 15 player roster. Call G.E. Cornell at 580-628-2561 or e-mail gecornell@tonkawatribe.com

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Peoria

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Host Gourd Dancer
Lee Lawhead
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CONTEST INFORMATION

$20,000 in Prize Money

- Registration opens 5:30 p.m. - Friday, June 25, 2010
- Contestants must register in person
Junior category ages 12 and under; Teen category ages 13-17; Adults category 18-49; Golden Age category ages 50 and older
- Old Style - No Grand Entry - Round Dance will open each session Friday at 8:00 p.m. • Saturday at 7:00 p.m. • Sunday at 3:00 p.m.
- Winners in all divisions will be awarded on Sunday night and MUST be in FULL REGALIA. No Exceptions.
- STOMP DANCE FRIDAY & SATURDAY NIGHTS
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1st Place - $100 • 2nd Place - $75 • 3rd Place - $50

Teen Boys Contest Categories: Straight, Grass, Traditional, Fancy
Teen Girls Contest Categories: Cloth, Buckskin, Jingle, Fancy Shawl
1st Place - $200 • 2nd Place - $150 • 3rd Place - $100

Adult Men Contest Categories: Straight, Grass, Traditional, Fancy
Adult Women Contest Categories: Cloth, Buckskin, Jingle, Fancy Shawl
1st Place - $400 • 2nd Place - $300 • 3rd Place - $200

Golden Age Men Contest Categories: Straight/Traditional, Fancy/Grass
Golden Age Women Contest Categories: Cloth/Buckskin, Jingle/Fancy Shawl
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Indian Arts and Crafts Board, DOI to host free seminar

By LARISSA COPELAND
Choctaw Nation

DURANT, Okla. – The Indian Arts and Crafts Board (IACB), U.S. Department of the Interior, will host a free seminar, Promote and Protect Your Authentic Indian Art and Craftwork, on Saturday, July 10, 2010 at the Choctaw Event Center in Durant, Oklahoma. The seminar will highlight the Indian Arts and Crafts Act, trademarks, copyrights, patents, Internet marketing, and related business ideas that American Indian artists and artisans may use to promote and protect their traditional and contemporary creative works.

The seminars will serve as a platform for new marketing and promotional ideas and will provide a forum for participants to network and share their experiences, as well as their art and craftwork with other Indian artists. As the misrepresentation of art and craftwork as genuine Indian products continues to have devastating effects on Tribal economies nationwide, the focus of the seminars is also to raise the visibility of the Indian Arts and Crafts Act and other laws that protect the livelihoods and cultural heritage of Indian Tribes and their members.

The seminars are free, and open to the public.

For more information please contact the Indian Arts and Crafts Boards toll free: 888-ART-FAKE or email.iacb@ios.doi.gov.

Cherokees hosting free business workshop

By TRAVIS NOLAND
Cherokee Nation

TAHLEQUAH, Okla. – Cherokee Nation will host a small business workshop on June 13, from 9 a.m. to 5 p.m.

"Indianpreneurship" will offer information to help budding entrepreneurs write a strong business plan. The workshop will be taught by Veronica Hix, entrepreneurship development manager with the Cherokee Nation Commerce Group, which is sponsoring the event.

There is no cost to attend and the workshop is open to the public. It will be held at the Government Resources conference room at the Cherokee Nation tribal complex, 17675 S. Muskogee Ave.

For more information or to RSVP, call (918) 453-5536 or e-mail valerie-roberts@cherokee.org

Tonkawa Scalp Dancers enter the arena during a 2009 tribal powwow. NATIVE TIMES FILE PHOTO

Tonkawa powwow welcomes Nez Perce

Tonkawa Tribal Powwow
June 25-27

Event called "Once in a Generation"

Submitted by the Tonkawa Tribe

FORT OAKLAND RESERVE, Okla. – A special commemoration ceremony will take place during the Annual Tonkawa Powwow to honor the 125th Anniversary of the arrival of the Tonkawa people to Fort Oakland in June of 1885. Little known to most, it was sadly their second relocation to Oklahoma. During that same painful period of Native history, in 1879, a segment of Nez Perce in exile with their renowned leader Chief Joseph, were removed from Montana and placed on the Fort Oakland Reserve as prisoners of war. From June of 1879 to May of 1885 our Nez Perce relatives resided at Ft. Oakland.

Of their imprisonment, Chief Joseph said:

"We were placed on a low river bottom with no water except river water to drink and cook with. Many of our people sickened and died, and we buried them in this strange land. I cannot tell how much my heart suffered for my people. The Great Spirit Chief who rules above seemed to be looking some other way and did not see what was being done to my people."

Six grim years passed before survivors were taken back to the northwest to present day Colville, Washington. 431 arrived in 1879, 282 departed in 1885. Those remaining, left behind in the cemetery, are still prayed for in that little part of Mother Earth at Fort Oakland, Oklahoma. These nearly simultaneous events, the departure of the Nez Perce, immediately followed by the arrival of the Tonkawa People, will be the focus of special commemorative events during the annual 3-day Traditional Powwow and encampment on June 25, 26 and 27. Visitors will include the Nez Perce honorees from their homes in Washington and Idaho. Ceremonies, traditional feasts, singing and dancing will take place with our friends who have come so far for this special occasion.

As part of the 3-day Annual Powwow, Saturday Morning, June 26th, our honored Nez Perce visitors will conduct a sacred Memorial Pipe and Drum Ceremony in the Nez Perce cemetery for those who never left. We will make sure that their time here will not be forgotten. Also, a Special Traditional Dance Contest honoring both Tonkawa and Nez Perce Warriors will be a part of the Powwow program. All of these activities are open to the public. Details will be on the powwow flyer or call (580) 628-2561.

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Tobacco Row is a Native American owned and operated wholesaler of fourth tier Tobacco and related products in Oklahoma, Kansas and Missouri. We specialize in working with Native American owned Smoke Shops, Convenience Stores and Casinos and helping them to maximize their profits in these tough economic times. As an Enterprise of The Kaw Nation, our desire is to support Native Americans in the workplace while providing quality customer service and value.

Tobacco Row has a modern, 10,000 square foot facility in Ponca City, OK. Our business has been designed for optimal efficiency to service our clientele with prompt and professional service at a competitive price. We carry a select line of cigarettes, cigars and other tobacco products. We are constantly seeking new products so our inventory changes.

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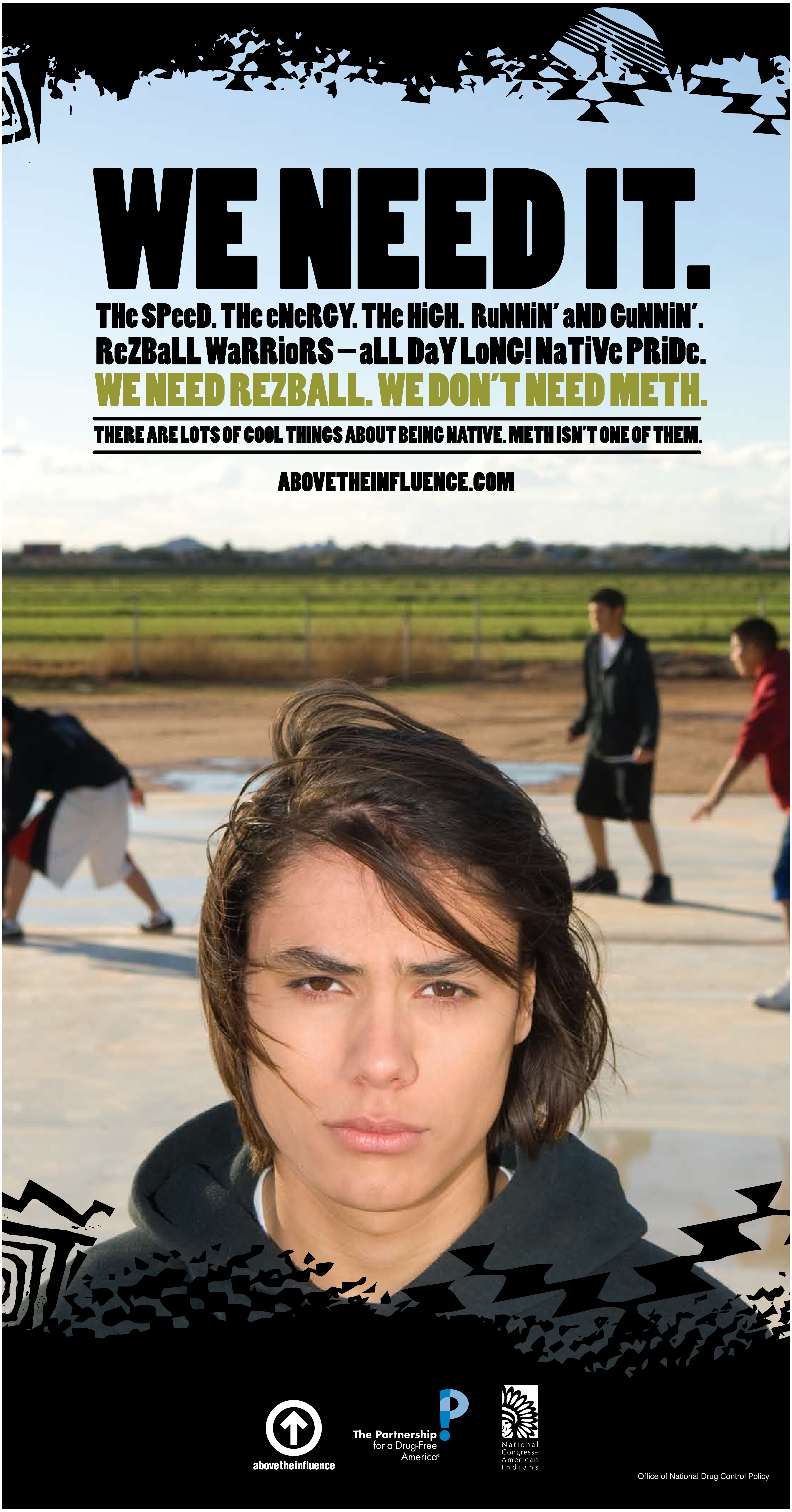

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- **Comanche Museum adds to collection**
- **Red Rock student's accomplishments grow**
- **Muscogee Creek Nation names 2010 princesses**

TODAY'S INDEPENDENT INDIAN NEWS WWW.NATIVETIMES.COM

NATIVE AMERICAN TIMES

VOLUME 16 • ISSUE 25 • PUBLISHED WEEKLY • JUNE 18, 2010

Holder, Salazar: Don't change Cobell settlement

By MATT VOLZ

HELENA, Montana (AP) – The Obama administration cautioned Senate leaders last week not to meddle with a proposed $3.4 billion settlement in a 14-year class-action lawsuit that accuses the government of mismanaging Native American trust funds.

Attorney General Eric Holder and Interior Secretary Ken Salazar wrote letters to Senate Majority Leader Harry Reid and Senate Minority Leader Mitch McConnell asking the Senate to pass the settlement without amendments, saying any changes could nullify the deal.

The Senate faces a June 15 deadline to vote on the settlement mandated by a federal court. The House of Representatives approved the settlement last month as part of a package of tax cuts and benefit extensions, and the parties agreed then to extend an earlier deadline to allow the Senate time to vote.

The proposed agreement calls for the Interior Department to distribute $1.4 billion to the plaintiffs, some 300,000 to 500,000 Native Americans with land held in trust by the federal government.

The settlement also requires the government to spend $2 billion to buy back and consolidate tribal land broken up in previous generations, and create a $60 million Indian Education Scholarship fund.

The vice chairman of the Senate Indian Affairs Committee has said he believes some revisions are needed and has proposed several amendments, including capping attorney fees at $50 million.

Republican Sen. John Barrasso also has suggested limiting any incentive awards to the lawsuit's named plaintiffs to unreimbursed expenses and setting aside $50 million of the settlement money for certain lawsuit participants who receive "insufficient or unfair" amounts under the settlement's payment formula, among other changes.

Holder and Salazar say such amendments would be a material change which, under the settlement agreement, would make the deal null and void.

Reservation jurisdiction - N.M. court OKs DWI evidence gathered on tribal land

Richard Hughes, a Santa Fe lawyer, said the ruling was a "step backward" in New Mexico law on the limits of state authority on Indian lands.

By BARRY MASSEY

SANTA FE, N.M. (AP) – New Mexico law enforcement officers can enter tribal lands to investigate crimes committed off-reservation by American Indians, the state's highest court has ruled.

The unanimous decision by the state Supreme Court on Tuesday carved out an exception to long-standing legal doctrine in New Mexico that state and local law enforcement have no authority over tribal members on Indian lands.

The court affirmed the drunken driving conviction of David Harrison, a member of the Navajo Nation, and allowed the use of DWI evidence gathered on the reservation by a non-tribal law enforcement officer.

The Navajo Nation and Santa Ana Pueblo had submitted written arguments in the case, saying that tribal sovereignty would be damaged if the DWI conviction was affirmed. The Navajo Nation, which covers about 25,000 square miles in New Mexico, Arizona and Utah, is the largest Indian reservation in the United States.

Navajo justice department attorneys did not return telephone calls June 9 seeking comment. Richard Hughes, a Santa Fe lawyer representing Santa Ana, said the ruling was a "step backward" in New Mexico law on the limits of state authority on Indian lands.

Hughes said the Supreme Court appeared to back away from it's previous rulings that "state officers could not engage in hot pursuit of tribal members into Indian country."

Harrison was stopped in 2005 about one-third of a mile inside the boundary of the Navajo reservation in northwestern New Mexico by a San Juan County deputy sheriff, who had seen him speeding outside the reservation. The deputy had Harrison perform field sobriety tests and a breath-alcohol test.

The deputy did not arrest Harrison at the time – knowing that he had no power to do so on tribal lands – but later obtained an arrest warrant that was handled according to Navajo requirements. The deputy had tried to arrange for Navajo police to assist at the scene of the stop but none were available. The deputy allowed Harrison to walk to a nearby relative's house rather than continue to drive.

Harrison appealed his conviction, contending that the deputy didn't have the power to detain him on tribal lands and collect the DWI evidence used against him.

The Supreme Court rejected arguments that stopping Harrison and subjecting him to the sobriety tests turned the detention into a "de facto arrest." The court also said the DWI tests didn't infringe on tribal sovereignty because the Navajos had no rules or procedures dealing with the administration of field sobriety tests by a non-tribal officer.

The justices pointed to a 2001 U.S. Supreme Court ruling as the legal foundation for allowing New Mexico law enforcement to go onto tribal lands to investigative off-reservation crimes by an Indian.

The New Mexico court said the legal dispute could have been avoided had the Navajos and San Juan County had a "cross-commission agreement" to empower state officers to act as a tribal officer in some instances.

Samson Cowboy, executive director of the Navajo Nation Division of Public Safety, said he had not seen the New Mexico court ruling but said the sheriff's deputy had used "good judgment" by not arresting Harrison on tribal land yet preventing him from driving after the DWI tests showed he was intoxicated.

"With my law enforcement experience, I wouldn't have a problem with that. We need to get these people off the road," Cowboy said in a telephone interview.

Environmental activist event this weekend in Marland

MARLAND, Okla. – Tulsa Indian Coalition Against Racism is co-sponsoring an event in honor of the Southwest Organizing Project, the Peoples' Freedom Caravan and the National Sacred Places Prayer Day with The Coyote Creek Center for Environmental Justice this weekend, June 18-19.

The event will be held at The Coyote Creek Center for Environmental Justice at 27100 Acre Road, Marland, Okla. (10 miles north of the Cimarron Turnpike and five miles east on Acre Road. Signs will be posted on HWY 177 North)

The program begins at 6:00 p.m. June 18 with supper, presentations and open discussion. June 19 starts off with a "Toxic Tour Caravan" from 8:30-10:30 a.m.

For more information call (580) 268-3017 and check www.nativetimes.com under the 'Environment' section.

– Red Earth June 18-20 –

Young Buffalo Horse /COURTESY PHOTO

Young Buffalo Horse prepares for festival

By CHRISTINA GOOD VOICE
Native American Times Correspondent

OKLAHOMA CITY – It's powwow season and dancers and singers are gearing up for one of the biggest powwows in Oklahoma – the Red Earth Native American Cultural Festival that takes place this weekend in Oklahoma City. Young Buffalo Horse Singers, an Oklahoma northern drum group, is one of this year's invited drums.

"It's kind of weird to see a northern drum group in Oklahoma," Robert Lincoln said. He is Ojibwe, Choctaw and Cherokee and he grew up singing northern drum songs.

"Northern style singing is a lot higher pitched, and the drum beats are a lot different," Lincoln said. "But a similarity between northern and southern drum groups is that we all have a respect for songs."

Another difference between northern and southern drum groups is that southern groups' songs are broken up into two parts and the song is just repeating itself, so the southern drum groups break up the two parts with four beats, and the northern drums don't do that.

But although some of the members have roots from northern tribes, a majority of them live in the Oklahoma City area.

The drum group consists of Lincoln, Terry Goodsky, Bryce Bailey, Nic Hamilton, Michael Toledo, Skylar Nucosee, Justin Yearby, Chiefy Greenwood, Roby Greenwood,

Keith Longhorn Jr., Keith Longhorn Sr., J.R. Dutchie, Shema Yearby-Lincoln and Vicky RedBird.

The drum group members don't think of each other as just friends anymore, but family.

"I just think it's a good thing to be a part of a drum group," Bailey said. "You become family with all the other singers. You start as friends then you're family."

Nucosee said he sees the other guys as his brothers.

"All of us being around the drum makes us like brothers," he said.

Hamilton said he knows his brothers are there for them.

"I'm a small part of their lives as they are in mine," Hamilton said. "I just try to look out for them when I can and I'm never scared to ask them for anything."

Lincoln said the group is unique in another way in that a majority of the group is so young.

"You see drum groups all around the country, and every once in a while you see young ones," he said. "But they're hungry for it (being in the drum group.) They really want it. It's about carrying on tradition, and about making their families proud."

Drumming and singing goes way back to Native traditions, he said.

"It's about bringing that pride to their family," he said. "They have it in them and they want to be well-known for their families."

When Lincoln first began organizing the group, he said he told the guys they had to be dedicated and come to practice.

"At the time, I don't think they knew what they were getting into," he said.

But after being a host drum at a northern powwow and bringing in $3,000, the guys knew it was the real deal, he said.

"When you get into that level of singing

See **FESTIVAL** *Continued on Page 7*

Tonkawa Tribe to receive HUD grant

By DWAIN CAMP

FORT OAKLAND RESERVE, Okla. – The Tonkawa Tribe of Oklahoma just claimed the exclusive honor of being one of only five tribal entities in the U.S., and the only recipient in the state of Oklahoma, to be awarded a specific competitive grant by The U.S. Dept. of Housing and Urban Development. The total amount the Tonkawa's have been selected to receive, on the Resident Opportunities and Self Sufficiency (ROSS) Program, is $179,369. The funding is designed to help public and Indian housing residents attain economic and housing self sufficiency and includes funds for administrative and training costs. The grant will support one full time position, that of Service Coordinator, whose primary responsibility will be to enhance and facilitate all housing residents access to the full spectrum of tribal and community services. According to the HUD website, these services should enable participating families to increase earned income, reduce or eliminate the need for welfare assistance, make progress toward achieving economic independence and housing self-sufficiency, or, in the case of elderly or disabled residents, help improve living conditions and enable residents to age-in-place.

By being awarded this specific grant, the Tonkawa Nation has placed itself once again on a short list of small but progressive tribal nations.

NIGC: Casino revenues remain stable in 2009

OKLAHOMA CITY (AP) – The National Indian Gaming Commission says revenues from U.S. tribal casinos were stable in 2009.

Data released Friday by the commission showed 2009 gross gaming revenue totaled $26.5 billion, compared with $26.7 billion in 2008. The commission says on average, gains and losses by the 233 gaming tribes evened out.

Statistics showed that 2009 revenue grew the most, 12 percent, in the Oklahoma City region, which includes 49 gaming operations in western Oklahoma and Texas.

Gaming revenue grew 6 percent in the Portland region; increased by 1 percent in the Tulsa region, and climbed 0.1 percent in Washington D.C. The Tulsa region includes eastern Oklahoma and Kansas.

The Tulsa region's 64 operations had $1.7 billion in revenue, and the Oklahoma City region reported $1.5 billion in revenue.

Comanche National Museum Cultural Specialist Bambi Allen (left) and Executive Director Phyllis Wahahrockah-Tasi hang a newly acquired piece by renowned Comanche artist George "Woogie" Watchetaker. The painting is one of six paintings recently added to the museum's growing collections. PHOTO COURTESY COMANCHE NATIONAL MUSEUM

Comanche Museum adds to collection

Recently acquired artwork enhances the Comanche National Museum and Cultural Center's ever growing collections.

By CANDY MORGAN

LAWTON, Okla. – In just less than three years, the Comanche National Museum and Cultural Center in Lawton, Oklahoma, has become home to one of the most comprehensive collections of Comanche Fine Art in the world. When the small Southwest Oklahoma tribal museum opened in 2007, there were very few pieces the museum could call its own. Since then, the museum's Collections Department has attained a variety of items, including 120 paintings by 22 different Comanche artists. Its latest acquisition: six rare paintings by world renowned Comanche artist, dancer and spiritual leader George "Woogie" Watchetaker. The museum staff recently purchased the painting from art collector Bert Koch of Dallas, Texas. "Mr. Koch contacted us to see if we wanted them and we jumped at the opportunity," said Phyllis Wahahrockah-Tasi, Executive Director. "Woogie Watchetaker is one of the tribes' most distinguished figures of the 20th century. He had an extraordinary way of using his art to depict American Indian life. His work has won numerous awards and has shown in galleries all around the world. It's also extremely hard to acquire so we are very fortunate to own these pieces."

The museum also houses 14 sculptures by 11 different Comanche artists as well as 600 various Comanche items including photographs and regalia. "We are experiencing some growing pains but that's not necessarily a bad thing. We've had to purchase special shelving and moveable walls to store all of our items. When I first started working at the museum, our collection consisted of a couple dozen items laid out on a folding table. As we slowly began accumulating various things, we've had to find ways accommodate our growth," Wahahrockah-Tasi said. "Our entire staff understands the importance of preserving our history and culture and we are all committed to doing whatever it takes to make sure the legacy of our Comanche Nation lives on for generations to come. We are a work in progress but we're off to a very good start."

The Comanche National Museum and Cultural Center is an entity of the Comanche Nation of Oklahoma. The museum offers visitors a glimpse of traditional cultural items and detailed history about the tribe, allowing visitors a better understanding about the Comanches, the largest American Indian tribe in the Lawton-Fort Sill area

The museum is located 701 NW Ferris Avenue in Lawton, behind McMahon Auditorium. The hours of operations are Monday through Friday, 8:00 a.m. to 5:00 p.m. and Saturdays, 10:00 a.m. to 2:00 p.m. Admission is free and tour groups are welcome.

2 tribes offer to pay $5.2M of Okla.'s Sardis Lake debt

"Using the debt owed by the state to the federal government as an excuse to make a deal that ignores the two tribes' historic water rights and the environmental and economic interests of all of southeastern Oklahoma just doesn't make sense," Choctaw Chief Greg Pyle said.

By MURRAY EVANS

OKLAHOMA CITY (AP) – Two of the state's largest American Indian tribes offered last week to pay $5.2 million of the state's debt involving the Sardis Lake project in southeastern Oklahoma.

The Durant-based Choctaw Nation and the Ada-based Chickasaw Nation said they can make the debt payment, due by June 30, which the tribes said would give the state more time to resolve a dispute over the potential use of the lake's water.

The state owes the federal government more than $22 million in connection with the lake's construction, and the Oklahoma Water Resources Board has discussed selling the lake's water storage rights to Oklahoma City to help pay off the debt.

The city's Water Utilities Trust voted June 7 to approve a contract with the state, and the state water board has scheduled a special meeting for June 11, during which it will discuss the contract in executive session.

The plan has drawn criticism from lawmakers representing the area around the lake, who say that neither the value of the water nor the environmental impact to the lake has been determined and that they were left out of negotiations.

Choctaw spokeswoman Judy Allen said the tribes want "appropriate studies done before there are moves made to sell the water." She said they want the water board to reject the contract.

"Using the debt owed by the state to the federal government as an excuse to make a deal that ignores the two tribes' historic water rights and the environmental and economic interests of all of southeastern Oklahoma just doesn't make sense," Choctaw Chief Greg Pyle said.

Chickasaw Gov. Bill Anoatubby said the tribes believe "it is very important to take the necessary time to consider every available option and not take a rushed or reckless path."

Paul Sund, a spokesman for Gov. Brad Henry, said Henry's office had not seen any formal offer from the tribes. Sund said the governor was withholding comment on the proposal.

Brian Vance, a water board spokesman, confirmed the board received a letter from Pyle and Anoatubby on June 8 that detailed the offer, but "there is some question about whether this would constitute a written agreement."

Vance said he could not comment on the tribes' proposal.

The U.S. Army Corps of Engineers, which built the lake, said in a letter to Henry and legislative leaders last month that it has not been asked for approval to transfer the storage rights. The agency believes the federal government would need to approve any such deal, corps spokesman Ross Adkins said.

The government entered a contract with the Oklahoma water board in 1974 for a dam and reservoir project about 45 miles southeast of McAlester to provide storage for municipal and industrial water supply. The contract stated the corps would include water supply storage space at its initial expense and the board would repay the corps' costs plus interest in 50 annual payments.

In 1983, the corps notified the state that the project had been completed. The state made seven payments totaling about $4.5 million over the next 14 years – all of them late and totaling much less than the amount owed, according to the government. The last partial payment was received in 1997.

The government filed a federal breach of contract lawsuit against the state in 1998 seeking the past due amounts. The lawsuit was settled last year for $27 million, with the $5.2 million payment due by the end of June.

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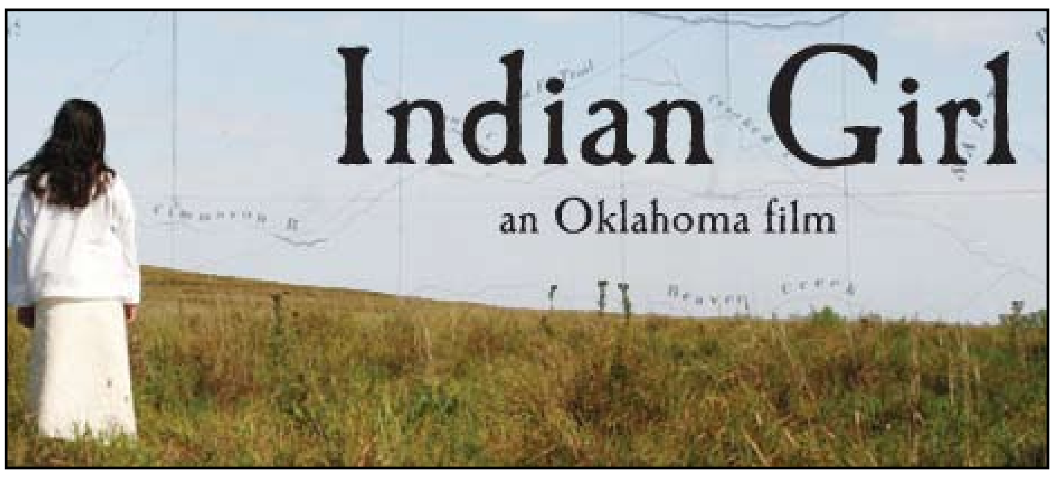

'Indian Girl' debuted June 11 at the 10th annual deadCENTER Film Festival in Oklahoma City.

Kiowa filmmaker premieres film at OKC Film Festival

By BRIDGET O'LEARY
Leaning Tree Productions

OKLAHOMA CITY — A Kiowa filmmaker returned home to premiere his latest project, a movie that highlights Native American cultures and history in Oklahoma.

"Indian Girl" debuted June 11 at the 10th Annual deadCENTER Film Festival in Oklahoma City.

The film's director, Christopher McKenzie, is a Kiowa Tribal citizen from Mustang, Okla., and says that the film's subject is deeply personal to him.

"At the center of the movie is the intersection of Native American and white cultures in the history of Oklahoma," he said. "I'm a quarter-blooded Kiowa with strong family ties to the tribe, and I wanted to bring the blending represented in my own life to the screen."

The film is historical fiction set during both the Oklahoma Land Run of 1889 and during a present-day elementary school re-enactment of the event. The first segment centers around an encounter between a white settler and a Native American girl, while the second segment features another Native girl caught in the middle of a dispute between her parents and her school.

Though set in a fictional Oklahoma town, McKenzie explained he intended the film to highlight the history and culture of the state as a whole.

"Oklahoma is unique among states," he said. "It has one of the largest percentage populations of Native Americans in the country, yet most of its tribes are not based on any kind of reservation. Most modern portrayals of Indians are set on reservations, and so there can be this misconception that all Indians live on reservations. And you'll still run into the occasional naïve person who still thinks there might be teepees all over Oklahoma."

But the truth, said McKenzie, is far more normal, and to him, far more interesting. "We all live in the same towns, the same neighborhoods, and many times go to the same schools and churches. Just thinking how Native Americans were treated 100 years ago, it's remarkable how boringly normal life between whites and Indians can be today, and still how both cultures have had an impact on the other over the decades."

He continued, "There are still tensions and conflicts, and the film tries to illustrate the contrast between the past and present, but at the same time show the challenges for the future."

The film "Indian Girl," McKenzie explained, tries to illustrate the evolution of that relationship from open hostility to peaceful, if sometimes uneasy, cohabitation. "This movie isn't a happy story, necessarily – I've tried very hard not to sugarcoat some of the worse aspects of our past. But it is a hopeful story – one that highlights the progress we've made and the possibility of more progress in the future."

For additional information about the movie, visit http://www.indiangirlmovie.com.

Thunder Road presents plays in Mvskoke

Actors in the plays are students who participate in the Okmulgee language class and the Tulsa Creek Indian Community language class.

By THUNDER ROAD THEATER

OKMULGEE, Okla. – The Okmulgee and Tulsa Creek Indian Community language classes, under the guidance of Jackson Barnett and Thunder Road Theater, have created two plays that will be performed entirely in the Mvskoke (Creek) language. The plays will be presented in Okmulgee, Sunday, June 20th at 4:30pm at the Creek Nation Elderly Nutrition Center. Due to unforeseen circumstances, this will be the only performance of these two plays.

"Bocv, Hoktvlke," is a comedy set in a Creek household when Grandma is away and Grandpa is in charge of making dinner for a visiting preacher. "Nettv Momen Nere" is based on a traditional story written down by Jackson Barnett. This story explains how the animals met together to decide which should be longer, day or night. Based on Barnett's story, students in the Tulsa Creek Indian Community language class tried to imagine what the animals in this story might have said and done as they held their fateful meeting.

Actors in the play who also participate in the Okmulgee language class are Lillian Thomas, Billy Chalakee, Pat Factor and Alfred Harley. Actors from the TCIC class include Jane Bardis, Margo Smith, and Adam Recvlohe, joining them will be Okcate Smith. Jackson Barnett translated the scripts for the plays, and Okcate Smith and Julie Little Thunder co-directed.

Tickets for the short plays are $3 per person. Light refreshments will be served after the performance and audience members are invited to stay for a talkback with the actors. For more information, including where and when the second performance will take place, contact Okcate Smith at (918) 607-8547, email Thunder Road Theater Company thunderroadtheater@gmail.com or visit the company website at web.me.com/thunderroadtheater.

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Hope Conneywerdy

Conneywerdy adds another honor to list

RED ROCK, Okla. – Hope Conneywerdy has added "Comanche Nation Outstanding High School Graduate of the Year" to her list of notable accomplishments. She was awarded a Dell laptop druring the Comanche Nation Tribal Graduate banquet in Lawton on May 28.

Conneywerdy is a citizen of the Comanche Nation and a 2010 graduate of Frontier High School in Red Rock where she was the Salutatorian and served as Vice President and student council representative for her class.

She is also an accomplished athlete, finishing her high school career as an All-Stater in both golf and basketball.

Conneywerdy was selected by the Oklahoma Girls Basketball Coaches Association (OGBCA) for Classes A & B All-State Team and played in Weatherford on June 5.

She will play June 19 in Bartlesville at the Indian All-State Games on the Girls First Team. Her next game is July 29 as part of the Oklahoma Coaches Association's All-State East Team in Tulsa.

In addition to her All-State Honors, Conneywerdy finished her basketball career as a member of the prestigious 2000 point club which puts her in the 21st spot with 2074 points on the All Time Leading Scorer List for high school girls' basketball.

She's also earned a spot at the State of Oklahoma Class 2A Golf Tournament held at Sugar Creek Canyon in Hinton, Oklahoma and received All-State honors by the Oklahoma Coaches Association (OCA). She finished her senior year as a top 10 medalist for Class B, A, and 2A which earned her an invitation to the Oklahoma Girls Golf Classic held at the John Conrod Golf Course in Midwest City

Conneywerdy has completed 18 hours of college credit with Northern Oklahoma College at Tonkawa. Her future plans include continuing her education this Fall and majoring in medicine.

Comanche Nation College congratulates nursing students

By BRIAN DAFFRON

Comanche Nation College

LAWTON, Okla.—Three students from the original first cohort of the Comanche Nation College Practical Nursing Program have recently passed their NCLEX (nursing boards) standardized tests successfully.

The completion of the NCLEX—the National Council Licensure Examination—is the final step to determine competency before being granted a license to practice nursing by the Oklahoma Board of Nursing.

Eligibility to take the NCLEX includes the study and completion of a program at an institution with approval from the Oklahoma Board of Nursing. Other steps in licensing include items such as a background check.

Two other students from the first cohort are also eligible to take the NCLEX exam this summer.

"The passing of state boards is a declaration of the competency of a student to provide safe and appropriate care to their patients," said Comanche Nation College nursing director Marsha Tahquechi. "It is also a rite of passage into the practice of nursing. It is the beginning of a spiritual and professional journey, a career that will involve many challenges and rewards."

Comanche Nation College was established on August 3, 2002 to address the educational needs of all eligible students and to develop the skills necessary to achieve further academic success. The College offers students Indigenous coursework and activities that encompass the Comanche history, tradition language, and culture. A major emphasis as a tribally controlled and supported institution is to combine all learning in a culturally enriched environment.

For more information about Comanche Nation College, visit the campus at 1608 SW 9th St., Lawton, Okla.; call (580) 591-0203; or visit online at www.cnc.cc.ok.us.

Scholarship advisement program launches Web presence upgrade

DURANT, Okla. – The Choctaw Nation of Oklahoma (CNO) Scholarship Advisement Program (SAP) has unveiled a major upgrade of its Internet Web site and online presence at www.choctawnation-sap.com. The update is much more than a cosmetic facelift according to SAP staff. It's a major communication boost that meets the needs of SAP's dramatic growth over the past three years. In addition to its enriched content, SAP's new Web site also provides access to a trio of new social media communication tools including a Web log (blog) at http://choctawsap.blogspot.com as well as a Facebook page and Twitter.

The new Web site nearly triples the content of SAP's original site and includes a new section for college preparation and a new section strictly for parents. College Preparation features nine separate pages dealing with topics ranging from college entrance test preparation to tips on college selection. A new Parents section offers link-filled pages on resources, finances, planning and a page titled "Free Money," that helps parents access and use SAP's custom-built online scholarship database.

SAP was formed in 2006 to fight discouragingly high college dropout rates in the Choctaw Nation (a problem common to Native Americans). SAP's mission: Focus on college preparation and retention for Choctaw students. From its beginning in 2006, SAP has grown to more than 3,000 enrolled student members and nearly as many actively involved parents. The combination of students, parents and others interested in SAP has led to dramatic increases in the progam's Web traffic.

In the two years since it first launched its Web site, SAP's web traffic has increased by 180 percent in visits and more than 85 percent in page views and visitation time. Today SAP's Web site receives more than 3,000 visits per month. An average visitor spends nearly eight minutes on the site browsing five different pages. The growth in SAP's online newsletter has been equally dramatic. Nearly 13,000 now receive SAP News, the bi-weekly online newsletter of the Scholarship Advisement Program.

SAP's revised website can be found at the same URL address: www.choctawnation-sap.com. In addition to the new sections for college preparation and parents, the new SAP Web site includes a long list of other new pages, listings and updated or expanded topics.

Pawnee selected for prestigious Native Writers' Lab

MESCALERO, N.M. – Pawnee Nation citizen Randi LeClair was selected by the Sundance Institute to receive a year-long fellowship (through the Ford Foundation), which includes participation in Sundance's Native Writers' Lab, attending the Sundance Film Festival in Park City, Utah in January of 2011, and working closely with professional advisors on a film project.

LeClair said of the opportunity to be a Sundance participant, "This is obviously a once-in-a-lifetime chance that I want to make the most of. It has always been my dream to bring Native cinema to the mainstream in a way that enlightens all people."

A 2006 graduate of Oklahoma State University, LeClair was selected by filmmaking industry professionals to participate in Native Writers' Lab based on the strength of her short screenplay, "The Other Side of the Bridge," which takes place in Oklahoma.

According to the script's logline, "After two high school football stars are found dead, decade's long racial tensions sizzle in a small town diner." Unfortunately, such tensions have been common to Oklahoma—a place that was originally established (by the United States government) as two different territories, "Indian Territory" and "Oklahoma Territory."

Bird Running Water (Mescalero Apache), a 1994 graduate of the University of Oklahoma's journalism program and who currently serves as the Associate Director of the Sundance Institute's Native American and Indigenous Program, said the hope of the Lab is that Native filmmakers will return to their native and indigenous communities and inspire new generations of storytellers.

During the year of the fellowship, participants work closely with a number of industry professionals known as create advisors. This year's advisors include David Hunsaker, Rachel Perkins (Arrernte / Kalkadoon), and Tyger Williams (Menace II Society). Each of the four fellows is given the opportunity to seek advice and receive feedback from the advisors on an ongoing basis.

The time that the fellows spent in Mescalero was the first phase of their fellowships. Of her time in New Mexico, LeClair said, "The people we got to work with were absolutely wonderful and down-to-earth. They provided me with encouragement and feedback on my script that will make it a better story."

Taking part in the tour were Seth Rogers, Amanda Garner, Terri Henry, Micah Schulze, Dr. John Love, Lilly Roberts, Emily Holt, Lou Howard, Charlee Dill, Dr. Melanie Price, Hannah Bryan and Barbara Shope. PHOTO COURTESY SOUTHEASTERN OKLAHOMA STATE UNIVERSITY

Southeastern NAEIE grant students experience Choctaw historical sites

By SOSU UNIVERSITY COMMUNICATIONS

DURANT, Okla. – The Southeastern Oklahoma State University Native American Excellence In Education (NAEIE) grant participants took a recent two-day history/cultural tour through the Choctaw Nation of Oklahoma in the southeastern part of the state.

The grant participants and university staff, along with staff from the Choctaw Nation Language and Culture Department, toured Fort Towson, Wheelock Academy, the Museum of the Red River, the Gardner Mansion, local attractions around Beavers Bend State Park, and the Choctaw Capitol building and Museum in Tuskahomma.

The purpose of the tour was to provide professional development to the grant participants while they are working toward completion of their degrees in teacher education at Southeastern. Each of the participants gained knowledge and a better understanding of the history and culture of the Choctaw Nation.

The NAEIE grant participants hope to be teaching in public schools within the Choctaw Nation upon graduation from Southeastern.

"Our grant participants will be able to take the information given to them at these particular sites and develop lesson plans for their respective fields of study," said Chris Wesberry, Director of the NAEIE Grant at Southeastern. "We want them to take what they have learned from this experience and use that knowledge in their classrooms." During the upcoming fall and spring semesters, the grant participants will work on projects as a group in which they will gather additional resources about these historical sites.

Dr. John Love, who is the Coordinator of Teacher Education Field Experience at Southeastern, accompanied the grant participants for the two days.

"Having the opportunity to visit an original site where the Trail of Tears crossed the Mountain Fork River was a very significant experience for me," Love said. "The roadbed's beaten path seemed to show respect for the burdens of the Native American walkers who passed there."

Prior to the tour, the grant participants were required to read a book by Louis Coleman, Cyrus Byington: Missionary and Choctaw Linguist. The book is a biography of sorts about the life of Byington as he did mission work with the Choctaws and took on an additional project to provide the Choctaws with a written language. Coleman, the book's author, spoke to the students as they visited the Museum of the Red River in Idabel.

"The cultural tour was an excellent opportunity to connect learning with real life experiences in our history," said Terri Henry, an NAEIE Elementary Education major. "It is so important to teach students about the history of our language and culture. There is so much of our history right in our own back yard. It is important for students to know the struggles and how our people overcame adversity to get to where we are today. Now that we as future teachers have increased our knowledge base by learning more about Native American history and culture, we will share it with our future students."

Funding for the NAEIE grant comes from the U.S. Department of Education through the Office of Indian Education.

Sorenstam, Ochoa to compete in Notah Begay Challenge

VERONA, N.Y. (AP) – All it took was a phone call from Notah Begay III to convince Annika Sorenstam and Lorena Ochoa to take a few swings for charity.

The two former LPGA stars, who have combined for 99 career wins, will take part in the third annual Notah Begay Challenge, a fundraiser aimed at helping fight obesity and diabetes among Native American youth.

"They're very big advocates in their own right for their own causes. For them to get behind this says a lot about what we're trying to do," said Begay, the only full-blooded Native American on the PGA Tour. "It means something to people. The only requirement that Annika had was that she had to make sure her ball wasn't going to count the whole time. She's a little worried. You never lose that competitive desire. She wanted to make sure she had a safety net."

Also playing in the mixed team skins match on Aug. 31 are LPGA players Suzann Pettersen, Cristie Kerr, Morgan Pressel and Anna Rawson and PGA Tour regulars Anthony Kim, Camilo Villegas, Hunter Mahan, Vijay Singh, and Rickie Fowler, who is part Navajo.

"To get players of this caliber, assemble this kind of field, pull players out of retirement and get them interested and behind what we're doing is very inspiring to me," Begay said June 9 during a teleconference. "It makes me want to continue to do even more for Native American youth."

Ochoa abruptly retired in May in order to raise a family and run her charity foundation. She's a perfect fit for this event.

"There's a mutual interest and there's a lot of crossover," Begay said. "She works with a lot of the poor Mexican communities, and to a certain degree they're partly indigenous. A lot of the indigenous traditions in Mexico are similar to some of the southwestern Native American tribes. I think that she does realize that there are some similarities. If we're able to support her efforts down the road, we're certainly going to do that."

The NB3 Challenge, staged at Turning Stone Resort and Casino's Atunyote Golf Club, is a collaboration between the resort's owner, the Oneida Indian Nation of New York, and the San Manuel Band of Serrano Mission Indians of California.

The event was a pure skins game the first two years and featured only PGA Tour players. Last summer, Begay pulled off a coup when his former college roommate at Stanford accepted Begay's invitation to play, and Tiger Woods didn't disappoint. He won three straight holes at the close to edge Villegas for top money.

The inaugural NB3 Challenge in 2008 was the foundation's first national event and raised around $200,000. Last year, with Woods wowing the crowd, the total surpassed $1 million and Begay said he expects a similar return this time.

This year the Challenge has been switched to a mixed-team, best-ball format with a total purse of $400,000. The winning twosome will split the top prize of $100,000. Begay said he decided on the change because of Woods, who is trying to put his personal life back together.

"One of the biggest reasons (for the change) is I did not extend an invite to Tiger this year," Begay said. "I felt like he had some more pressing matters that were a priority in his life, give him a year to sort of work on whatever he felt was important to work on. In light of that, you take away the biggest draw in golf and you certainly have to bring in equally big names. So I thought, the more the merrier."

Begay said ticket sales would be limited to between 5,000 and 10,000 (only 3,000 were sold last year because of the presence of Woods), and many will be given away to youth groups and charities that promote youth-based initiatives.

"The focal point will always be to generate a fundraising base for our organization," Begay said. "But I feel like this event is just going to continue to grow and gain more and more support across the country. There's so much need out there.

"It's a big struggle, but it's a lifelong commitment for me. I'm 37 years old and I'll be doing this until the day I die. I just want to serve my people any way I can."

Lorena Ochoa is taking part in the third annual Notah Begay Challenge, a fundraiser aimed at helping fight obesity and diabetes among Native American youth. / PHOTO FROM WWW.LORENAOCHOA.COM

▼ ▼ ▼ ▼ ▼ COMMENTARY

House race in S.D. could be decided on reservations

By TIM GIAGO
(Nanwica Kciji)
© 2010 Native Sun News

For the first time in history two women will be competing for South Dakota's lone Congressional seat.

Kristi Noem entered the Republican primary late, but outdistanced her male opponents in a stretch run that saw her win the right to face-off against the incumbent House of Representatives Democratic candidate, Stephanie Herseth-Sandlin.

Although lacking name recognition, Noem, a Republican from Castlewood, is well positioned to give Herseth-Sandlin, a third-term incumbent, the fight of her political life.

Noem, who farms and ranches and operates a small business with her family, believes she made a connection with the people. Her advertising campaign stressed family values, excessive spending by Congress, and not leaving the next generation of Americans with an unbearable debt.

If there are any comparisons to be made from other political races in this country, the gubernatorial race in Alabama might be the nearest reflection. In that state a highly respected African-American, Arthur Davis, was favored to be the first African-American governor, but some believe he took the black voters for granted and lost.

Many blacks believed Davis was catering to the white voters when he opposed President Barack Obama's health-care legislation prompting the Rev. Jesse Jackson to say, "He voted against his own constituents."

African-Americans and Hispanic Americans are the two minorities with the least access to health insurance. As a result they suffer from an abundance of illnesses that could have been lessened or even alleviated with the proper medical attention. A severe lack of health insurance has severely dimmed these prospects. By speaking out against Obama's health-care bill, Davis failed to recognize the most basic needs of the black population in his state.

Included in Obama's bill was the Indian Health-care Reform, a vital bill that Native Americans have been fighting to get for more than 10 years. The bill included reforms to Indian health care that would have made vast improvements on a system that badly needed reform and funding.

Herseth-Sandlin, like Davis, voted against the bill. This negative vote alone has made her vulnerable for several reasons. First of all, nearly 80,000 South Dakotans have lost their jobs since 2008 and with those jobs many of them also lost their health insurance.

There are nine Indian reservations in South Dakota and every reservation has faced a crisis in Indian health-care for several years. Funding has been at a minimum to the Indian hospitals so much so that there is a saying among the reservation residents that goes, "Don't get sick after June," because that is when most of the appropriated funds run out and the coffers stay empty until new funds are appropriated in October.

In a tight race in South Dakota the Indian vote is usually the decider. If the Indian people turn out in large numbers as they did when Senator Tim Johnson defeated John Thune several years ago, their vote is the decider. Thune had the race won, or so his supporters thought, until the final precincts from the Indian reservations, particularly the Pine Ridge and Rosebud Reservations were tallied, and Sen. Johnson pulled out a 4,000 vote victory.

The Stephanie Herseth-Sandlin vs. Kristi Noem race is shaping up to be that kind of a race. The deciding votes could very well be cast on the Indian reservations. Herseth-Sandlin played politics by voting against the Indian Health Care Reform bill and she has a lot of explaining to do to the Indian people, but in her favor, she isAnd since the U. S. Supreme Court ruled that corporations are now considered the same as people when it comes to campaign financing, the corporate monsters will undoubtedly be unleashed in South Dakota and the fight for the lone House seat will bring every kind of political tactician, savory and unsavory, to this state.

All in all, the House race in South Dakota will shine the national limelight on a state that has fielded such powerful senators as Tom Daschle and George McGovern, both Democrats.

Tim Giago

(Tim Giago, an Oglala Lakota, is the publisher of Native Sun News. He was a Nieman Fellow at Harvard with the Class of 1990. His weekly column won the H. L. Mencken Award in 1985.. Giago was inducted into the South Dakota Newspaper Hall of Fame in 2007. He can be reached at editor@nsweekly.com)

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Bringing Freedom of the Press to Indian Country.

Editor and Publisher
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CLASSIFIEDS

EMPLOYMENT

Employment Opportunity

The Oklahoma Aeronautics Commission has an unclassified position open in the Airports Division for a Planning Assistant. Annual Salary Range: $30,000 to $34,000 based on education and experience.

Opening Date: Tuesday, June 1, 2010 Closing Date of: 5:00 pm, Tuesday, June 22, 2010.

The Oklahoma Aeronautics Commission's mission is to promote aviation, which includes fostering the growth and safety of the state's public owned public use airports. The Commission's Airports Division consists of four employees that are responsible for planning, programming, and implementation of airport improvement projects that are funded with federal and state funds. Duties and Responsibilities: The following are the primary tasks that the selected candidate will perform: (1) Working directly with airport sponsors, FAA, and the Commission staff the selected person will solicit, collect, update, and distribute airport planning and programming information. (2) Conduct 5010-1 Master Record updates and Safety and Standards inspection for all public use airports in Oklahoma. (3) Conduct FAR Part 77 airspace studies in accordance with the Commission's policies. (4) Assist the staff engineer in conducting on site airport pavement condition evaluations, input collected data into a data base, and in the development and distribution of the evaluation report. (5) Conduct a review of the functional classification, based aircraft, and IFR traffic for all airports in the Oklahoma airport system. (6) Coordinate the Self-Certification program. (7) Coordinate the production of the Aeronautical Charts and Airport Directory for Oklahoma. (8) Any other task the Director of Aeronautics requests. Computer and Communication Skills: Proficient computer, written and verbal communication skills. Minimum Qualifications: Bachelor's degree in aviation management and have a private pilot's license. Benefits: Paid vacation and sick leave, paid holidays and health, dental and life insurance.

The Commission is an Equal Opportunity Employer. If you feel you meet these general qualifications, contact the Oklahoma Aeronautics Commission by sending your resume and a brief letter stating why you feel you are qualified for this position. Please submit three professional references with telephone numbers to be reached during office hours with your resume. Send to:

Oklahoma Aeronautics Commission
Attn: Dale Williams, Airport Development Manager
120 N. Robinson Ave. Suite #1244W
Oklahoma City, Oklahoma 73102

Kickapoo Tribe of Oklahoma
McLoud, Oklahoma
Vacancy Announcement

Internal Medicine

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ATTN: Human Resources
P.O. Box 1360
McLoud, OK 74851

Adjunct Faculty

The Pawnee Nation College, a tribal college located on the Pawnee Nation Reserve near Pawnee, Oklahoma, is seeking adjunct faculty members to teach a variety general education and American Indian Studies courses, including: computer concepts, English comp, history, math, science, and other humanities. In addition, the College seeks well-qualified instructors to teach American Indian Studies courses in such areas as tribal leadership and management, cultural studies, artistic studies, and American Indian languages. All interested applicants should send a letter of interest—addressing qualifications, teaching experience, level of education, and so on—as well as a current resume or c.v. and copies of all transcripts to: Dr. Todd Fuller, President, Pawnee Nation College, 861 Little Dee Drive, Pawnee, OK 74058; applications can also be sent by email to: tfuller@pawneenationcollege.org. For more information on the College, please visit our website at www.pawneenationcollege.org.

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EVENTS

**Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.*

1st and 3rd Thursdays

The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). We will be hosting exciting events and fun cultural activities all summer long! Dinner served at each meeting. Please join Indian Health Care Resource Center of Tulsa at our next Strengthing Our Native Youth - Native Nations Youth Council meeting! Please call or email ahead of time to confirm in case we meet at an alternate location for an event. Info Call: Jiles Pourier (918) 382-2200 Email: nnyc@ihcrc.org

Through-August 31

"It's All About Me: A Numunuu Children's Exhibit featuring art and photography by Comanche Children. At the Comanche National Museum and Cultural Center, 701 NW Ferris Avenue, Lawton, OK. Opening Reception March 18, 1:06 pm to 3:06 pm. Free admission. For more info: www.comanchemuseum.com.

June 18-20

The Muscogee (Creek) Nation Festival Slow Pitch Softball Tournament at Claude Cox Omniplex, Okmulgee, OK. Info call 918.732.7992 or visit www.muscogeenation-nsn.gov

June 18-20

Red Earth Festival at Cox Convention Center, Downtown Oklahoma City. www.redearth.org

June 19

Swap Market (Flea market) 8a.m. to 3p.m. @ Indian Fellowship Baptist church 6130 So. 58th W. Ave, Oakhurst, Okla. To reserve a Booth Space contact Mary Kelly @ 918-636-8394

June 19

Oklahoma Indian All-State Basketball game at Oklahoma Wesleyan University in Bartlesville, OK. Girls game at 6:00 pm followed by the boys game. Info: Dr. Joe or Dr. Carol Conner (918)-642-3162

June 23

Registration deadline for Muscogee (Creek) Nation Festival Golf Tournament @ Fountainhead Golf Course 6/25/10-4 Man Scramble and 6/26/10-2 Man Scramble. For a complete listing of events and times, visit the Festival Events section of www.muscogeenation-nsn.gov

June 24-27

The Muscogee (Creek) Nation Festival at Claude Cox Omniplex, Okmulgee, OK. For more information call 918.732.7992 or visit www.muscogeenation-nsn.gov

June 25-27

Peoria Powwow at 60610 E. 90 Rd., Miami, Okla. (At County Road 137 and E-90 Road) $20,000 in prize money. Registration opens at 5:30 pm Friday. More info call 918-540-2535 or e-mail ablack2@peoriatribe.com/

June 25

Iowa Tribe of Oklahoma and Perkins Family Clinic Annual Health Fair 10:00am to 1:00pm in the Chena Building at the Iowa Tribal Pow Wow Grounds located 4 miles South of Perkins on Highway 177 and ½ Mile West. Testing for Blood Pressure, Blood Sugar, Lead Testing, Cholesterol Levels, Lung Capacity and General Wellness will be available for participants at no cost. Free Lunch will be served at noon and Door Prizes will be given away. There will also be inflatable rides for the children. Info: Amanda at (405) 547-2473

June 25-26

Region 8 Arrington McSpadden All Indian Rodeo, Okmulgee, Okla. Must be a member of a federally recognized tribe with proof to participate. Must purchase INFR Tour card to compete.Info: Brad Fish at 405-474-7847or bradfish42@yahoo.com. INFR office 406-338-7684 or infr.org.

June 25-26

Tonkawa Tribe All Indian Co-Ed Softball Fort Oakland/Tonkawa, Okla. Entry fee $150. Deadline June 11. 1st place prize $1,000. ASA rules, 10 team limit. 15 player roster. Call G.E. Cornell at 580-628-2561 or e-mail gecornell@tonkawatribe.com

June 25-27

Tonkawa Tribal Powwow at Fort Oakland, Tonkawa, Okla. (One and 1/2 miles east of Tonkawa) Honored guests Chief Joseph descendants and the Nez Perce Tribe. 580-628-2561

June 25-27

13th Annual Peoria Powwow at the Peoria Powwow Grounds, 60610 E. 90 Rd., Miami, OK
Call 918-540-2535 or E-mail: ablack2@peoriatribe.com

June 25-27

Iowa Tribal Powwow at Iowa Powwow Grounds, Perkins, OK. Info call Ashlee Jacobsen 405-547-2948

June 26

Muscogee (Creek) Nation Festival Parade, 10 a.m., Okmulgee, Okla. Visit the Festival Events section of www.muscogeenation-nsn.gov, or call 918.732.7992 or 800.482.1979 for more information.

July 2

Quapaw Tribal Powwow at Quapaw Tribal Grounds, Quapaw, Okla. 918-542-1853

July 7

Tulsa Powwow Princess Reception 6pm-9pm at Tulsa Creek Indian Community Center, 8611 S. Union Avenue, Tulsa, OK. to introduce the new 2010-2011 Tulsa Powwow Princess: Miss Hope Harjo (Pawnee/Mvskoke) ~All Royalty Invited~Light Refreshments. Info: Cherrah Ridge-cell: 918.520.9161 or e-mail: tulsacreek@aol.com

July 8

Sac & Fox Nation Powwow at Sac & Fox Nation Tribal Grounds, Stroud, Okla. 918-968-3370

Protections for Indian Artists & Artisans seminar hosted by U.S. Indian Arts & Crafts Board 9:00 a.m. to 4:00 p.m. at Southern Plains Indian Museum, 715 East Central Boulevard, Anadarko, Oklahoma. Free and open to public. For additional information on this seminar, please contact the IACBtoll-free at 1-888-ART-FAKE, or email iacb@ios.doi.gov.

July 10

Protections for Indian Artists & Artisans seminar hosted by U.S. Indian Arts & Crafts Board 9:00 a.m. to 4:00 p.m. at Choctaw Nation Community Center, 2750 Big Lots Parkway, Durant, Oklahoma. Free and open to public. For additional information on this seminar, please contact the IACBtoll-free at 1-888-ART-FAKE, or email iacb@ios.doi.gov.

July 11

Protections for Indian Artists & Artisans seminar hosted by U.S. Indian Arts & Crafts Board 9:00 a.m. to 4:00 p.m. at Cherokee Nation Tribal Council Facility, 17675 S. Muskogee Avenue, Tahlequah, Oklahoma. Free and open to public. For additional information on this seminar, please contact the IACBtoll-free at 1-888-ART-FAKE, or email iacb@ios.doi.gov.

July 16-18

Tulsa Powwow at Spirit Bank Event Center, 105th & Memorial, Tulsa, Okla. Artist and Arts and Craft information: Sammy Haynes (918) 449-0344 or tici@tulsapowwow.org See website (www.tulsapowwow.org) for more information.

Young Buffalo Horse /COURTESY PHOTO

FESTIVAL

Continued from Page 1

and you get paid for a host drum like that then that's big time," Lincoln said. "You have to really be disciplined. I told them, 'you have to have your stuff together. This is like your job, and if you have to do your best or you're going to lose your job.'"

Lincoln said being a part of the drum group is also a way to help keep the guys on the right path, and maybe keep them out of trouble.

"The guys are doing this for all the right reasons," he said. "I think being a part of being in a drum group will help them in their lives. I've told them, 'this will take you a long ways if you're true to your drum and you're good to it and sing good, and do the things you're supposed to do while you're around it.'

Nucosee said he also believes the drum is a positive influence for the group.

"It keeps you closer to the drum, and being around the drum, there's not a lot of bad things you can bring around the drum," he said. "It kind of teaches you to be more respectful and it teaches you to be nice to people."

Lincoln said he knows he's a part of something great with a great group of young men. "All my guys are really good guys, and this will keep them in a positive direction."

Nucosee said the group is prepared for Red Earth, even though he still gets somewhat nervous before a powwow.

"We're ready for it," he said. "I get nervous too every time I sing, but when you're out there, you feel like a superstar. Everyone comes down and watches you, and it's kind of cool."

You can check out Young Buffalo Horse June 18-20 at the Red Earth Native American Cultural Festival in Oklahoma. For more information visit www.redearth.org or see schedule of events below.

Miss Muscogee Creek Nation crowned for 2010-2011

By ELIZABETH GRAY
MCN Public Relations Office

OKMULGEE - The Miss Muscogee (Creek) Nation Scholarship Pageant was held Friday, June 4th resulting in the newly crowned 2010-2011 Miss and Junior Miss.

The recurring theme, "Beauty of the Muscogee Nation", was present in the night as the participants graced the stage. This year's pageant consisted of two divisions, with five contestants running for Miss and four contestants competing for Junior Miss.

The title of Miss Muscogee (Creek) Nation 2010-2011 was achieved by Tusa Jane Beaver. She is a member of the Bird Clan as well as North Fork Baptist. She is the daughter of B. Molline Jackson & Richie Beaver and granddaughter of Maybeline Davis & Bill Davis Sr. and Hattie & Raymond Beaver.

The winner of the Junior Miss Division was Ashleigh Johnson. A member of the Bird Clan and Salt Creek United Methodist Church, Ashleigh is the daughter of Denise Fixico and granddaughter of Georgetta and Paula Fixico, Lizzie Bruner and the late California & Winey Fixico.

Attendees of the event included Principal Chief, A.D. Ellis; Second Chief, Alfred Berryhill and other representatives of the Muscogee Nation. There were also many visiting royalty from other Indian nations such as Choctaw, Chickasaw, Seminole, and Cherokee Nation were in also present. Honorable mention goes out to the 1st runner up of the Miss Division, Mallory Lorene Buckley and the Junior Miss Division, Janna Paige Rolland. A special thank you goes to all the participants in this year's competition. The royalty will be making appearances throughout the festival, June 24th-27th.

Tusa Jane Beaver, Miss Muscogee Creek Nation, left, and Ashleigh Johnson, Junior Miss Muscogee Creek Nation

RED EARTH SCHEDULE

THURSDAY, JUNE 17

10 - 1pm
Youth Art Competition Check-in - Exhibit Hall 2

3 - 7 pm
Dancer Registration - South Lobby

FRIDAY, JUNE 18

8 - 5 pm
Dancer Registration - South Lobby

10 am
Parade - Downtown OKC

11am - 7 pm
Exhibit Halls 2 & 3 OPEN:
Art Market
Native Exchange Market
Youth Art
Children's Activities
Cultural Performance Stage

8 - 5 pm
5K Run & 2K Fun Walk
Pre-Registration - South Lobby

12 Noon
Grand Entry - Arena
Ambassador of the Year Presentation

1 - 5 pm
Dance Competition - Arena

5 - 7 pm
Gourd Dance - Arena

7 pm
Grand Entry - Arena

8 - 10 pm
Dance Competition - Arena

SATURDAY, JUNE 19

6:30 am
Registration for 5K Run & 2K Fun Walk - Regatta Park

7:00 am
Start 5K Run & 2K Fun Walk - Regatta Park

10 - Noon
Dancer Registration - South Entrance Lobby

10 - 7 pm
Exhibit Halls 2 & 3 OPEN:
Art Market
Native Exchange Market
Youth Art
Children's Activities
Cultural Performance Stage

12 Noon
Grand Entry - Arena

1 - 5 pm
Dance Competition - Arena

5 - 7 pm
Gourd Dance - Arena

7 pm
Grand Entry - Arena

8 - 10 pm
Dance Competition - Arena

SUNDAY, JUNE 20

11 - 5 pm
Exhibit Halls 2 & 3 OPEN:
Art Market
Native Exchange Market
Youth Art
Children's Activities
Cultural Performance Stage

1 pm
Grand Entry - Arena

1 - 5 pm
Dance Competition - Arena

2 - 3 pm
Youth Art Awards Ceremony - Cultural Performance Stage

5 - 6 pm
Dance Competition Awards - Arena

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June 25, 26 & 27, 2010

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Master of Ceremonies
Lester Eagle

2010-2011 Princess *
Mariah Mahtapene

Host Drum
Ft. Oakland Ramblers

Head Singer *
Michael Propper

Head Lady Dancer *
Hauli Warrior

Head Man Dancer *
Kyle Enloe

Host Gourd Clan
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All Categories Combined!	Straight, Fancy, Cloth & Buckskin	Straight, Fancy, Cloth, Buckskin & Traditional	All Categories Combined!
1st - $100	1st - $150	1st - $600	1st - $300
2nd - $75	2nd - $100	2nd - $400	2nd - $200
3rd - $50	3rd - $75	3rd - $200	3rd - $150
4th - $25	4th - $50	4th - $100	4th - $100

Fancy Shawl / Jingle Dress
1st - $400 2nd - $300 3rd - $200 4th - $100

Tiny Tots: 0-6 Friday Night

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Scholarship Pageant

JUNE 18-20

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Live Entertainment
Slow Pitch Softball

JUNE 24

Stomp Dance

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ALL-INDIAN RODEO | June 25th & 26th

JUNE 25-27

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All-Indian Rodeo
Arts & Crafts
Basketball 3 on 3 Youth
Child Safety Seat Check
Children's Fun Fair
Creek Hymn/Gospel Singing
Farmers' Market
Fast Pitch Softball
Golf
Horseshoes
Junior Olympics
Live Entertainment
Living Legends
Parade
Senior Citizens' Activities
Traditional Games
Volleyball

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Contact MCN Transit Services 918.732.7909

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RANDY HOUSER | 6.25.10

JAMIE COON | 6.26.10

THE TEMPTATIONS | 6.26.10

A FREE PUBLICATION

Inside this issue:

- Litefoot adds to clothing line, releases new work
- Red Earth parade kids and tiny tots
- Thunder Road puts on Creek language plays

TODAY'S INDEPENDENT INDIAN NEWS WWW.NATIVETIMES.COM

NATIVE AMERICAN TIMES

VOLUME 16 • ISSUE 26 • PUBLISHED WEEKLY • JUNE 25, 2010

No Child Left Behind: Officials say Indian students need flexibility

Mary Jane Oatman-Wak Wak

National Indian Education Association President-Elect Mary Jane Oatman Wak-Wak delivers testimony on behalf of NIEA and its membership. PHOTO COURTESY MICHAEL WOESTEHOFF

By ILEANA MORALES

WASHINGTON (AP) – Indian students face fewer chances for academic success under education standards that don't embrace their traditional cultures, lawmakers and witnesses said June 17 during a Senate hearing considering revisions to the No Child Left Behind Act.

In 2001 Congress passed the law, a hallmark of the Bush administration, requiring states to test students yearly in reading and math from grades three through eight, and once in high school. Scores are tied to school and district evaluations. Teachers widely criticize the law for its funding being disproportionate to its standards.

Federal education standards complicated by varying state tests do not recognize tribal culture, which unfairly challenges Indian students, according to testimony before the Senate Committee on Indian Affairs.

Among statistics cited at the hearing: About 50 percent of Indian students graduate from high school, compared to more than three-fourths of white students.

Mariah Bowers, a Southern Oregon University sophomore from the Yurok Tribe, said she

See STUDENTS *Continued on Page 5*

Wyo. tribes oppose amendment on $3.4B settlement

By BEN NEARY

CHEYENNE, Wyo. (AP) – Leaders of the Northern Arapaho and Eastern Shoshone tribes in Wyoming have warned that an amendment proposed by their home-state U.S. senator would derail a $3.4 billion federal settlement with American Indians nationwide.

Sen. John Barrasso's amendment capping attorney fees at $50 million and making several other changes in the settlement would further delay justice for far too many Indian beneficiaries in the long-running Cobell lawsuit, the leaders wrote to key senators in a letter June 16.

The U.S. House has already approved the settlement, including up to $100 million for legal fees in the class-action lawsuit that alleges decades of government mismanagement of funds the federal government held in trust for Indian landowners.

The agreement calls for the Interior Department to distribute money to hundreds of thousands of Indians.

Ivan Posey, chairman of the Eastern Shoshone Business Council and Harvey Spoonhunter, chairman of the Northern Arapaho Business Council, urged senators to vote against the Wyoming Republican's measure.

"If Senator Barrasso's amendment passes, it will be a lost opportunity to achieve a fair settlement for Indian Country," they said in the letter to Sen. Byron Dorgan, D-N.D., chairman of the Committee on Indian Affairs and Sen. Max Baucus, D-Mont., the chairman of the Senate Finance Committee.

The Obama administration has said passage of the amendment could kill the settlement.

"Due to the difficulty and complexity of the negotiations, we believe that the proposed changes will negate the agreement, and thus, the resolution of 14 years of acrimonious litigation," Attorney General Eric Holder and Interior Secretary Ken Salazar wrote to Senate leaders earlier this month.

Elouise Cobell of Browning, Mont., the lead plaintiff in the case, has also warned

See AMENDMENT *Continued on Page 5*

Oklahoma Congressman Dan Boren, second from left, joins Marcus D. Levings, left, chairman of the Three Affiliated Tribes in North Dakota; Donovan Gomez, Tribal Programs Administrator for the Taos Pueblo in New Mexico; and Gregory E. Pyle, far right, Chief of the Choctaw Nation of Oklahoma. The three tribal leaders offered testimony in favor of passing HR 4347. PHOTO COURTESY CHOCTAW NATION

Tribal leaders address congressional committee on importance of Self-Governance

By LARISSA COPELAND
Choctaw Nation

WASHINGTON – Choctaw Chief Gregory E. Pyle was invited recently to testify in front of the U.S. House of Representatives Committee on Natural Resources on legislation dealing with Tribal Self-Governance. His testimony requested that Congress pass HR 4347, which would create consistency between the Title IV Self-Governance initiative in the Department of Interior and the Title V Self-Governance initiative in the Department of Health and Human Services.

According to Chief Pyle and others who spoke in favor of passing HR 4347, Title IV and Title V have two different sets of administrative requirements. The legislation, which was introduced by US Congressman Dan Boren (OK-Dist. 2), would minimize some of the existing administrative burdens and advance Self-Governance opportunities within other Interior agencies.

"Self-Governance is about Tribal empowerment, accountability, responsibility and self-sufficiency," said Chief Pyle. There are 260 Tribes under Self-Governance today.

"Self-Governance works because it places management responsibility in the hands of those who care most about seeing Tribal programs succeed and services to citizens improved – the Tribal government itself," said Chief Pyle.

The entire health delivery system of the Choctaw Nation has been managed by the Tribe since 1985 thanks to Self-Governance. This includes a hospital, eight clinics, two substance abuse in-patient centers and a wide range of preventative programs including nutrition counseling and a diabetes wellness center.

Native American Times Out & About: Red Earth Festival

HOMELAND SECURITY
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23

Native American Times readers, from left to right, Norman Harjo, Paul Michael Harjo and Darlene Harjo enjoy the Red Earth Festival parade in downtown Oklahoma City June 18. NATIVE TIMES PHOTO BY LISA SNELL

Kills Crow to be honored at Oklahoma Indian Summer

By JENIFER PECHONICK

BARTLESVILLE, Okla. – As Bartlesville's Oklahoma Indian Summer readies itself for its 23rd season of Native American celebration, Executive Director Dee Ketchum says Tony Kills Crow as this year's honorary chairman is a real treat.

"I've known Tony for many, many years. He has been so gracious in honoring Indian men, women and families. Oklahoma Indian Summer's Executive Board is pleasured to honor him in this way." Ketchum says.

A full blood Lakota, Kills Crow grew up in the community of Slim Buttes on the Pine Ridge Reservation in South Dakota. Although his mother was bilingual in Lakota and English, Tony's father only spoke Lakota, making his tribal language the language spoken in their home.

Eventually ending up at a Catholic boarding school near the community of Pine Ridge, Tony initially spoke no English but soon learned that speaking Lakota was frowned upon to say the least. Punishment for speaking his native language was often a quick rap to the knuckles with a ruler or a swat with a heavy wooden paddle. He recalls a time when he and his older brother tried to run away because they missed their parents, but they were summarily caught, brought back and in a move far removed from 2010, had their heads shaved.

"The message I internalized was that everything Indian – language, culture, religion, even family - was of no value, therefore I was not important" he says.

After a stint with the Amer-

See KILLS CROW *Continued on Page 6*

Theater performs plays in the Creek Language

By CHRISTINA GOOD VOICE
Native American Times Correspondent

TULSA, Okla. – Billy Chalakee remembers growing up as a young Muscogee (Creek) boy listening to his grandparents and parents talk in their Native language.

Even the family's church sermons were delivered in Creek. But Chalakee, 72, never really caught on to the language.

"I never did pick it up," he said. "No one ever stopped to teach me. I knew some of the words when they asked me a question or talked to me, and I could understand what they said. But as for getting into conversation, I couldn't pick it up."

Chalakee is learning the language as a student in the Okmulgee Muscogee Language class, and he was recently given an opportunity to take his language learning to a whole new level while trying his hand at being an actor.

The Okmulgee and Tulsa Creek Indian Community language classes, under the guidance of Jackson Barnett and Thunder Road Theater, have created two plays that were performed entirely in the Muscogee language June 20.

Okmulgee Creek language students Lillian Thomas, Pat Factor, Alfred Harley and Chalakee star in "Bocv, Hoktvlkogee," which is a comedy set in a Creek household when Grandma is away and Grandpa is in charge of making dinner for a visiting preacher.

"I enjoy being in this class," Chalakee said. "They said you play this part and I said, 'ok, I'll try.' I think I'm ready. I enjoy the classes too"

The other play is performed by the Tulsa Creek Indian Community language class.

"Nettv Momen Nere" is based on a traditional story written down by Jackson Barnett. This story explains how the animals met together to decide which should be longer, day or night. Based on Barnett's story, students in the Tulsa Creek Indian Community language class tried to imagine what the animals in this story might have said and done as they held their fateful meeting. Actors in the play are Jane Bardis, Margo Smith, Tallulah Smith and Adam Recvlohe.

Cast and of Nettv te, nere te? (Day or Night?) rehearsing. Cast includes Adam Recvlohe as Nokose (Bear), Jane Bardis as Wotko (Raccoon), Okcate Smith as Esko (Ground Squirrel), and Margo Smith as Fus Cate (Red Bird). Directed by Okcate Smith. PHOTO COURTESY THUNDER ROAD THEATER

Creek citizen Okcate Smith co-directed the plays with Thunder Road Theater founder Julie Little Thunder.

"This is our first time doing a full-out Indian language play," Smith said. "We've used phrases in other plays and songs, but nothing that's been totally in Creek or in another Native language."

Smith said the plays are 10-15 minute plays, but the rehearsals and the scripts help the students learn more of the language.

"I think it's really important," Smith said. "It's a really good way to learn the language. I'm new to the language and I've already learned so much."

Smith said plays in other Indian languages would be an effective tool for tribes to use when teaching the language.

"It would be a great thing for other tribes to do," Smith said. "We'd love to facilitate that and help it get under way."

The Creek plays are being used as a model for future Indian language plays.

"We've learned a lot in doing this with people who are new to acting and are new to the language," Smith said. "We've learned so much from this experience. We want to have a nice model to help other tribes get these community projects together and do language plays."

The project was supported in part by a grant from the Oklahoma Arts Council.

"It's been really fulfilling to me because I love theater," Smith said. "I don't even want to leave at the end (of rehearsal.) It revives me every time I go to rehearsal."

Smith said she's excited to share her passion for acting with people.

"Sharing that with people who may not understand and letting them in on this neat world of imagination, creativity and the journeys we go on is fulfilling."

Chalakee said he hoped he would do well in the play, and was looking forward to it.

"I'm excited," Chalakee said. "This is the first time I've ever done anything like this."

Smith said Thunder Road Theater invites anyone of any age and any experience to check out the theater.

Visit the Thunder Road Theater at web.me.com/thunderroadtheater.

Creek Nation Festival this weekend

OKMULGEE, Okla. – Save the date for a performance by one of the most successful acts to record for Motown. The Temptations will perform at the 36th Annual Muscogee (Creek) Nation Festival June 26, 2010 at 9 p.m. Over the course of their career, the first Mo-Town act to garner a Grammy released four Billboard Hot 100 number-one singles and 14 Billboard R&B number-one singles.

As always, the Festival promises two evenings of live entertainment from the Claude Cox Omniplex. Friday evening, June 25, country star, Randy Houser launches the live entertainment for the 2010 Festival at 9 p.m. Randy is noted for his songs "Anything Goes" and "Boots On."

The MCN Festival entertainment continues to heat up into Saturday evening. At 7 p.m., Jamie Coon, Seminole-Muscogee, promises a stimulating soul-pop performance to ready the stage and the crowd for the Temptations. Jamie is an Oklahoma native from the town of Okemah who now resides in California pursuing a successful musical career. Her music has earned her group many awards, attracted national attention and was heard on an episode of CBS's "Ghost Whisperer."

Join the thousands of Festival attendees for two evenings of entertainment following the All-Indian Rodeo, which is reappearing after a two year absence thanks to the efforts of the Arrington-McSpadden Region 8 All-Indian Rodeo Association.

For a complete event listing,visit the Festival section of the Muscogee (Creek) Nation's official website www.muscogeenation-nsn.gov.

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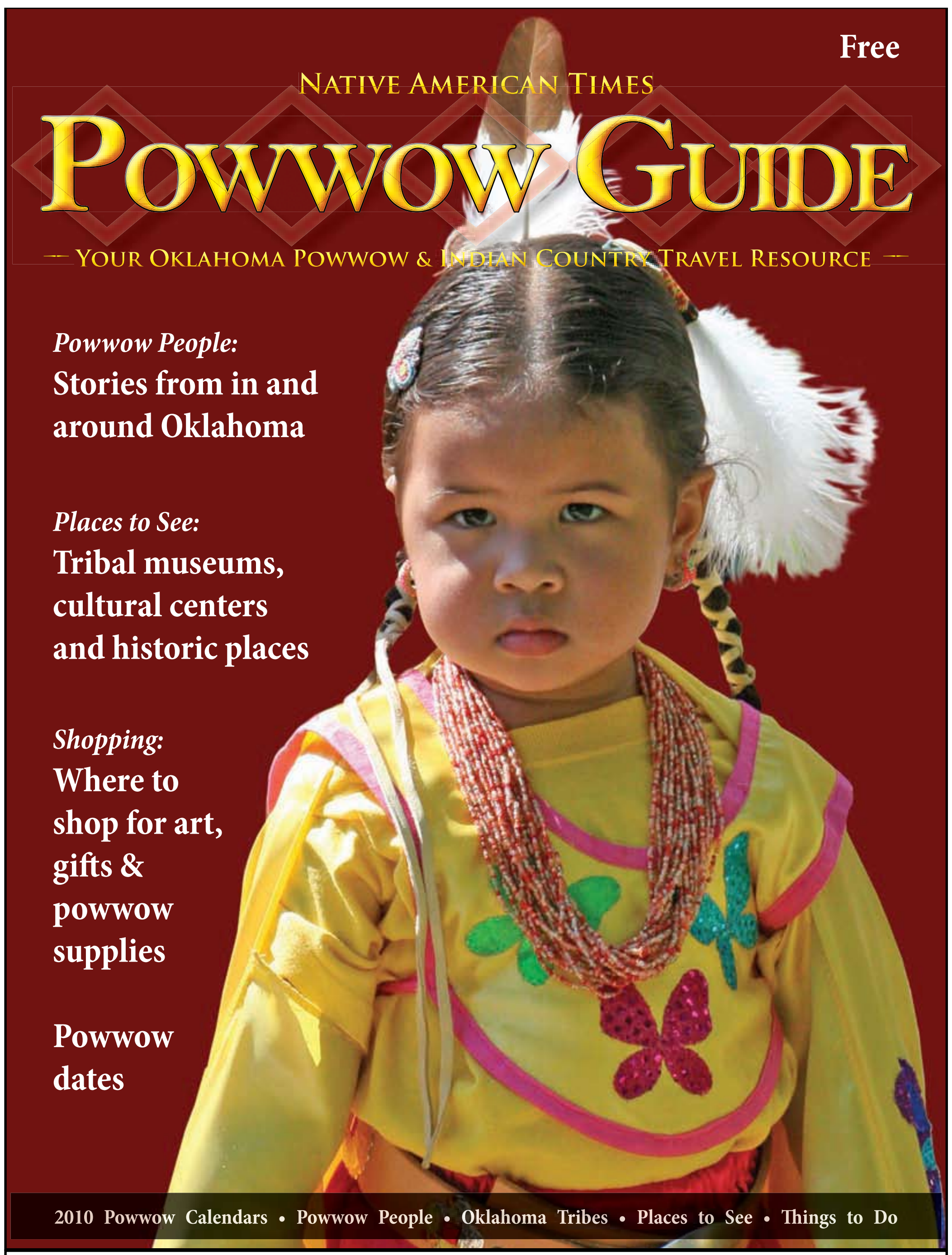

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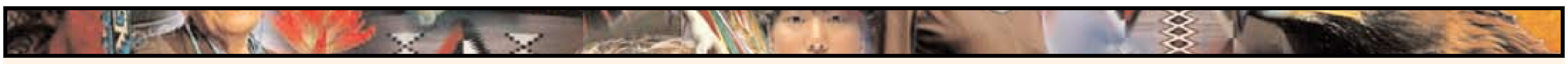

EVENTS

▼ ▼ ▼ ▼ ▼ ▼ ▼ ▼ ▼

**Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.*

1st and 3rd Thursdays

The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). We will be hosting exciting events and fun cultural activities all summer long! Dinner served at each meeting. Please join Indian Health Care Resource Center of Tulsa at our next Strengthing Our Native Youth - Native Nations Youth Council meeting! Please call or email ahead of time to confirm in case we meet at an alternate location for an event. Info Call: Jiles Pourier (918) 382-2200 Email: nnyc@ihcrc.org

Through-August 31

"It's All About Me: A Numunuu Children's Exhibit featuring art and photography by Comanche Children. At the Comanche National Museum and Cultural Center, 701 NW Ferris Avenue, Lawton, OK. Opening Reception March 18, 1:06 pm to 3:06 pm. Free admission. For more info: www.comanchemuseum.com.

June 23

Registration deadline for Muscogee (Creek) Nation Festival Golf Tournament @ Fountainhead Golf Course 6/25/10-4 Man Scramble and 6/26/10-2 Man Scramble. For a complete listing of events and times, visit the Festival Events section of www.muscogeenation-nsn.gov

June 24-27

The Muscogee (Creek) Nation Festival at Claude Cox Omniplex, Okmulgee, OK. For more information call 918.732.7992 or visit www.muscogeenation-nsn.gov

June 25-27

Peoria Powwow at 60610 E. 90 Rd., Miami, Okla. (At County Road 137 and E-90 Road) $20,000 in prize money. Registration opens at 5:30 pm Friday. More info call 918-540-2535 or e-mail ablack2@peoriatribe.com/

June 25

Iowa Tribe of Oklahoma and Perkins Family Clinic Annual Health Fair 10:00am to 1:00pm in the Chena Building at the Iowa Tribal Pow Wow Grounds located 4 miles South of Perkins on Highway 177 and ½ Mile West. Testing for Blood Pressure, Blood Sugar, Lead Testing, Cholesterol Levels, Lung Capacity and General Wellness will be available for participants at no cost. Free Lunch will be served at noon and Door Prizes will be given away. There will also be inflatable rides for the children. Info: Amanda at (405) 547-2473

June 25-26

Region 8 Arrington McSpadden All Indian Rodeo, Okmulgee, Okla. Must be a member of a federally recognized tribe with proof to participate. Must purchase INFR Tour card to compete.Info: Brad Fish at 405-474-7847or bradfish42@yahoo.com. INFR office 406-338-7684 or infr.org.

June 25-26

Tonkawa Tribe All Indian Co-Ed Softball Fort Oakland/Tonkawa, Okla. Entry fee $150. Deadline June 11. 1st place prize $1,000. ASA rules, 10 team limit. 15 player roster. Call G.E. Cornell at 580-628-2561 or e-mail gecornell@tonkawatribe.com

June 25-27

Tonkawa Tribal Powwow at Fort Oakland, Tonkawa, Okla. (One and 1/2 miles east of Tonkawa) Honored guests Chief Joseph descendants and the Nez Perce Tribe. 580-628-2561

June 25-27

13th Annual Peoria Powwow at the Peoria Powwow Grounds, 60610 E. 90 Rd., Miami, OK
Call 918-540-2535 or E-mail: ablack2@peoria-tribe.com

June 25-27

Iowa Tribal Powwow at Iowa Powwow Grounds, Perkins, OK. Info call Ashlee Jacobsen 405-547-2948

June 26

Muscogee (Creek) Nation Festival Parade, 10 a.m., Okmulgee, Okla. Visit the Festival Events section of www.muscogeenation-nsn.gov, or call 918.732.7992 or 800.482.1979 for more information.

July 1

Benefit Indian Taco Supper, Gospel Singing and Auction for Darci Scraper family to assist with final expenses. Cherokee County Community Building, Tahlequah, Okla. Begins at 5pm. Donations & auction items appreciated. Info call Kristene 918-718-9311 or Jr. Scraper 918-519-7560.

July 2

Quapaw Tribal Powwow at Quapaw Tribal Grounds, Quapaw, Okla. 918-542-1853

July 3

Richard and Oney Roubedeaux Wedding Reception Gourd Dance from 12:00 P.M. TO 5:00 P.M. Supper at 5:00 p.m. Old powwow Grounds Pawnee , Okla.
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Head Man Herschel Kaulaity
Head Lady Dancer Donna Poore
Everyone Welcome. Bring your own Dishes and Chairs. For more info call Richard 559-905-1448

July 7

Tulsa Powwow Princess Reception 6pm-9pm at Tulsa Creek Indian Community Center, 8611 S. Union Avenue, Tulsa, OK. to introduce the new 2010-2011 Tulsa Powwow Princess: Miss Hope Harjo (Pawnee/Mvskoke) ~All Royalty Invited~Light Refreshments. Info: Cherrah Ridgecell: 918.520.9161 or e-mail: tulsacreek@aol.com

July 8

Sac & Fox Nation Powwow at Sac & Fox Nation Tribal Grounds, Stroud, Okla. 918-968-3370

Protections for Indian Artists & Artisans seminar hosted by U.S. Indian Arts & Crafts Board 9:00 a.m. to 4:00 p.m. at Southern Plains Indian Museum, 715 East Central Boulevard, Anadarko, Oklahoma. Free and open to public. For additional information on this seminar, please contact the IACBtoll-free at 1-888-ART-FAKE, or email iacb@ios.doi.gov.

July 10

Protections for Indian Artists & Artisans seminar hosted by U.S. Indian Arts & Crafts Board 9:00 a.m. to 4:00 p.m. at Choctaw Nation Community Center, 2750 Big Lots Parkway, Durant, Oklahoma. Free and open to public. For additional information on this seminar, please contact the IACBtoll-free at 1-888-ART-FAKE, or email iacb@ios.doi.gov.

July 11

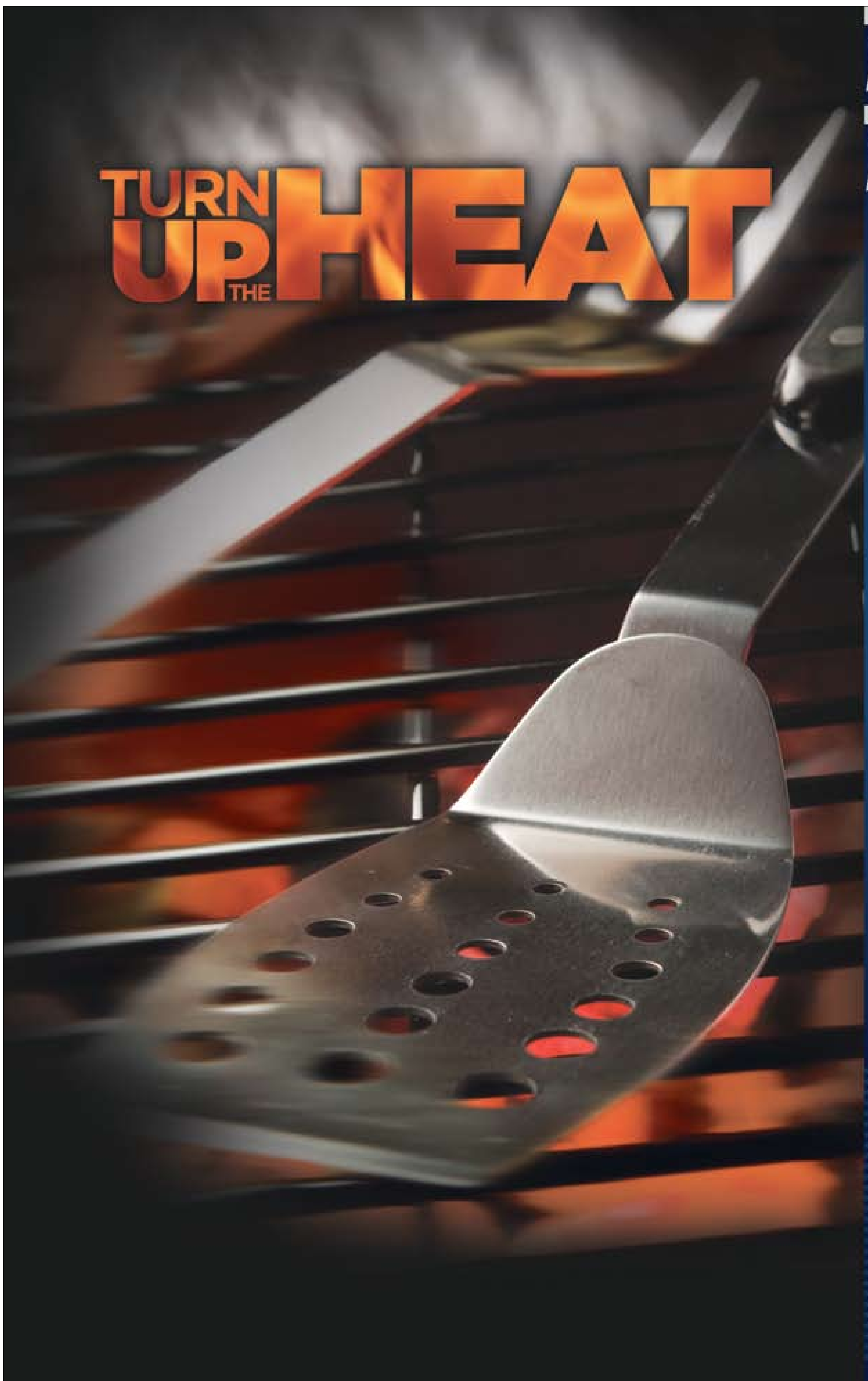
Protections for Indian Artists & Artisans seminar hosted by U.S. Indian Arts & Crafts Board 9:00 a.m. to 4:00 p.m. at Cherokee Nation Tribal Council Facility, 17675 S. Muskogee Avenue, Tahlequah, Oklahoma. Free and open to public. For additional information on this seminar, please contact the IACBtoll-free at 1-888-ART-FAKE, or email iacb@ios.doi.gov.

July 16-18

Tulsa Powwow at Spirit Bank Event Center, 105th & Memorial, Tulsa, Okla. Artist and Arts and Craft information: Sammy Haynes (918) 449-0344 or tici@tulsapowwow.org See website (www.tulsapowwow.org) for more information.

July 23-25

Kihekah-Steh Powwow at Skiatook, Okla. www.visittheosage.com



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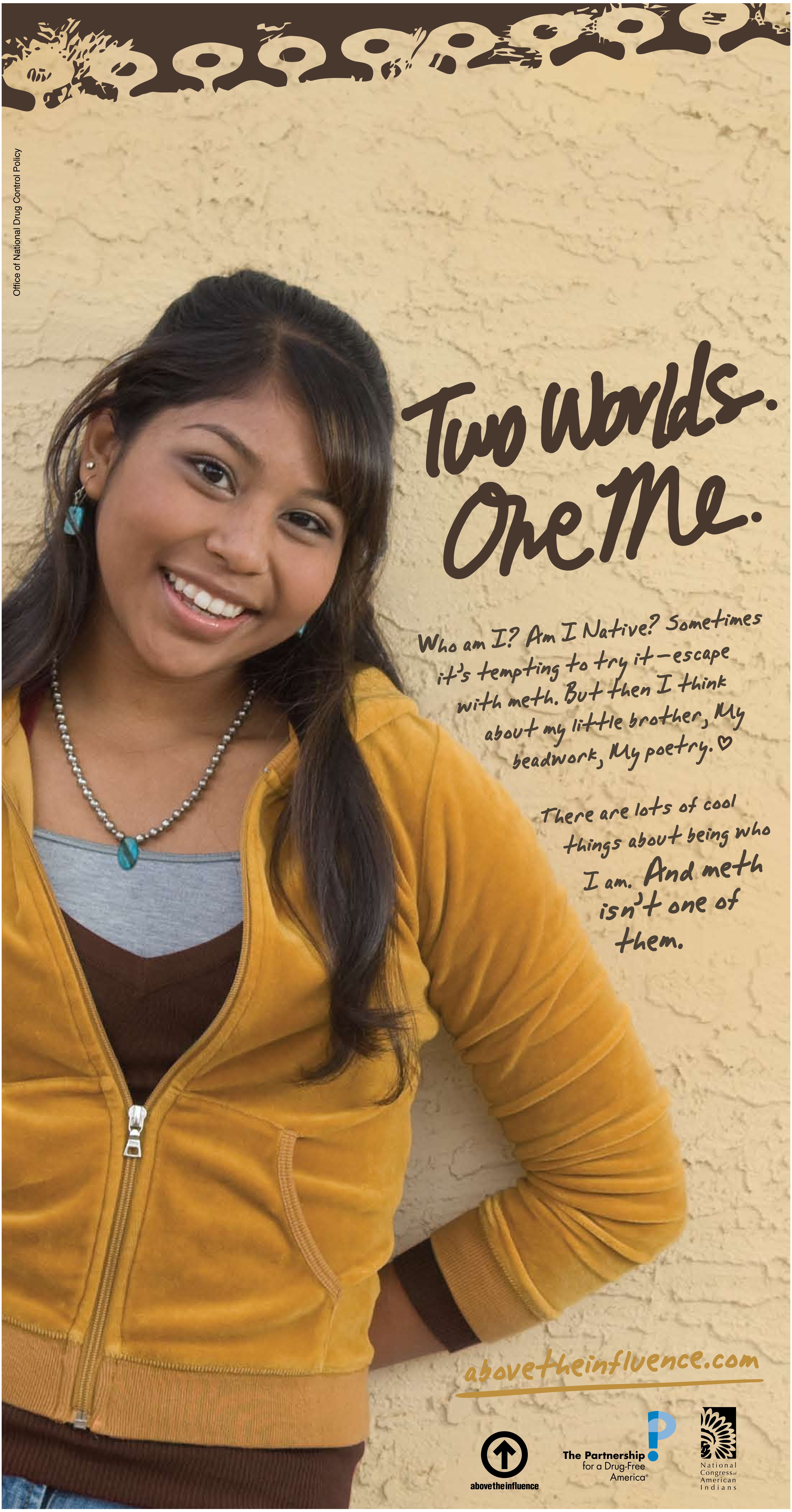

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Two Bulls seeks stronger NCAI stand on gulf oil spill, Houma Nation's future

By TALLI NAUMAN
Native Sun News

PINE RIDGE, S.D. – Oglala Sioux Tribal Chair Theresa Two Bulls is calling on Indian country for a stronger, more unified stand by Native American tribes against the damages wrought by the massive – and continuing – oil spill.

In that regard, Two Bulls sent a letter to the National Congress of American Indians on June 10, calling for an emergency meeting to create what she dubbed a "tribal response" to the British Petroleum Gulf of Mexico Oil Spill.

"I feel that there needs to be a stronger tribal response to the spill, since it affects all of us," Two Bulls said in the letter addressed to NCAI President Jefferson Keel. "We must still exercise our duties as stewards of our original homelands, and protect the native peoples and animals that reside within these homelands," she wrote in her letter.

Two Bulls, secretary of NCAI, said her organization needs to give a stronger response to the oil spill predicament through coordination between the executive committee – and its staff – and the United Houma Nation.

As NCAI secretary, Two Bulls used the opportunity to discuss her request for the emergency meeting during the organization's three-day, mid-year conference in Rapid City June 20-23.

NCAI, based in Washington D.C., was founded in 1944 and is the main tribal government organization in the United States.

"We must still exercise our duties as stewards of our aboriginal home lands, and protect the Native peoples and animals that reside within these homelands," Two Bulls' letter continued. "We need to determine how NCAI member tribes can assist the Native people and wildlife in the area as stewards of the land."

Two Bulls letter, written to Jefferson Keel, NCAI president, asks that he "direct" Jackie Johnson, the organization's executive director, to work with the United Houma Nation in Golden Meadow, La., to coordinate the set up of the emergency meeting.

Theresa Two Bulls

Meanwhile, tribal officials throughout Indian country are considering the impact of the BP's mega gulf oil spill, particularly as it affects the survival of already threatened Native American communities in the southeastern United States.

Nobody yet knows the magnitude of the oil-spill's impact on indigenous populations, but its potential already has sparked discussion about what is seen as its part in a pattern of genocide.

A representative of the original inhabitants of the Gulf Coast tribes, which are the most directly affected, United Houma Nation Vice Chair Michael Dardar, welcomed the call out from Two Bulls.

"We're grateful for the assistance," Dardar told Native Sun News. "This spill is just the latest in a century of struggles and battles with unchecked economic development in our home communities, erosion accelerated by canals dug by (the) oil industry years ago, and loss of coastal Louisiana land to hurricanes," he said.

The United Houma Nation is a state-recognized tribe of about 17,000 residents living in the bayous and coastal areas of six Louisiana counties. Included in the 4,570-square-mile Houma Nation area are Pointe Au Chien and Isle de Jean Charles, the indigenous communities among the hardest hit by the oil-spill damage.

The island of Jean Charles, home of the Biloxi-Chitimacha Tribe, has been all but submerged with canals dredged for oil transport and the incursion of four hurricanes during the past five years.

"Isle de Jean Charles is probably the most adversely affected community," Dardar said. "There are still a dozen or more families there, but a lot of the families have been forced to move," he said. Dardar noted the impact of relocation on the "social fabric" of the community.

The bayou tribal community of Pointe Au Chien has a drawing of shrimp as its symbol. The majority of survivors there, as in Isle de Jean Charles and other native Gulf Coast communities, rely on commercial and subsistence fishing for their livelihoods.

"We're not really sure what the scope of the recovery is going to be," Dardar said. "The oil spill's been going on for 50-some days. The effects on the community are not immediate, but gradual, in coming."

BP's oil spill started in April and has now has exceeded the Exxon-Valdez oil spill in Alaska, which until now had held the unofficial record off crude oil spilled into the oceans.

Fishing grounds not previously closed by BP's gulf-spill accident have now been declared off-limits, as the slick expands beyond the amounts and areas projected in history's largest oil spill. Temporary cleanup jobs are available to provide income relief for fishing families. But it's not adequate, according to Dardar.

He said fishermen are beginning to feel the effects, "and it's not as bad as its going to be with the closure of estuary and fishing grounds for years.

"We are looking at long-term, severe economic needs with fishing families," he said.

As shrimping season closed for the Pointe Au Chien, tribal members reported oil invading the lake they fish, and shrimpers wondered if it would be the last year of the catch.

"Today, the tribe relies primarily on fishing due to the devastation of the land by oil companies, lack of protection of the barrier islands, and the lack of fresh water replenishment, which has resulted in salt water intrusion and the devastation of the land," the tribe said in a May 23 statement entitled "Oil Invades the Tribal Community".

It continues, "But now, even the fishing lifestyle is threatened. The tribe is concerned as to the future impacts, but we are doing our best to try to protect what we have left."

National Geographic magazine raised the issue of genocide when it broached the disaster in an article June 8, quoting an Atakapa-Ishak saying the tribe is " facing the potential for cultural genocide," as a result of the line of events leading up to the growing oil slick.

One reader, who identified himself only as Phil, wrote, "Isn't genocide a deliberate act by one group of humans upon another? Do I understand that Nat Geo considers the oil spill to be a human group? Perhaps Nat Geo believes that the oil spill is a deliberate act brought about by BP to kill the Natives. Less inflammatory language please."

National Geographic responded by removing the word "genocide" from its headline. The managing news editor thanked Phil for his comment and said, "This headline has actually stirred a bit of discussion in the office, too.

"The intent wasn't to imply that Nat Geo considers the spill an act of genocide, but to convey the despair felt by at least one member of the Atakapa-Ishak community."

"Genocide is the deliberate extermination of a political, national, racial or cultural group. By not having a backup plan for the case that this type of spill occurred, they deliberately have caused what might be the extermination of this group," said reader Ted Chamberlain.

In a late-May statement, the United Houma Nation declared itself "at high risk of cultural extermination as a result of the immediate and long-term effects of the British Petroleum Gulf of Mexico oil disaster."

The Houma Tribe, which takes its name from the word for "red," can trace its roots to long before its 1682 encounter with French explorer and colonizer René Robert Cavelier Sieur de La Salle in tribal territory. History tells that the Atakapa (pronounced uh-TAK-uh-paw) saved Spanish explorer Álvar Núñez Cabeza de Vaca and his mates from shipwreck and starvation in 1528.

The Biloxi, a nearly extinct tribe, calls itself Tanek haya (meaning "first people) and descends from a Siouan tribe formerly living in what is now south Mississippi.

– Reprinted courtesy Native Sun News

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Travelers with the People's Freedom Caravan lined up for a meal courtesy of the Coyote Creek Center for Environmental Justice just outside of Ponca City, Okla. June 18. This was their only Oklahoma stop. NATIVE TIMES PHOTO BY LISA SNELL

People's Freedom Caravan stops for Ponca presentation, meal

MARLAND, Okla. – Some folks are walking. Some are biking. Some are taking buses and cars. And, yes, a few will be flying. But all are headed to Detroit this week for the US Social Forum.

In the spirit of the freedom rides launched a half century ago, progressive grassroots organizations from across the country have embarked on the "People's Freedom Caravan" to the United States Social Forum June 22-27, 2010, in Detroit, Michigan. Hundreds of activists and ordinary people from more than 25 cities are taking part in the historic "social movements on wheels," made up of dozens of buses, vans, cars and even bikes. The Caravan builds on a similar effort in 2007, when more than 80 grassroots organizations joined forces en route to the first U.S. Social Forum – a gathering of progressive movements modeled after the World Social Forums – in Atlanta, Georgia.

"We are facing crises on all fronts – social, economic, and environmental. This movement is an effort to bridge the democracy divide from Arizona to the Gulf Coast to Detroit," says Diana Lopez, one of Hispanic Magazine's top 15 Latinas under 30 and recipient of this year's Brower Youth Award, who jumped on a bus leaving San Antonio, Texas June 18.

"We will be meeting and taking action with local social justice organizations at every stop in order to show the reality of hardship and inequity in this country – to lift up the voices of those struggling in the face of the oil spill, foreclosures, the greed of Wall Street and racist immigration policies."

The group stopped at Casey Camp-Horinek's Coyote Creek Center for Environmental Justice their first evening on the road. The caravan was welcomed by American Indian Movenment of Oklahoma member and Ponca Elder Dwain Camp and with a memorial song. They were then treated to a meal that included traditional foods prepared by Camp-Horinek and her family. An Environmental Justice "toxic tour" followed the next morning that exposed the effects of same polluting industries that have devastated the Gulf Coast on local communities.

The caravan, more than a thousand strong, was scheduled to arrive in Detroit for the US Social Forum opening march June 22.

For more information visit www. www.ussf2010.org and the Indigenous Environmental Network at www.ienearth.org.

Yakamas cautioned over Gulf oil spill job offers

TOPPENISH, Wash. (AP) – The Yakama Nation has warned tribal members to be cautious about giving out personal information to recruiters offering lucrative jobs to help clean up the Gulf of Mexico oil spill.

The Washington state Attorney General's Office says authorities have not been able to determine whether the jobs offered are legitimately tied to BP's cleanup efforts.

The tribe issued a warning June 17 after recruiters promised tribal members wages of $40 per hour jobs cleaning up the oil spill and bus transportation to Louisiana and Florida. The recruiters handed out papers promising work and asked tribal members for their names, phone number and Social Security.

Many tribal members gave up personal information, and some even quit their jobs for the promise of higher-paying work.

"We have a lot of suspicion," Yakama Tribal Council Chairman Harry Smiskin told the Yakima Herald-Republic.

But the man promising the jobs, Christino Rosado, told the newspaper he plans to start sending the first 160 Yakamas to the Gulf within a week.

Rosado said in a phone interview Thursday that he's signed up about 1,800 workers from the Yakama Nation and plans to pay for their travel, lodging and meals. That's nearly one-fifth of the 10,000-member tribe.

BP spokesman Ray Viator in Louisiana said June 18 it's difficult to determine whether Rosado had or was working on obtaining contracts because the four major companies that BP is working with on cleanup operations have hired countless subcontractors.

Most cleanup wages are for $10 to $20 an hour, Viator said.

Some tribal members are worried.

Lewis Underwood planned to close his small auto repair shop and had already rented out his small home.

"Usually, if it sounds too good to be true, that's the way it turns out, I guess," he said Thursday. "It's like dangling a piece of raw meat in front of a starving man – that's messed up."

Gina Stevens, a casino card dealer, quit her job. She thinks a Gulf cleanup job will materialize and pay far more than the near-minimum wage she said she earned at the casino.

"I just wanted a change in life and this is something I'd be interested in doing," she said.

A call to a number listed on a flier offering jobs was answered by a man who identified himself as Christino Rosado's son, Junior Rosado of Seasonal Fruit, an El Paso, Texas-based company.

According to the Texas Secretary of State's Office, Rosado incorporated the business in 2005, but it was involuntarily dissolved by the state two years later because its registered agent, Pasco attorney Monty Stevens, quit. Texas state law requires corporations to have a registered agent.

Christino Rosado said Thursday the business isn't dissolved. He said he would have Monty Stevens, who he said was his attorney, answer further questions. Calls to Stevens were not returned last week.

– Information from: Yakima Herald-Republic

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Also online, the Native Times 2010 Powwow Guide at www.powwowguide.com

Subscription rates: $65.00 for fifty-two issues, $32.50 for twenty-six issues, or $16.25 for thirteen issues. (Rates are for postage and handling) Send check or money order to:

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Festival of Eagles Children's Health Fair June 26 at Creek Nation

OKMULGEE, Okla. – On June 26, 2010 the First Annual Festival of Eagles will take place at the Creek Council House Museum in Okmulgee. This one-of-a-kind family festival will include many fun and exciting activities for children, parents and grandparents alike.

Some of the activities that will be taking place from 9am-2pm include; storytelling, physical activities, food and prizes. All Festival of Eagle events are free.

"We can prevent diabetes and, as we learn from the Eagle Books, we can look to our elders and traditions for wisdom about living in a healthy way. The Festival of Eagles will be informative and fun," said Gloria Moore, MCN Diabetes Program Family Therapist. "We know that children love the Eagle Books and so do adults. Everyone in the community is encouraged to attend."

For more information, please visit the Division of Health website:http://174.121.93.48/~healthsy/DP.htm

About Through the Eyes of the Eagle books

The Eagle Books are a series of four books about wise animal characters, Mr. Eagle, Miss Rabbit and a clever trickster, Coyote, who together engage Rain That Dances and his young friends in the joy of physical activity, eating healthy foods and learning from their elders about health and diabetes prevention. The Native Diabetes Wellness Program and the Centers for Disease Control and Prevention have distributed more than two million books for Disease Control and Prevention. The books are used in many schools, clinics and Head Start programs. Organizers of the 2010 MCN Festival of Eagles event hope that the engaging, positive messages found in the books will encourage children and parents from the Creek Nation communities to make positive lifestyle changes.

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Red Lake Nation Foods is a member of the Intertribal Agriculture Council and bear the "Made by American Indians" trademark on their products.

Tribal foods to be showcased at New York 'Fancy Food' show

Tribal specialty foods will be on display at the world's largest food and beverage event June 27-29.

By AMERICAN INDIAN FOODS

BILLINGS, Mont. – The Intertribal Agriculture Council (IAC) which directs the American Indian Foods (AIF) program, announces multi-tribal participation in the world's largest food and beverage event being held at the Jacob Javits Center in New York City, June 27-29th. The AIF is a critical economic program that recognizes and promotes the efforts of thousands of American Indian farmers and ranchers. Visitors are invited to stop by Booth #2976.

"Many AIF participating tribes stay true to their roots, producing foods that are grown the same way as they were hundreds of years ago," said Nathan Notah, IAC's American Indian Foods Program Director.

"Our shared connection to the land as American Indian Tribal members influences our collective social and spiritual well-being. The AIF offers a chance to showcase what we produce from our pristine environments—the vast variety of delicious Indian foods, which each Tribe proudly displays through the AIF events around the world, such as Fancy Food," finished Notah.

Several American Indian producers will feature their products at the show, including:

- Lakota Foods featuring popcorn
- Native American Natural Foods showing Tanka Bars and Tanka Dogs
- Red Lake Nation Foods with wild rice and Walleye
- Sugpiaq Inc. showing wild seafood and wild salmon
- Raven Seafoods showing smoked salmon and salmon jerky
- Umpqua Foods with jerky, meat sticks, and snacks

"This is an invaluable opportunity for American Indian growers and producers to celebrate their rich heritage through the international marketing of their organic and conventionally-grown food product lines."

"It is also a chance for those attending the Fancy Food show to stop by Booth 2976 and sample our delicious tribal products," said Notah.

Foods from Native American Indians come from Tribes across the county and are grown on Native American land or produced in natural waters. AIF export foods include Bison-Cranberry Energy Bars; Assorted Row Crops; Chilies; Popcorn; Wild Rice; Fry Bread; Produce; Berries; American Bison meat; Seafood/fish; Mushrooms; Apples; and Cranberries

"The American Indian Foods program offers Tribal members the advantage of collective participation which leads to increased Tribal revenue and employment."

About American Indian Foods

American Indian Foods (AIF) is a program of the Intertribal Agriculture Council that began in 1998 under contract with the USDA Foreign Agricultural Service. The partnership was developed as a platform for American Indian food businesses to showcase their products and share Tribal cultures with the world.

American Indian Foods come from coast to coast in the United States and are grown on the lands of Native American Nations or raised in their natural waters. Many of these products are still harvested in ways defined hundreds of years ago.

About the IAC

The Intertribal Agriculture Council is a non-profit organization based in Billings, Montana, USA that supports American Indian agricultural programs throughout the United States. The IAC and its affiliates export agricultural products around the world and represent more than 25 enterprises.

For information visit www.IndianAgLink.com or www.AmericanIndianFoods.com.

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Quapaw Tribe Business Committee JoKay Dowell Candidacy Announcement

If the Quapaw people will elect and join me:

- **I will work to create more opportunities for inclusion of the peoples' voices and ideas.** One General Council meeting per year, with time restraints on speaking, does not provide members with enough opportunity to give direction and input to the QTBC. We need more than one general council per year.
- **I will work to increase education financial assistance.** Textbooks eat up most of the $750 per semester that is offered now and that amount is not adequate. Education is the single-most important way to empower our people, collectively and individually.
- **I will work to open tribal financial reports and QTBC members' expense reports on at least a quarterly basis.** If elected, my expense reports will be published quarterly, if not that of the entire QTBC.
- **I will work to organize an Infrastructure Evaluation Committee to research various models of inclusionary governmental infrastructure as I've heard the membership request for many years.** While at the present time, I do not know whether a constitutional framework is better for our people than the present business committee model, I do know an interest has been voiced in researching and discussing the possible reorganization of our tribal government to be more inclusionary and open.
- **I will work to bring sustainable and/or 'green' business opportunities to our tribe.** Economists say the gaming industry will reach a point of saturation. I'd like us to think 'Indian,' think 'out of the box:' How can we sustain our community, our Quapaw Tribe while protecting the natural world? I'd like to see community/family projects in which the people come together to develop healthy/traditional/medicinal plants and foods projects, with Quapaw members leading the way. Other tribes and tribal communities are developing solar and wind power, traditional agricultural farm and ranch projects, why can't we?
- **The question has been asked: Do we have more now?** In traditional Indigenous communities, having 'more' is not always an indicator of success. While it is true that the Quapaw Tribe might show increases in economic standing in some areas such as gaming, we still lack greatly in areas of housing, medical care, and education assistance. The Quapaw people are not collectively prospering. There is the perception within our tribe that most of the economic growth has benefitted only a few. That perception must change and it will if the QT membership is given a stake in what the QTBC does.

As taught by my parents, I love my Quapaw people and I've always behaved in a way that respects the Quapaw Tribe and honors my ancestors Solomon Quapaw, Bertha Quapaw McKibben, Josephine McKibben Dowell, and Grady W. Dowell. I have respectfully carried the Quapaw name into numerous Indigenous international forums from Alaska into Central and South America. I will continue to do the same if you elect me to work for you on the QTBC. For more information see http://jokaydowell.wordpress.com.

Feds approve Shinnecock recognition, tribe celebrates

By FRANK ELTMAN
Associated Press Writer

GARDEN CITY, N.Y. (AP) – A small Indian tribe on New York's Long Island learned June 15 that it had won a decades-long fight for formal federal recognition, inching it closer to opening a casino.

Shinnecock Indians celebrated with prayers and song but declined to discuss gambling, which would require further government approvals.

"This is the most historic moment in Shinnecock history," trustee Lance Gumbs told The Associated Press in a telephone interview from the tribe's community center on its reservation on eastern Long Island. "Any discussion of a casino is a secondary thought."

Randy King, another tribal trustee, said people were hugging each other and crying after word came from federal authorities shortly after 11 a.m. "We are so happy the government has taken this action," he said.

Tribal leaders noted the Shinnecocks have been trying for decades to obtain federal recognition. That effort kicked into high gear in 2003, when they first tried to open a casino on tribal land in Southampton. The tribe was told that formal recognition from the Bureau of Indian Affairs is required before operating gaming facilities.

The bureau received no formal attempts to block permanent recognition after granting preliminary approval last December, said George T. Skibine, an official with the department.

The Shinnecock must now await a 30-day comment period after the announcement is posted in the Federal Register. After that, recognition is expected to become permanent.

"This is a proud moment for the Shinnecock people," said trustee Gordell Wright. "It's not that we haven't always known who we are, but now there's a political decision that finally has us on an equal footing."

About 500 Shinnecock tribal members live in modest homes on a 1,200-acre reservation in Southampton; 700 more members live elsewhere. Nearby, some of the richest people in the world, including Wall Street power brokers and Hollywood celebrities, have sprawling estates worth tens of millions of dollars.

Bureau of Indian Affairs officials reviewed ancestral records and other historical documents of the tribe before determining whether the Shinnecocks met the recognition criteria. The tribe had sought to circumvent the federal approval process by seeking recognition in federal court, but a judge rejected that effort in 2007.

Even with federal recognition, the tribe needs additional federal and state approvals before operating a casino. Federal recognition also makes the Shinnecocks eligible for federal grants and other funding.

Since receiving preliminary federal recognition, numerous locations for a possible Shinnecock casino have been floated. Belmont Park, just outside New York City, the Nassau Coliseum, as well as a former racetrack and others have been mentioned, although tribal leaders have remained mum about their specific intentions.

When the Shinnecocks broke ground in 2003 on their proposed Southampton casino, town officials raced into federal court and stopped it. Since then, Suffolk County officials formed a task force to study the issue.

Gov. David Paterson noted that because of its remote location, the Shinnecock reservation is not an ideal location for a casino. Because the state has a say in whether a casino would be allowed to operate, the governor said he is open to negotiating a more suitable location.

Lawrence Levy, the head of Hofstra University's National Center on Suburban Studies, said the recognition will force the Shinnecocks to face "complex decisions about everything from environmental and social stewardship to economic partnership with local communities."

The Shinnecock claim to be among the oldest self-governing tribes of Indians in the United States and has been a state-recognized tribe for more than 200 years. As a seaside tribe, they depended for centuries on fishing and whaling to support themselves. Later, the nation leased its land to local area farmers for their crops, mainly potatoes and corn. Some see the prospects of a casino, and the millions it could bring, as a way out of their modest circumstances.

The notion of opening a casino in difficult economic times also could affect how the Shinnecock proceed.

Executives at the East Coast Gaming Congress, a national casino conference, met in Atlantic City last month to discuss the large number of casinos operating in New Jersey, New York, Pennsylvania, Delaware, Maryland, Ohio and West Virginia. In addition, bids are being accepted on operating a new slots parlor at Aqueduct Racetrack in New York City.

Don Marrandino, eastern regional president of Harrah's Entertainment Inc., which operates four of Atlantic City's 11 casinos, said the prospect of a Shinnecock tribal casino in Long Island would not affect Atlantic City's already urgent effort to reinvent itself into a multi-day resort that offers more than gambling.

"We just have to keep focused on what we do in Atlantic City," he said. "We can't worry about what we can't control. Atlantic City must continue to transition itself to a world class entertainment destination."

Associated Press Writer Wayne Parry in Atlantic City and AP Radio Correspondent Julie Walker in New York City contributed to this report.

Navajo Nation Council opposes Arizona immigration law

WINDOW ROCK, Ariz. (AP) – Lawmakers on the country's largest American Indian reservation have voted to formally oppose Arizona's tough new immigration law.

The Navajo Nation Council voted against the immigration law Tuesday during a special session in Window Rock.

Council Delegate Kee Allen Begay sponsored the measure. He says he sees the immigration law as an attempt to harass American Indians, who can resemble Mexican nationals.

The state law requires police to question anyone they suspect is in the country illegally and makes it a state crime to be in the U.S. illegally.

Navajo lawmakers came out against a state measure that prohibits classes that advocate ethnic solidarity. Begay says the Navajo culture should be respected and protected.

STUDENTS

Continued from Page 1

struggled in public schools with standardized testing. Isolation and misunderstanding of the material grew worse with time, she said, and she nearly flunked out of ninth grade before leaving for a school on the Yurok Reservation in Northern California.

Suddenly, she thrived. Math, science and history became easier to understand when related to her culture. She used her geometry skills to create Indian baskets with roots and plants collected by the Klamath River.

"I became more motivated to be more of those statistics of those kids who go to college," Bowers said via live video testimony.

Sen. Byron Dorgan, D-N.D., chairman of the Committee on Indian Affairs, said the No Child Left Behind Act had failed Indian students. Charles Rose, general counsel at the Education Department, said that American Indian and Alaska Native students are the country's least served.

Tribal leaders consulting with the Education Department said they need to collaborate with states for more flexibility in schools. Rose said they also recommend language immersion programs and better recruiting for Native American teachers in rural areas.

Indian fourth-graders scored 11 points lower in math than their peers in 2007. By eighth grade, the gap in public schools grew to 17 points. The federal law succeeded only in exposing the disadvantages of poor and minority students against whites, Rose said.

The Bureau of Indian Education funds 183 schools for 42,000 American Indian and Alaska Native children on 64 reservations in 23 states. More than 90 percent of the Indian student population attends public schools.

The bureau's director, Keith Moore, said he hopes a redrafted education bill would allow tribes to develop their own standard for all schools funded through the bureau.

AMENDMENT

Continued from Page 1

that any changes would cause the deal to collapse and result in more litigation.

But Barrasso, the vice chairman of the Indian Affairs committee, said plaintiffs and the government have agreed to changes in the settlement on several occasions.

Several other American Indian tribes have come out both in support and in opposition to Barrasso's amendment.

The Great Plains Tribal Chairman's Association, based in Rapid City, S.D., and the Affiliated Tribes of Northwest Indians, based in Portland, Ore., have both passed resolutions in favor of the amendment. The United Tribes of North Dakota and the Blackfeet Tribal Business Council, based in Browning, Mont., are among those opposing the measure.

Cobell is a member of the Blackfeet Tribe.

Bill McAllister, spokesman for Cobell, said Friday he doesn't believe there's much support in the Senate for the amendment.

Barrasso was unsuccessful in pushing for a vote last week, but said June 18 he hopes the Senate will take up the amendment soon.

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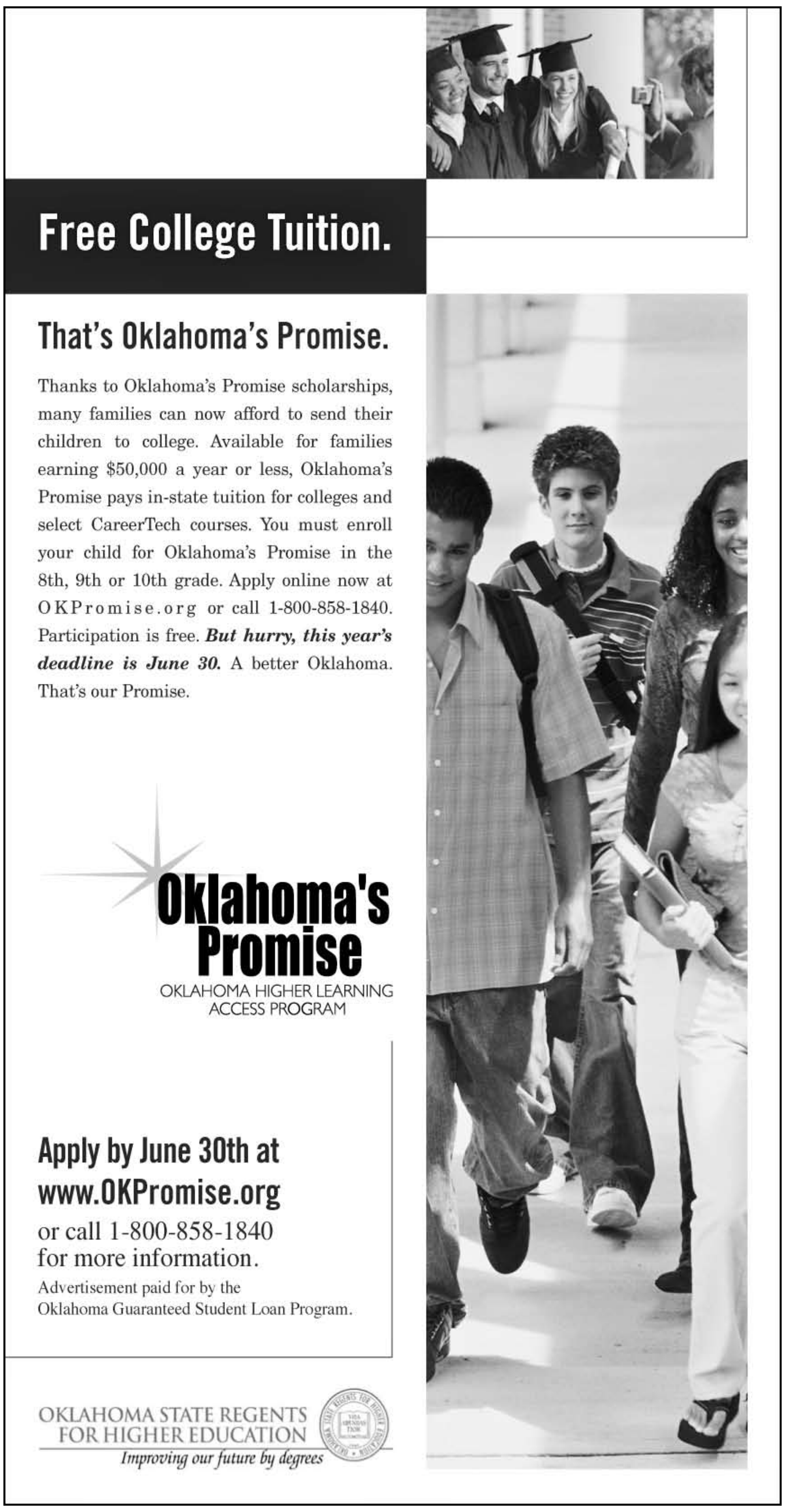

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Litefoot expands brand to footwear, announces new book, cd

Litefoot

SEATTLE, Wash. – The year 2010 has been a busy one for hip hop artist/entrepreneur/motivational speaker/actor Litefoot. Litefoot, who is a citizen of the Cherokee Nation of Oklahoma, has an array of new projects.

He will debut his new abORIGINAL FOOT wear line, the Litefoot" sneaker this October. With the launch of the "Litefoot" sneaker, Litefoot becomes the first Native American actor or musician to create a branded line of sneakers. The footwear line is a joint venture collaboration with Sole Nation Health, an American Indian owned footwear company. The Litefoot sneaker will be distributed throughout North America to Tribal Nations as well as through normal retail outlets and on line via www.litefoot.com

Litefoot, who launched the Native Style Clothing brand in 2001, is also expanding its retail presence throughout North America and venturing into brand-specific marketing products for casino resort properties and for Native organizations and events. Native Style Clothing creates apparel featuring iconic contemporary Native designs.

Ever expanding his outreach, Litefoot has recently started work on an inspirational book, The Medicine of Prayer, detailing key events from his journey's throughout Indian Country over the last twenty years. The Medicine of Prayer will be self published. The Medicine of Prayer will be completed and available as an e-book and available as a paperback via www.litefoot.com on September 11, 2010. The Medicine of Prayer will also be available in late October on Apple's ibookstore so it can be read via the Apple iPhone or iPad.

0Litefoot continues to use his music to educate people about the Native American experience. In fact, his lyrics are now being used to teach high school and college-level students throughout the United States and as far away as Germany about historical and contemporary Native American issues and views. And he has lectured at various colleges throughout the United States including Virginia Polytechnic College and State University to Sitting Bull College. Most recently he spoke at Virginia Tech, on April 29, 2010, addressing the topic of "Building bridges between the Native American and African American communities." Litefoot's entire lecture at Virginia Tech will soon be available on DVD. In addition to the college circuit, Litefoot also spends a great amount of time each year speaking, holding workshops and performing concerts for elementary and high school student throughout North America.

Litefoot's latest CD, The Testament, his 11th to date, will be released November 11, 2010. The CD will consist of 11 new songs and include a free bonus disc of 20 re-mastered Litefoot songs entitled, "Conscious Cutz." He will also release an 11 album box set of his musical catalog entitled, "The Lite Years," on December 11, 2010. All albums will be released on Litefoot's own Red Vinyl Records and available via digital download or as compact discs via www.litefoot.com.

In other Litefoot Music news, the music video for his current single "My Chick" has received almost 300,000 views on YouTube.

By October of this year Litefoot will complete the fifth year of the five year long "Reach The Rez Tour" where will have traveled over 150,000 miles to nearly 400 American Indian Communities since 2005. The effort has served as the largest program of proactive outreach to Native American communities in the history of the United States of America.

On the Hollywood front, Litefoot, who has starred in various feature films including, Indian in the Cupboard and who has done several television guest appearances, just started along with Charlie Osceola of the Seminole Tribe of Florida "QCAM Productions," a film production company that currently is developing a feature film script. QCAM will also serve as a production entity for various upcoming film projects. The name QCAM was created using the first initial from the first name of Litefoot's son and Osceola's three daughters.

Litefoot has also served in the past as the co-chair of the National Indian Gaming Association's American Indian Business Network. He has served as Vice President of the Native Affairs for the Triple Five Group, owners of the world's largest retail shopping malls; the Mall of America and the West Edmonton Mall.

Litefoot Enterprises, LLC also serves to create economic opportunities for the Native American community by bridging the gap between tribes and their partners. Litefoot Enterprises' past and present project portfolio includes activities in real estate development, gaming, hospitality, "green" initiatives and wealth management.

For more information: visit www.litefoot.com.

KILLS CROW

Continued from Page 1

ican Indian Movement (AIM) and the University of Colorado, Denver, he later attended Bacone College and the University of Utah where he received his certification as a substance abuse counselor, paving the way for his tenure at the Osage Tribe and later for Recovery Way, an in-patient treatment facility for youth dealing with substance abuse issues.

He currently serves as the facilities manager at Rogers County Bank (RCB) Pioneer in Ponca City and is active in the Ponca City community on a number of boards and volunteer positions.

Throughout his life, Tony has maintained a strong connection to his tribe and returns to South Dakota every summer to dance and pray in traditional Sundance Ceremonies. Tony frequently conducts Lakota pipe and sweat lodge ceremonies. As a pipe carrier, he says it is his role to pray for those in need whenever called upon and considers it a special honor when he is asked to render a prayer in his native language at a public event.

"I wish I had realized when I was younger the importance of teaching my sons their language" he says. " They know a lot of words and songs, but I should have taught them more. So much is lost in translation."

Kills Crow will be honored at the Friday night Powwow, with a special song, honor dance and an honor blanket.

Cherokee chief inducted into National Wrestling Hall of Fame

By TRAVIS NOLAND
Cherokee Nation

STILLWATER, Okla. – The National Wrestling Hall of Fame recently inducted Principal Chief of the Cherokee Nation Chad Smith into the Hall of Outstanding Americans. With the honor, Smith joins an elite group of inductees that include an astronaut, Hollywood actors, famed politicians and a four star Army general.

"Being recognized by the Wrestling Hall of Fame, alongside so many highly successful individuals is an incredible honor," Smith said. "The news came as quite a surprise, and I couldn't be more grateful. In wrestling, it's just you on the mat. You have no one to shift blame to. It is a sport that teaches an enormous amount of discipline, self-reliance and determination, and I believe those are values that Cherokees cling to as well."

The Outstanding American award is given annually to individuals who wrestled at some point in their lifetime, have gone on to achieve extraordinary success in their chosen careers and who attribute a great deal of that success to the values taught by the sport.

"Outstanding American award recipients are those individuals that consider wrestling to have helped form their discipline and work ethic that have helped them succeed in life," said National Wrestling Hall of Fame executive director Lee Roy Smith. "It's an honor to have Chief Smith become a member of the Hall of Fame, given his career as chief of the one of the largest and most successful tribes in the United States. We're so proud to have him as part of our wrestling family."

Chief Smith was an undefeated wrestler his senior year at Maplewood High School in Tennessee and went on to wrestle at the University of Tennessee-Martin.

"We didn't know anything about wrestling in high school, but we had a teacher named G.P. West who wanted to start a team. The sport taught us so much, and by my senior year, we had quite a competitive team," Chief Smith said "We learned how to face adversity and how every action has a consequence. We had to learn technique, persistence, stamina and how to formulate a strategy. Most importantly, it taught us how to win with grace, and how to lose with grace."

Past Outstanding American honorees include former Speaker of the United States House of Representatives Dennis Hastert, U.S. Army General Norman Schwarzkopf, former Secretary of Defense Donald Rumsfeld, Astronaut Michael Collins and actors Kirk Douglas and William Baldwin. Smith is only the second Oklahoman to receive the award, the first being former Speaker of the United States House of Representatives Carl Albert.

Chief Chad Smith

"The outstanding American exhibit is one of the most popular exhibits," Lee Roy Smith said. "People come in here and they're just amazed at the really successful people that wrestled at some point in their lives. I call it the 'shock and awe' section of the Hall."

The National Wrestling Hall of Fame is located in Stillwater, Okla. For more information, see www.wrestlinghalloffame.org

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COMMENTARY

Around the Campfire: Racism in Indian Education

By DEAN CHAVERS, PH. D.

The newspaper man Tim Giago has written movingly of his experiences in a Catholic boarding school. The founding publisher of Indian Country Today says in his book Children Left Behind that he was beaten, starved, and humiliated during his ten years at Holy Rosary Mission at Pine Ridge.

When he could no longer understand why he was so depressed at times as an adult, he started healing himself by writing about his treatment at the hands of the priests. Later he submitted these writings to Rupert Costo, publisher of the Indian Historian Press, who published them as a book, The Aboriginal Sin.

The treatment that Tim and tens of thousands of Indian kids received in the BIA and mission boarding schools developed a love/hate relationship that is so deep in Indian Country that outsiders cannot understand it. While Indian parents know their children need to have an excellent education, their own experiences at schools make them leery of even being on the campuses.

Teachers and principals are constantly amazed at the low turnout on Parent Night. They expect to see huge numbers of parents to show up, but only a few do. In fact, the ones who do are the few who have been visiting the school already. The vast majority of Indian parents never set foot in the school—except maybe for a basketball game. The parents are still feeling the effects of the racist treatment they received a quarter of a century earlier.

A meeting in Rapid City in October 2007, one of the first of its kind in that state, had people reporting that racism is alive and well in the public schools of the state. South Dakota is often called the "Mississippi of the North." The non-Indians of the state still hold a grudge over the defeat and massacre of George Custer in 1876, and they take it out on Indians whenever they can.

Martin Reinhardt, a research associate at Colorado State University, said racism prevents the tribes from having access to information on their students, while the states have full access to all student records. Indian students are the lowest performing ethnic group in the United States. Test scores for fourth or eleventh graders typically find students are below the 20th percentile, and the lowest students are down around the fifth percentile.

Dropout rates for Indian high school students nationwide run about 50%, but with a variation from a high of 90% for San Diego County, California, to a low of 25% or so for a few places. The Phoenix area has rates in the area of 85%. South Dakota dropout rates hover around 80%. The rate in Albuquerque was determined by an outside research group eight years ago to be 67.2%, quite a contrast to the district's "official" figures, which they said were 19% to 23%. The lower figures had been reported for years by the research arm of the district.

I wonder how many other districts lie about their Indian dropout rates. Most people do not want to believe it. A decade ago, in a public hearing, I reported that the dropout rate was 65% for Indians in Albuquerque. Joe Carraro, a state senator from Rio Rancho who ran for Congress and lost, argued with me for ten minutes that it could not be.

"I believe the rate is 19% to 23%," he told me. "But it is impossible for it to be 65%." A year later, when the independent study came out, I copied the graph and sent it to him as proof, but he never answered me.

Schools and districts often try to hide or disguise the real dropout rates, which happen over a four-year to six-year period. They will give, as Albuquerque does, a one-year rate, stating it as a fact, without explaining it. Few school districts with Indian students, in fact, try to determine what the four-year rate is.

A dozen years ago I computed the following figures to compare the actual production of Indian college graduates and non-Indian college graduates. It shows there are 20 non-Indian college graduates for every Indian graduate. Since 1970, the gap has gotten larger, when most folk probably assumed it has gotten smaller.

College Completion Rates, Indians and National

	High School Completion Rate	College Entrance Rate	College Dropout Rate	College Completion Rate	Percentage Finishing College
Entire US.	81%	67%	46%	54%	29%
Indians	50	17	82	18	1.5

Only 17% of Indian students finish high school and enroll in college the next year, compared to 67% of all students in the United States. Thus there is a huge gap of 50% between Indians and non-Indians who are starting college. However, the huge dropout rate from college further widens the gap. Some 54% of all college students will earn a degree in four to six years, but only 18% of Indian students will earn college degrees during the same time period. Taking the 17% entering college and multiplying it times the 18% who finish college yields only 1.5% of Indians finishing college.

There are many reasons for this horrible situation with Indian education and the low numbers of Indians finishing college. The worst side is that there are huge needs and demands for all kinds of Indians—doctors, dentists, nurses, pharmacists, veterinarians, teachers, engineers, computer programmers, writers, biologists, chemists, physicists, hydrologists, and many other types of professionals. The huge demand means that doctors and nurses are not available to treat sick people.

Indian people sicken and sometimes die because of misdiagnosis or lack of treatment for illnesses ranging from diabetes to ruptured appendixes. The Indian Health Service reports that its professional positions are typically 35% unfilled at any given time.

Thus racism in the schools, turning potential doctors and nurses away from medical schools by racist actions, has the long-term effect of denying life-saving medical treatment to sick Indian people. This may seem to some like a stretch, but it is literally true.

It means that teachers are not available to teach Indian kids. And unfortunately, too often the teachers who are available are the rejects who could not get hired elsewhere. In one case, a man with a degree in sociology was trying to teach physics on the Jicarilla Apache reservation. Of course all the kids knew he didn't know the subject, and were bored to death in his classes.

Next month I will report in this column some of the results of lawsuits that have been filed by Indians against racist actions in the schools.

(This column is Part 1 of three parts and is adapted from the book "Racism in Indian Country." Dr. Dean Chavers is Director of Catching the Dream, a Native scholarship organization. His latest books are "Modern American Indian Leaders" published by Mellen Press and "Racism in Indian Country" published by Peter Lang Publishers. Contact him at CTD4DeanChavers@aol.com. His next book is "Broken Promises: Termination of Indian Treaties and the Aftermath," due out in 2011.)

LETTER TO THE EDITOR

C&A Governor responds to article

I would like the opportunity to correct the information reported by Dana Attocknie in her recent article, "C&A governor suspends lieutenant" published June 8, 2010. Lieutenant Governor Leslie Harjo was suspended from May 24, 2010 to May 28, 2010; however, relevant portions of Ms. Harjo's suspension memo were omitted from Attocknie's article. I believe that some of the omitted material could have provided useful context for Native Times' readers.

Ms. Harjo stated that she was suspended for "speaking up about being taken out of the administration's chain of command." I would like to clarify Ms. Harjo's characterization of her suspension.

The suspension memo to Ms. Harjo cited two repeated warnings issued to Harjo for official misconduct and unprofessional behaviour, including Harjo's public outbursts, threatening confrontations and multiple instances of insubordination. Harjo was not suspended for "speaking up." Rather, she was suspended for the manner in which she voiced her objections to my recent Chain of Command Executive Order.

Harjo was suspended with pay. Essentially, I gave Harjo a directive to take a week away from work while I was away on business. As Governor, it is imperative that I be able to rely on the Executive staff to maintain operations whether or not I am present at the Concho Tribal Complex. In order to clear up any questions with respect to the Lieutenant Governor's authority while I am away and to avoid any misunderstandings caused by Harjo's repeated attempts to exceed her authority over tribal employees, I made an administrative decision to suspend Harjo pending further resolution on the issue.

Attocknie also reported that Ms. Harjo has applied for an injunction from the Cheyenne and Arapaho Tribal Court to prevent me from suspending her again, stating that she cannot be suspended because she is an elected official. After researching public records online, I can find no instance where Harjo has applied for an injunction against me to prevent future suspensions.

Although she did not cite to the salient constitutional provision, Attocknie did reference a constitutional due process requirement for removal of elected officials. I would like the record to be absolutely clear: I have made no attempt to remove the Lieutenant Governor from office. Article VII, Section 1(a) of the Tribes' Constitution requires the Lieutenant Governor to be subordinate to the Governor. The Constitution outlines numerous powers and duties of the Governor, but does not, likewise, outline, implicitly or explicitly, any rights, powers or duties of the Lieutenant Governor, except to provide that the Lieutenant Governor is subordinate to the Governor.

Ms. Harjo is not subject to any retaliatory acts whatsoever. Ms. Harjo's suspension has been lifted and she is back to work - in light of her education and background, I have instructed that she continue assisting the Attorney General with Indian Child Welfare matters.

The Native American Times is a trusted resource that is relied upon by the tribal community. The journalistic ethics consistently exhibited by your publication compels me to set the record straight on the foregoing issues. I believe it is important to note that the author of this aforementioned article, Ms. Dana Attocknie, was recently terminated as editor of the Cheyenne and Arapaho Tribal Tribune. It surprises me that Ms. Attocknie was assigned a story involving the Cheyenne and Arapaho Tribes on the heels of her termination. Such an assignment could certainly be perceived as a conflict of interest and the circumstances related to her termination may impact Ms. Attocknie's ability to maintain journalistic impartiality.

Janice Boswell, Governor, Cheyenne & Arapaho Tribes
Tuesday, June 15, 2010

Editor's Note: Gov. Boswell was given an opportunity to respond in the aforementioned article but declined to do so at the time.

The viewpoints expressed in columns and letters are the opinions of the writers and not necessarily the opinion or viewpoint of the Native American Times publisher or staff.

Letters to the editor are welcome and may be submitted via e-mail to editor@nativetimes.com. To be published, we require you provide your name, tribal affiliation and city of residence.

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The Pawnee Nation College, a tribal college located on the Pawnee Nation Reserve near Pawnee, Oklahoma, is seeking adjunct faculty members to teach a variety general education and American Indian Studies courses, including: computer concepts, English comp, history, math, science, and other humanities. In addition, the College seeks well-qualified instructors to teach American Indian Studies courses in such areas as tribal leadership and management, cultural studies, artistic studies, and American Indian languages. All interested applicants should send a letter of interest—addressing qualifications, teaching experience, level of education, and so on—as well as a current resume or c.v. and copies of all transcripts to: Dr. Todd Fuller, President, Pawnee Nation College, 861 Little Dee Drive, Pawnee, OK 74058; applications can also be sent by email to: tfuller@pawneenationcollege.org. For more information on the College, please visit our website at www.pawneenationcollege.org.

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20 habits of highly effective job seekers

Career coach, speaker and author Ford R. Myers shares 20 key job search tactics and strategies every job seeker can use – even in today's tough economy

By CAREER POTENTIAL, LLC
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Haverford, PA – Even in a down market, job seekers and employees are not powerless or without recourse. In fact, they have more control over their career circumstances than they might think.

Ford R. Myers, Career Coach, Speaker and Author of "Get The Job You Want, Even When No One's Hiring" (John Wiley & Sons, 2009, http://www.getthejobbook.com), has developed 20 specific strategies and tactics that consistently generate powerful results for job seekers, even when it seems like no one is hiring.

1. Network, network, network. Continually increase your level of networking and keep expanding your contact database. There is no substitute for connecting with people one-on-one.

2. Seek help. Get career support from a professional. A qualified career coach can better prepare you to land your next position.

3. Read career books and attend career seminars. Being informed about business will keep you "fresh" as a candidate, and helps you consistently improve your career management and job-search skills.

4. Leverage technology. Utilize Web sites and online services to connect with your industry and to build greater visibility. Create a career Web site and reach out through social networking sites such as Facebook, Linked-In and Twitter.

5. Differentiate yourself. Position yourself as an expert by writing articles, giving presentations, or teaching a class. Get involved in professional organizations and assume leadership roles there.

6. Use your time off wisely. Pursue professional development by participating in classes, seminars, certifications and industry conferences.

7. Pursue a temporary, part-time, or contract position. Volunteer, provide pro bono work, take on a consulting contract, or complete an internship or apprenticeship. All these options provide excellent "bridge job" opportunities.

8. Act with speed and urgency. Demonstrate that you're more serious and more determined than the competition. Show up earlier. Arrive more prepared. Move quickly and efficiently. Make an impression by being more responsive and assertive than other candidates.

9. Take care of yourself. Eat well, exercise, and get plenty of rest. You'll need to be healthy and vital to maintain the pace of an active job search campaign.

10. Be flexible and adaptable. Consider shifting industries and/or being geographically mobile to open-up more career possibilities, even if you would not choose these options under normal circumstances.

11. Improve and enhance all the documents in your career portfolio. Craft a unified package that consistently conveys a highly professional image of yourself. This will include a Resume, a one-page Professional Biography, a collection of powerful Accomplishment Stories, a series of compelling Cover Letters, a page of Professional References, a list of Target Companies, and a 15-second commercial (Positioning Statement).

12. Identify industries that will emerge stronger when the market improves. Research emerging opportunities and niches that will offer career growth, and position yourself to take advantage of these trends.

13. Practice interviewing and negotiation skills. Solicit the help of a partner to role-play with you, and switch roles as needed with the questions and answers. Practice with an audio-recording device, and listen to yourself as you continually improve your performance.

14. Be patient, but persistent. Be persistent, but don't be a pest, as you follow up consistently on every opportunity. Don't put all your eggs in one basket. Instead, keep moving forward as you explore every appropriate opening you can find.

15. Focus on tangible results and practical solutions. The primary question in the employer's mind will be, "What can you do for me -- now?" This means that you should quickly identify the employer's most pressing needs and challenges -- and then explain exactly how your relevant accomplishments will allow you to successfully address those issues in the short term.

16. Work from a budget. Instead of going into a panic or worrying that you'll lose everything you've worked for, conduct a detailed analysis of your financial situation and develop a family budget. You may discover that you're in a better financial position than you had thought.

17. Be kind to yourself. There is no longer the same stigma there used to be about being unemployed, as almost every family in America has been touched by layoffs and downsizings. Forgive yourself, forgive your ex-employer, and forgive the world. Move on toward a better career future.

18. Pay extra attention to your personal image. First impressions count. Make a deliberate, consistent effort to present yourself in the best light. Now is the ideal time to take stock of your appearance, and make whatever changes you feel could improve your image -- and your job search results.

19. Watch your attitude. Maintain a positive attitude. Never state anything negative or act desperate. Spend some time each day focusing-in and recalibrating your internal attitude.

20. Be philosophical. Try to find the life lessons and new perspectives in this transition. Commit to yourself that, somehow, you will make this a rewarding and productive experience.

"Conducting a successful job search campaign takes energy, discipline, and career support. Despite the pressures many face in today's employment market, job seekers must stay focused on their goals and search smart," says Myers.

– Reprinted by permission of Ford R. Myers, a nationally-known Career Coach and author of "Get The Job You Want, Even When No One's Hiring." Download your Free Special Report, "10 Vital Strategies to Maximize Your Career Success" at http://www.careerpotential.com.

Native Sun News
Bringing Freedom of the Press to Indian Country.

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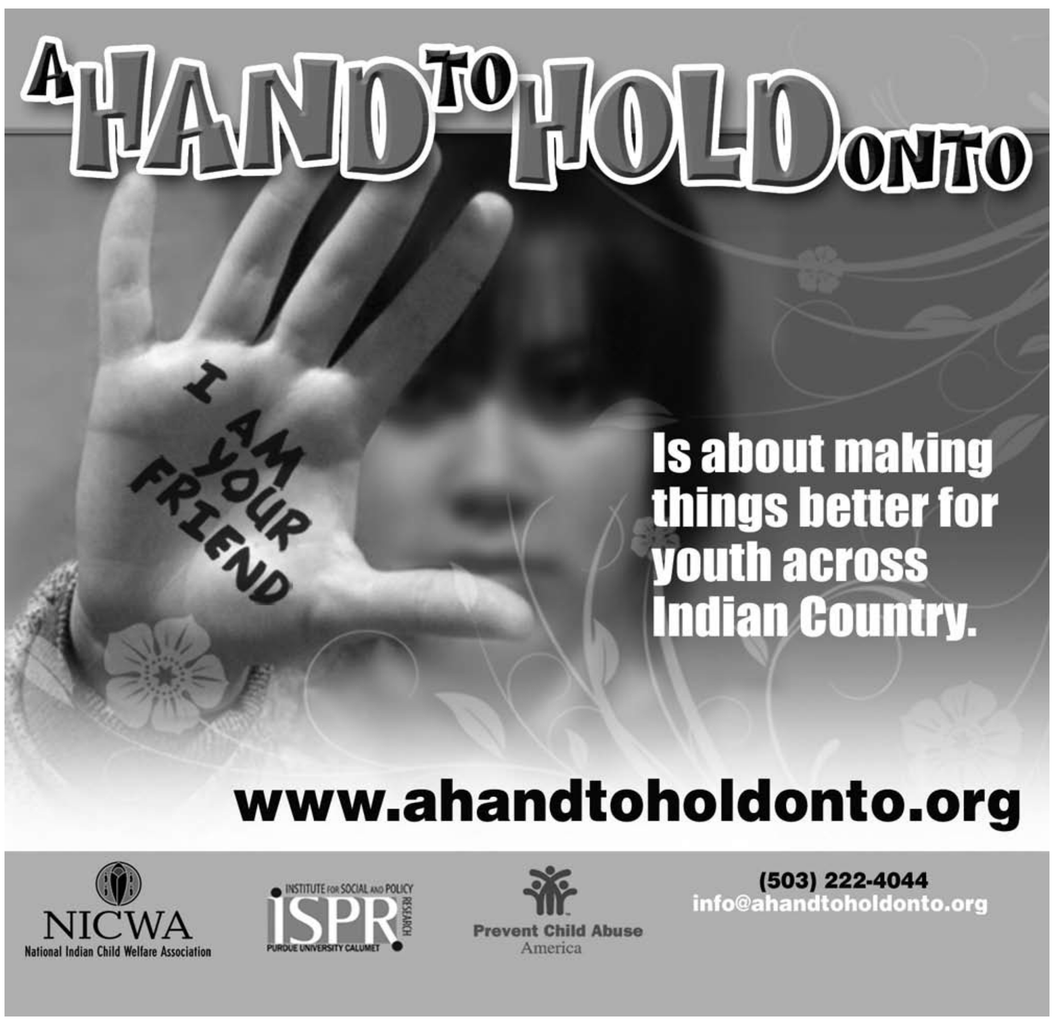
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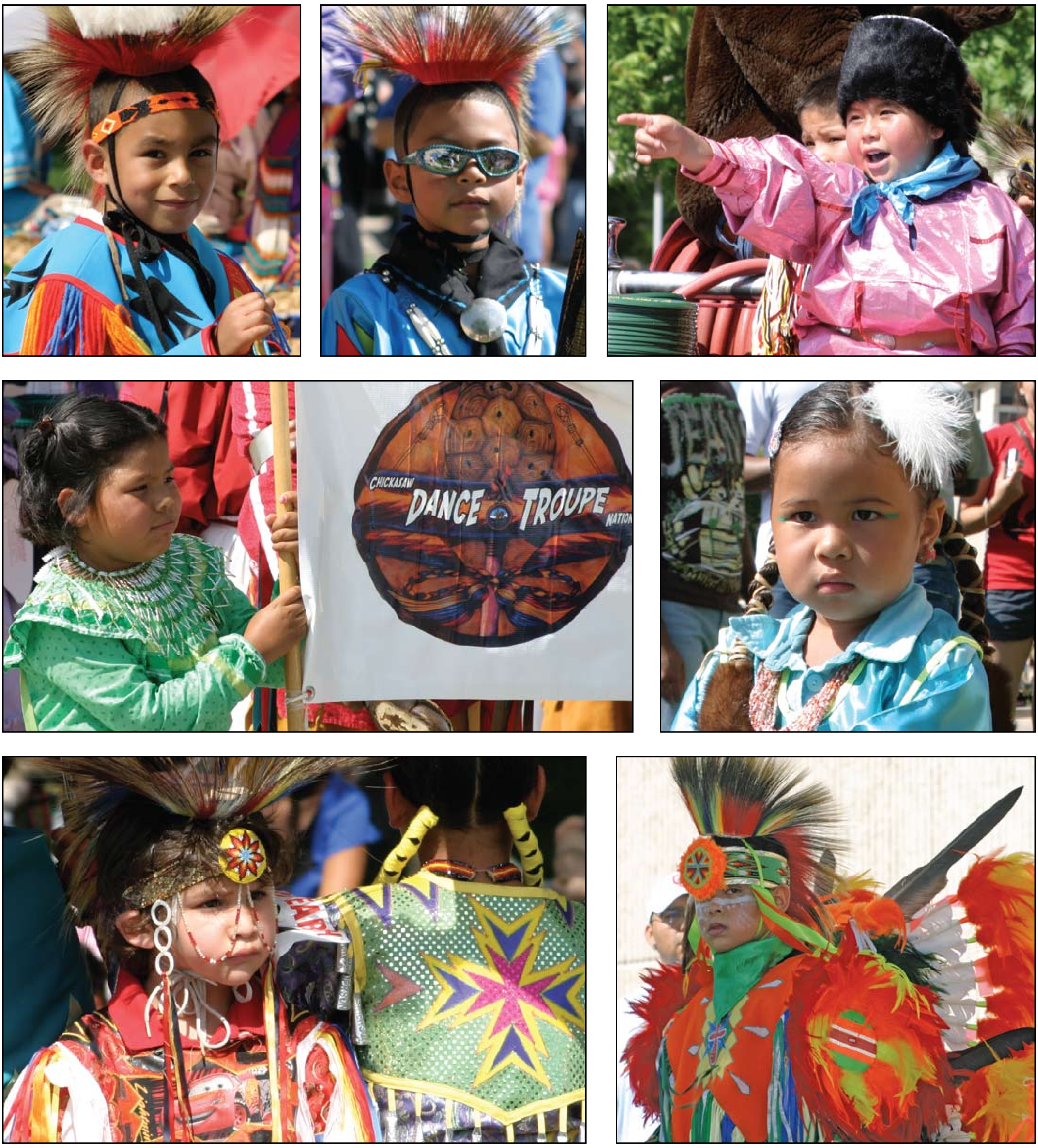
OUT & ABOUT: RED EARTH FESTIVAL PARADE JUNE 18



Tiny tots; Red Earth dignitaries; tribal programs, officials and princesses; color guards; dancers; drum groups; bands and community organizations took the street in downtown Oklahoma City June 18 for the Red Earth Festival Parade. NATIVE TIMES PHOTOS BY LISA SNELL

Native Times says "Wado!" (thank you) to everyone who stopped by our table to chat and pick up a paper and powwow guide during the festival. It was great to see you!

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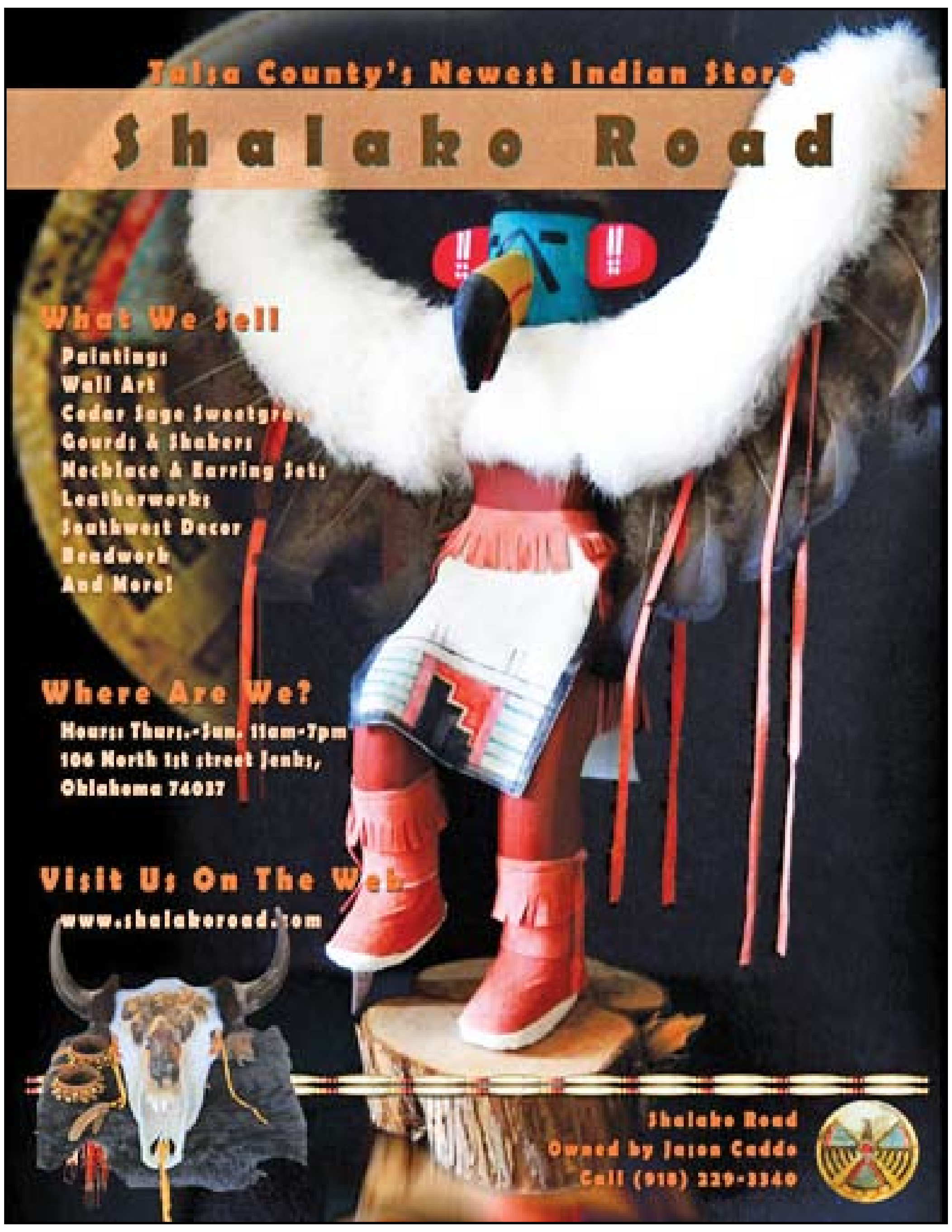
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Inside this issue:
- Thorpe's son wants remains returned
- Cyclists pedal path of ancestors
- Choctaw Museum welcomes visitors from all over

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NATIVE AMERICAN TIMES

VOLUME 16 • ISSUE 27 • PUBLISHED WEEKLY • JULY 2, 2010

Senate confirms new Indian gaming commission chair

Tracie Stevens

WASHINGTON (AP) – The Senate has confirmed a citizen of the Tulalip Tribes in Washington state as chairwoman of the National Indian Gaming Commission.

Tracie Stevens most recently served as senior adviser to Assistant Interior Secretary for Indian Affairs Larry Echo Hawk. She also has worked in various capacities for her tribe, including as senior policy analyst with the Tulalip's government affairs office.

Interior Secretary Ken Salazar said last week that Stevens brings a "wealth of expertise and experience" on both tribal government and gaming issues.

Stevens began her professional career at the Tulalip Tribes' casino where she developed expertise in business management and administration. Her work in human resource management, employee recruitment and training, and operations planning and analysis eventually led her to becoming the Tulalip Casino's executive director for strategic planning.

The gaming commission regulates gaming activities on Indian lands. Its mission includes shielding tribes from organized crime and corruption, and ensuring that tribes are the primary beneficiaries of gaming revenue.

Anjalene Catron, 13, practices her punches with her mother, Jolene Catron during the S.T.O.P. (Survival Thinking, Observation and Planning) workshop at the Arapahoe School on the Wind River Reservation on June 5, 2010. AP PHOTO/STAR-TRIBUNE, KERRY HULLER

Reservation girls learn self defense

By KRISTY GRAY
Casper Star-Tribune

ARAPAHOE, Wyo. (AP) – It's 11:05 on a Saturday morning. The workshop should have started five minutes ago, but so far, no girls have come.

Linda Heron, a counselor at Arapahoe Charter High School, looks at the clock and pulls out her cell phone.

"Transportation is a huge problem on the reservation," she says.

Multiple families share one car. Perhaps she should have rented a van and picked up the girls herself.

She waits in the gym at the Arapahoe school for members of the Young Ladies' Society, a group of teenage girls distraught about what's happening to girls on the Wind River Indian Reservation.

On June 4, 2008, Ohetica Win "Elyxis" Gardner, 13, Winter Rose Jenkins, 14, and Alexandrea WhitePlume, 15, were found dead. Authorities have not released their causes of death.

On April 2, Marisa Spoonhunter, 13, was killed during a night of drinking, according criminal charges in the case against her brother and another man.

Other girls tell about sexual assaults, going to adult parties, drinking and blacking out.

The Young Ladies' Society wants to say "enough."

They've invited Flies Away Consulting to the gym to present a workshop on survival thinking. It teaches girls how to protect themselves, to develop a winner's mindset.

But it's hard to fight when you don't have a ride.

At about 11:10, Jolene Catron and her daughter, Anjalene Catron, 13, of Hudson, step uncertainly through the doorway. Raven Oldman, wearing a shirt that reads "Taking Back the Rez," gets in her car and drives off, returning with four more girls.

By 11:30, there are seven girls ages 12 to 17 and three adult women.

It's a start.

Heron grew up on the reservation – 3.5 million square miles of prairie surrounded by the Wind River, Owl Creek and Absaroka mountains, shared between the Northern Arapaho and Eastern Shoshone tribes.

She knows what young people face.

She returned after college and has worked at Arapahoe Charter since it opened six years ago. Life, here, doesn't shock her.

"I'd rather work with this population than some others because they are good people," she says. "I'm comfortable here."

Her work is also heartbreaking.

She remembers a girl telling her she'd been raped. Heron called the FBI, which didn't hold much hope for an arrest. The girl had been intoxicated. Do you know how many calls like this we get each month? Heron says the agent asked her. Fourteen.

The Young Ladies' Society began in her office.

Five girls came to talk with Heron after Spoonhunter's body was found. The girls were angry and scared. They thought it could happen to them.

What are you going to do about it? Heron had asked.

The society they formed is geared toward 11- to 18-year-old girls. The five founding members signed sobriety vows. They hope to be role models and to expand the society to a community-wide effort for girls of any background, tribe or race. They want to have monthly workshops on all kinds of topics, free for young women.

Today is their first public event, a workshop called

See GIRLS *Continued on Page 4*

Tribe suing US over land funds distribution plan

By KEN RITTER

LAS VEGAS (AP) – An Indian tribe is suing the federal government to block distribution of money that Congress set aside for descendants of those who lived in a vast area including California's Death Valley and most of what is now Nevada.

A lawyer for the Timbisha Shoshone of the Western Shoshone Nation said Friday the tribe never agreed to give up their lands and aren't touching the fund, which has grown to hundreds of millions of dollars.

"The Timbisha want to recover land, and they also want to hold onto that judgment fund," said attorney Robert T. Coulter, executive director of the Indian Law Resource Center in Helena, Mont.

"The question is whether distributing the money could be a pretext for not settling up with them about returning some of the land," he said.

A Department of Justice spokesman, Charles S. Miller, declined comment Friday on the lawsuit, filed June 10 in U.S. District Court in Washington, D.C. He said department lawyers will respond in court.

In a statement, Joe Kennedy, chairman of the Timbisha Shoshone Tribe in Death Valley and a plaintiff in the case, said he hoped the lawsuit would strengthen tribes and "create a framework to help other Indian nations in the future."

The lawsuit names the secretaries of the interior and treasury, and alleges due process and equal protection violations. It seeks an injunction to block disbursement of money set aside by a federal Indian claims commission in 1977 and the Western Shoshone Claims Distribution Act of 2004.

When then-President Bush signed the act in 2004, the fund totaled more than $145 million, including $26 million from the Indian claims commission award and interest.

The Elko Daily Free Press reported that Federal Bureau of Indian Affairs officials told an audience June 19 in Elko that the untapped fund now tops $186 million, and that Western Shoshone people needed to apply by Aug. 2 for a share of the award.

The commission ruling and congressional act aim to compensate the Shoshone for lands acquired during more than 100 years of what the government termed "gradual encroachment" in an area covering 93,750 square miles, or roughly the size of Maine.

Shoshone tribes say the 1863 Treaty of Ruby Valley gave the tribes, not the federal government, final say over water, mineral and property rights from the east side of the San Bernardino Mountains in Southern California across the Great Basin to the Snake River Valley in Idaho.

Federal officials have argued it would be unrealistic to give back lands now dotted with cities, crisscrossed by interstate high-

See PLAN *Continued on Page 3*

TPD honors Whiteshirt

Veteran officer awarded Medal of Valor

By LISA SNELL
Native American Times

Jim Whiteshirt / PHOTO BY TIMOTHY M. WALSH, SEANCHAI COMMUNICATIONS, INC.

TULSA, Okla. – Last year, Tulsa police officer Jim Whiteshirt put himself in harm's way to get a dying man the medical attention needed to possibly save his life.

Emergency medical crews were at the scene of a shooting when Whiteshirt and other officers arrived. The victim was lying on the front porch of a north Tulsa residence bleeding from the chest and the suspect was inside. The first responders refused to leave cover and approach the victim.

Whiteshirt, who admitted to not wearing a bulletproof vest, said he's been shot at in the past.

"I'll tell you this," he said, "I'm not afraid to die."

He and three other officers took action. While one officer drew his gun and took a position of cover to watch the open door of the house, Whiteshirt and two others pulled the victim from the porch and got him to the medical crew.

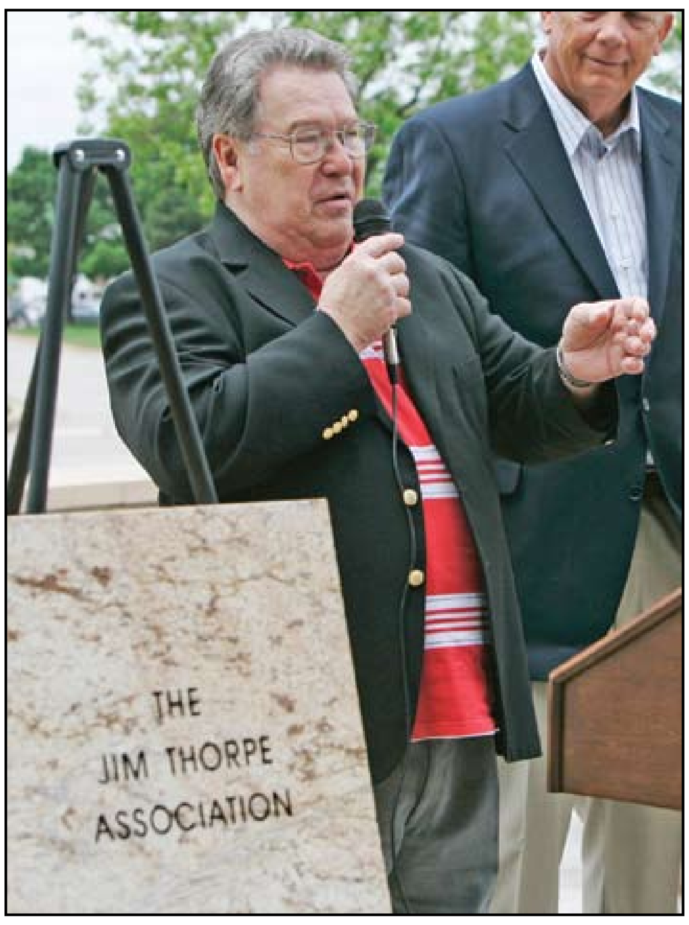
Whiteshirt, who is Pawnee, Otoe and Arapaho, has been with the Tulsa Police

See TPD *Continued on Page 2*

Thorpe's son seeks return of remains

By MARYCLAIRE DALE

PHILADELPHIA (AP) – A son of sports great Jim Thorpe, often called the greatest American athlete of the last century, sued the town that bears his father's name Thursday, demanding that it return his remains to Oklahoma under a federal law designed to give Native American artifacts back to their tribal homelands.



In this May 11, 2009 file photo, Jack Thorpe speaks during ceremonies for the unveiling of a bronze statue of his father, Jim Thorpe, at the site of the Oklahoma Sports Hall of Fame and Jim Thorpe Museum, in Oklahoma City. Jack Thorpe, a son of Jim Thorpe is suing the Poconos town that bears his father's name over the remains of the Native American often called the 20th Century's greatest athlete. ASSOCIATED PRESS FILE PHOTO

Jack Thorpe, 72, of Oklahoma, sued in federal court in Pennsylvania, saying he had waited until the last of his half-sisters died to avoid a family conflict over the lawsuit.

"The bones of my father does not make or break your town," Jack Thorpe, a past chief of the Sac and Fox tribe, said of the defendants, who include numerous current and former town officials. "I resent using my father as a tourist attraction."

His father, a native Oklahoman born into the tribe, overcame humble roots to win the decathlon and pentathlon in the 1912 Olympics. Jim Thorpe later earned enviable sums playing professional football and baseball, and somewhat less playing the Indian in B-list Hollywood movies.

Thorpe became well-known during the 1912 Olympics in Sweden, when his track titles led King Gustav V to declare, "Sir, you are the greatest athlete in the world." The 24-year-old Thorpe replied: "Thanks, King."

The medals were rescinded a year later over concerns Thorpe had played some semi-professional baseball. But the family had them restored posthumously in 1982.

After his sports career ended, Thorpe struggled financially before his March 1953 death in California at age 64.

In a bizarre deal months later to draw tourists, the merging towns of Mauch Chunk and East Mauch Chunk, Pennsylvania, brokered a deal with Thorpe's ambitious third wife that renamed the community Jim Thorpe and brought his remains there, in a corner of the Pocono Mountains that he likely never saw.

Thorpe's three daughters long endorsed the arrangement, especially daughter Grace, a Native American activist who sometimes visited for the town's annual Jim Thorpe celebration. But Jack and his three brothers opposed it, believing their father belongs in sacred tribal burial land in Shawnee.

"Yes, I know that he was the greatest all-around athlete this country's ever produced," Jack Thorpe said. "He was also Native American, and he had his tribe and his family. ... So you've always had two different cultures butting heads."

Tucked in a steep valley on the western edge of the Poconos, the town of Jim Thorpe has been a popular tourist draw for decades, offering historic architecture, quaint shops, train excursions and outdoor recreation from whitewater rafting to guided fall foliage tours.

Defendant John McGuire, the council's vice president, favors keeping Thorpe's remains at the roadside memorial overlooking the Lehigh River. He believes a majority of the town's residents do, too.

"The townspeople are proud of it. We have an association that takes care of the monument and the grounds, and the statues that were placed in his honor," McGuire said. "We try to honor Jim Thorpe as much as possible."

Even if the lawsuit is successful, McGuire considers it unlikely that the town would change its name again.

"It's been that way for 60 years. I don't see a reason to change it. We're well known for what we now are," he said.

Jack Thorpe hopes town leaders will now put the debate over his body to rest without a trial.

"Maybe Jim Thorpe, Pennsylvania, out of the graciousness of their hearts, would say 'Let's just return the remains. Let's not have to go through this,'" he said.

TPD

Continued from Page 1

Department for 31 years. Friday night, he and the other three officers were given the department's Medal of Valor during an awards banquet sponsored by the Tulsa Police Sertoma.

The Medal of Valor is awarded for an act of outstanding bravery or heroism through which the recipient demonstrates to some great degree characteristics of selflessness, personal courage and devotion to duty.

"At the hospital, Dr. Tim Hodges stated that the victim would have died on the porch if not for the brave acts of the officers involved," said Ron Palmer, former TPD Chief of Police.

"The doctor did not think the man would ultimately survive, but said that his only chance was the officers that rescued him off the porch."

The man didn't make it.

"I couldn't tell you how many people have died in my arms," Whiteshirt said.

He said it looked bad that night, that there was so much blood that he knew the man wouldn't make it for sure without help.

"I had to try," Whiteshirt said.

As a police officer, he said he took an oath to protect the rights, lives and property of all citizens and to uphold the honor of his profession with his life if need be.

He takes that oath seriously. He's received 35 commendations during his career and plans to keep on serving.

"Because I love it," he said.

Whiteshirt has six children, 19 grandchildren and three great-grandchildren. He's active in the Native American Law Enforcement Association, the Tulsa Indian Heritage Center and is on the boards of the Tulsa Indian Club, the Indian Health Care and Resource Center of Tulsa and the board of trustees of the Pawnee Nation Gaming Corporation. He's also been an actor and vocalist with the Tulsa Indian Theatre Company.

"Remember the Removal" participants, from left to right, Brooke Hudson, Ashley Johnson and Sierra Carson pedal up a hill east of Stilwell, Okla., on June 23 on their way to Tahlequah. PHOTO BY WILL CHAVEZ / CHEROKEE PHOENIX

Bike riders pedal ancestor's path

By WILL CHAVEZ
Cherokee Phoenix

TAHLEQUAH, Okla. – The bicyclists who rode nearly 1,000 miles through six states learned leadership, teamwork and Cherokee history, but they also shared some of their ancestors' pain.

Although the pain was physical, the challenges were mental, said most of the bicyclists who endured the third "Remember the Removal" ride. The ride retraced the northern route of the Trail of Tears.

Ten Cherokee students and four chaperones set out June 5 from Calhoun, Ga., and rode through Tennessee, Kentucky, Illinois, Missouri, Arkansas and back to Tahlequah. They returned June 23 to a homecoming celebration at the Cherokee Nation Courthouse.

Jordan Nelson, 21, of Stillwater, said the ride was an "amazing journey" that made him appreciate Cherokee history more. He said he knew of some ancestors who were forcibly removed, but going through "a fraction of the suffering" they endured made him appreciate his heritage more.

The bonds the group formed helped make the trip successful, Nelson said.

"You get to be family pretty quickly," he said. "There were definitely hard parts, through the mountains of Tennessee… but we worked pretty well together."

The ride was the "hardest thing" 18-year-old Ashley Johnson, of Claremore, said she has ever experienced, but she had "a lot of fun" doing it.

"It was totally worth it, but there were days I just wanted to get off my bike and just go home," she said. "I learned so much about myself and my heritage. I'm proud to be Cherokee."

Johnson also said the people she traveled with for three weeks are like family now.

Cherokee Nation marshal Danny Tanner, who accompanied the riders, said he admired how the riders and their personalities came together to complete the trip.

"We were wondering at first if they were even going to make it. About a week in, they seemed to all fall into together and knew what their job was and their mission and they accomplished that," he said.

Tanner provided first aid after bicycle accidents, insect stings and when riders got too hot. He also drove a security vehicle, changed flats and repaired bicycles.

Organizers said the ride was meant to provide participants the chance to experience Cherokee history personally and help understand the strength of their ancestors.

This is the third tribally sponsored group to make the trip. The first "Remember the Removal" ride was in 1984. The ride was revived in 2009 to mark the 25th anniversary of the 1984 event. Riders age 16 to 36, representing eight communities, participated in this year's trip.

Sierra Carson, 18, of Welling, said she learned more about the Trail of Tears and wants more people to know about it.

"It was really hard, but I got a real sense of pride in my ancestry and being Cherokee," Carson said. "It was hot, and no hill is just a hill when you're on a bike, but it was awesome."

The oldest rider, 36-year-old Nathan Smith, of Westville, reflected on a particularly hard day in his blog.

"At times today when I was complaining to myself about the heat, I thought back to our forefathers and their suffering along the trail," Smith wrote. "I said to myself, 'if they suffered and made it, you can too. Shut up and pedal.'"

Other riders included Amber Fite, 30, of Tahlequah; Bluebird Linville, 17, of Stilwell; Kye Quickel, 23, of Roland; Brooke Hudson, 19, of Claremore; Kurt Rogers, 21, of Tahlequah; and Kaleb O'Brian, 16, of Fort Gibson. Chaperones were Jerrad Dry, Sarah Holcomb, Kolton Holmes and Baron O'Field.

For photos and blogs entries from riders, visit the group's website at www.remembertheremoval.org

– *www.cherokeephoenix.org*

Legislators nominated for national post

OKLAHOMA CITY – State Reps. Anastasia Pittman and Ken Luttrell announced June 22 that they were nominated to serve as officers of the National Caucus of Native American State Legislators.

Initially formed in 1992, the national caucus began holding regular meetings during 2005 as part of the State-Tribal Relations Project, a partnership between the National Conference of State Legislature and the National Congress of American Indians. The caucus receives support from the NCSL project staff designed to promote a better understanding of state-tribal issues among policymakers and the public at large. It is currently made up of approximately 80 members from 18 states.

Pittman currently serves as the second elected representative of the Seminole Nation on the Native American Caucus of the Oklahoma House of Representatives. A Democrat from Oklahoma City, she currently serves her second term as the caucus secretary and has been nominated to serve as the national caucus treasurer.

"I am honored by this nomination," Pittman said. "The national caucus gives Native American legislators across the country a chance to collaborate and try to solve some of the challenges that tribal communities face. I am excited about any opportunity to address a variety of native concerns."

Luttrell, an enrolled member of the Cherokee tribe and a Democrat from Ponca City, has been nominated to serve as national caucus peace keeper. He currently serves as co-chair of the Native American Caucus of the Oklahoma House of Representatives.

"As the Democratic co-chairman of the Native American Caucus of the Oklahoma House of Representatives, I have worked in a bi-partisan manner with other members to come up with ways to create partnerships between our tribes and the state," Luttrell said. "Native Americans face the same challenges as most Oklahomans. Education, health care and workforce development are some of the key issues. At the national caucus level, we get a broader picture of how other states address these core services."

The state caucus was formed during the Second Session of the 50th Oklahoma Legislature under the leadership of state Reps. Lisa Billy and Shane Jett. It is bipartisan and was formed to educate the House membership about Native American issues and develop closer relationships with the leaders of the state's 39 tribal governments. Other members of the Native American Caucus of the Oklahoma House of Representatives are: Speaker of the House Chris Benge and state Reps. Lisa Billy, Mike Christian, Doug Cox, Rex Duncan, Larry Glenn, Chuck Hoskin, Shane Jett, Fred Jordan, Dan Kirby, Steve Martin, Al McAffrey, Skye McNiel, Jerry McPeak, Seneca Scott, T.W. Shannon, Jerry Shoemake, Dan Sullivan, and Paul Wesselhoft.

$3.4B Indian settlement stuck in Senate filibuster

By MATT VOLZ

HELENA, Mont. (AP) – Caught in the Senate filibuster of a bill to extend unemployment payments is a $3.4 billion government settlement with hundreds of thousands of American Indians over claims that the Interior Department mismanaged their land trust accounts.

Congress must authorize the Obama administration to enter into the class-action settlement 14 years in the making with between 300,000 and 500,000 Indians who have land held in trust by the Bureau of Indian Affairs.

The House gave its approval in May. But the settlement authorization is tucked into the Democrats' jobs-agenda legislation that fell three votes short of breaking a Republican filibuster in the Senate on Thursday, and now the future of the hard-fought agreement is in doubt.

The Blackfeet Indian woman who filed the lawsuit in 1996 said to come this far only to be stymied by what appears to be an unrelated partisan fight is frustrating.

"It's a feeling like you're walking on a cloud and you don't know when you're going to fall. I had such anticipation that the Senate was going to do the right thing," Elouise Cobell of Browning said Friday. "I think the cloud fell last night. I realized just how vulnerable you are when you have to have your life determined by politicians."

The Senate's action – or lack of it – leaves the Indian plaintiffs and the Obama administration with little choice but to wait and see if the Democratic leadership can rally support for another push for a vote on the bill after the July 4 holiday.

"The administration is very committed to passing this legislation and will continue to work with congressional leadership to pass it," Interior Department spokeswoman Kendra Barkoff said Friday.

The Interior Department leases out the land it holds in trust for individual Indians and is supposed to pay them the revenue generated into their Individual Indian Money trust accounts, or IIMs.

Cobell and the other plaintiffs claim the Bureau of Indian Affairs have mismanaged those IIM accounts for more than a century, shortchanging the owners of the land several billion dollars. After more than 3,600 court filings and 80 court decisions, the two sides finally reached a settlement in December.

Under the proposed agreement, $1.4 billion would go to individual Indian account holders. Some $2 billion would be used by the government to buy up fractionated Indian lands from individual owners willing to sell, and then turn those lands over to tribes. Another $60 million would be used for a scholarship fund for young Indians.

Lawsuit participants would receive at least $1,500, and many would receive considerably more.

The plaintiffs asked the U.S. Supreme Court on Monday to dismiss a pending appeal on the lawsuit, believing that appeal was moot because the Senate was about to authorize the settlement, plaintiffs spokesman Bill McAllister said.

"We couldn't go via the Supreme Court and Congress at the same time. We opted to go for Congress because we were told that our provision was likely to be approved. It still offers the promise of a quicker resolution of the lawsuit," McAllister said Friday.

If Congress doesn't approve the settlement, the plaintiffs can bring the issues back to the Supreme Court after a final judgment is entered in the case, he said.

Even if the Senate approves the settlement, it must do so without any changes or it may be considered void, both sides say, and that includes an amendment by Sen. John Barrasso, R-Wyo., who has proposed a $50 million cap on lawyer's fees.

Barrasso also has suggested limiting any incentive awards to the lawsuit's named plaintiffs to unreimbursed expenses and setting aside $50 million of the settlement money for certain lawsuit participants who receive "insufficient or unfair" amounts under the settlement's payment formula, among other changes.

On Friday, Barrasso said he would still like to see the Senate accept his amendment and finalize the settlement, but suggested it may have to be separated from the larger bill that failed Thursday.

That bill would have provided $16 billion in new aid to states and included dozens of tax breaks sought by business lobbyists and tax increases on domestically produced oil and on investment fund managers.

Cobell said the money in the settlement belongs to the Indians and should not fall victim to a dispute over something else altogether.

"We're just a tiny, tiny piece of it. I don't really know what's going to happen next," Cobell said. "We're not going to give up, that's for sure."

PLAN

Continued from Page 1

ways and railroads, and used for mining, ranching and recreation.

Coulter estimated Timbisha Shoshone membership at a few hundred people, and said the tribe is one of nine named in the commission award. He said all would benefit from a court finding that tribe members, not federal lawmakers, should decide how the funds are disbursed.

"Most don't wish to actually have the money distributed to them, because they want to recover some of the lands they were run off of," he said.

Leadership Award

John Ballard, right, Ottawa Chief and Vice Chair of the Claremore Indian Hospital Advisory Board, presents a blanket to George Valliere, left, CEO of the Claremore Indian Hospital. The hospital's advisory board honored Valliere, a citizen of the Quapaw Tribe, with a surprise reception June 16 to acknowledge his "superior service as CEO of the Claremore Indian Hospital."

According to the board, because of Valliere's leadership, the Claremore Indian Hospital has displayed excellence in its team approach to disease prevention, management and treatment.

"George Valliere is a breath of fresh air for our community members and we have all noticed decreased call volume for complaints concerning the Claremore hospital," said Cara Cowan Watts, Chair of the Claremore Indian Hospital Advisory Board.

The Claremore Service Unit serves 12 counties: Craig, Creek, Delaware, Mayes, Nowata, Okfuskee, Okmulgee, Ottawa, Rogers, Tulsa, Wagoner, and Washington. The Advisory Board for the Service Unit represents 17 Tribal Nations: Alabama/Quassarte Tribal Town, Cherokee Nation, Delaware Tribe of Indians, Eastern Shawnee Tribe, Kialegee Tribal Town, Miami Nation of Oklahoma, Modoc Tribe of Oklahoma, Muscogee (Creek) Nation, Osage Tribe of Indians, Ottawa Tribe of Oklahoma, Peoria Tribe of Indians of Oklahoma, Quapaw Tribe of Oklahoma, Seneca/Cayuga Tribe of Oklahoma, Shawnee Tribe, Thlopthlocco Tribal Town, United Keetoowah Band and Wyandotte Nation.

– PHOTO COURTESY CARA COWAN WATTS

Tribal curriculum aims to break down stereotypes

By LINDA SHAW
The Seattle Times

KINGSTON, Wash. (AP) – Randi Purser stands before a group of middle-school students, a dozen woodcarving tools spread before her. As she explains why she started carving a few years ago, she interweaves the history and culture of her tribe, whose reservation is just down the road from Kingston Middle School.

She tells the students how Suquamish tribal members once carved everything from totem poles to boxes and tools. How she dives for geoducks to make a living, under her tribe's treaty rights.

Purser's visit isn't just a one-shot glimpse into the world of a nearby tribe.

Throughout the semester, a few teachers here have infused lessons about Washington tribal history and culture into state history classes, part of an effort to encourage all schools to do the same.

The goal is to increase understanding about tribes across the state

Faeuro" their histories, their cultures and especially their existence as sovereign nations.

"We really want to break down a lot of the stereotypes and misconceptions that people have about the tribes and tribal people," said Denny Hurtado, state director of Indian education, and one of the project's leaders.

With the 1974 Boldt decision, which reaffirmed tribal fishing rights in Washington, "people were saying things like, 'Why do these Indians have special rights?' " Hurtado said. "If they really understood the history and the truth, they would understand that we've always had these rights."

Right now, most Washington students learn little about Native Americans, and even less about tribes in Washington state, where there are 29 federally recognized tribes

Faeuro" more than all but a handful of other states.

Textbooks don't help much – the one Kingston Middle School uses for state history ends its discussion of Native Americans around 1877.

Even in Kingston, where students live within minutes of reservations belonging to the Suquamish and Port Gamble S'Klallam tribes, many know little more than their names.

Many teachers shy away from teaching more because good materials have been hard to find, and they fear getting it wrong.

"It's truly just out of not knowing," said Gayle Pauley, of the state education department. "I used to teach third grade ... and there were so few authentic resources, it always bothered me."

Seven years ago, tribal leaders from across the state set out to change that.

They told then-Gov. Gary Locke they wanted to require school districts to teach tribal history and culture. In 2004, state Rep. John McCoy, a member of the Tulalip Tribes, introduced a bill that would have done that. It failed that year, but a year later legislators approved a bill that encouraged districts to do so.

For the past two years, the tribes, the state and 14 schools have worked together to create and refine a curriculum covering tribal history, culture and sovereignty, and to establish partnerships between tribes and school districts.

This fall, the curriculum

Faeuro" which may be the first of its kind in the nation

Faeuro" will be available online for any teacher or school to use.

Mary Lou Macala, a teacher at Kingston Middle School, has been part of the pilot project from its beginnings, using the materials in her Washington state history classes.

This year, for example, she presented a unit on the Walla Walla Council in 1854, where several Eastern Washington tribes ceded millions of acres of land, for which they were given cash, hunting and fishing rights, and were placed on reservations. She assigned students the roles of miners, homesteaders, traders, missionaries, or tribal members and had them explain the conflict from those perspectives.

She's also shown films, used oral histories and other primary materials, and invited guests like Purser to talk about their lives and how they are affected by issues the students have studied, from the oppression of the boarding-school era to conflicts over treaty rights.

"The kids need to know: This isn't just happening in the past. It's happening now," Macala said.

The curriculum, she said, "offers a depth that I didn't have."

Other teachers say they appreciate working with neighboring tribes so that when students ask questions, such as why tribes have casinos and where the profits go, they know where to find answers.

"If I don't know, I now have a relationship with people I can ask," said Mike Sando, a history teacher at Enumclaw High, which has a partnership with the Muckleshoot Indian Tribe.

For Native American students, the curriculum offers recognition and a validation of their place in the state, teachers say. And it offers Native and non-Native students insights into historical events that neither may know.

"People assume that when you come from a tribal family, you know your history," said Shana Brown, a Seattle teacher who wrote much of the sovereignty curriculum. "We are no different from families that might or might not know about their Irish ancestry."

The curriculum is designed to be straightforward.

"You can always put politics into things," said McCoy, D-Tulalip, who sponsored the legislation that led to the curriculum. "I really didn't want to do that."

The curriculum presents the Native American perspective on events, but as a way to enrich, not replace, what's already taught.

As a teacher, Brown said, she understands how little time teachers have and how hard it is to add anything new, so she's designed the curriculum so that teachers can use a little or a lot.

"No one," she said, "is going to take six weeks out of their year to teach about tribal government."

Still, she hopes teachers will include more information about tribes when discussing events such as the American Revolution, or how government works. Even if they just have students read one document, that's progress, she says.

When the curriculum becomes available online in the fall, it remains to be seen how many teachers will use it. McCoy hopes they all will, and is working to raise money to open six training centers around the state where teachers can learn how to use it.

"This is to get everyone to understand that because these treaties were signed, they are the law of the land," he said. "And consequently, tribes are sovereign nations. There are so many people that don't understand that."

The Seattle Times, http://www.seattletimes.com

NATIVE AMERICAN TIMES

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Each week's issue is available for free download online at: www.nativetimes.com

Also online, the Native Times 2010 Powwow Guide at www.powwowguide.com

Subscription rates: $65.00 for fifty-two issues, $32.50 for twenty-six issues, or $16.25 for thirteen issues. (Rates are for postage and handling) Send check or money order to:

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$67M in grants go to Indian employment programs

HELENA, Mont. (AP) – The federal government will distribute $67 million to Native American groups in 41 states to provide job training for adults and at-risk youth.

Some of the highest unemployment rates in the nation are on reservations. Senate Indian Affairs Committee Chairman Byron Dorgan of North Dakota has called it a chronic problem.

The Labor Department said Tuesday that $53 million will go to employment and training services for Native Americans who are unemployed or underemployed.

The rest, some $14 million, will target job training for at-risk youth in Native American communities.

The programs will provide job placement assistance along with academic, occupational and literacy skills training.

More than 250 tribes and Native associations will receive funding through the competitive grants.

Last South Dakota code talker buried

STURGIS, S.D. (AP) – The last of the American Indian code talkers of South Dakota who served during World War II has been laid to rest.

Clarence Wolf Guts of Wanblee was buried June 22 in Black Hills National Cemetery near Sturgis. The 86-year-old Wolf Guts died June 16 at the South Dakota Veterans Home in Hot Springs.

Wolf Guts was one of 11 Lakota, Nakota and Dakota code talkers from South Dakota. During the war, they transmitted messages from an Army general to his chief of staff in the field using their native language, which the Germans and the Japanese could not translate.

People came from around the country to pay their respects at his funeral. Gov. Mike Rounds asked that flags be flown at half staff in Wolf Guts' honor.

Clarence Wolfguts

Snoqualmie Falls mist sacred to tribe

By LYNDA V. MAPES
The Seattle Times

SNOQUALMIE FALLS, Wash. (AP) – Mist cruises through the air in great clouds, twining through the branches of a giant cedar and falling in crystal drops, renewing the cycle of life.

The falls are held sacred by the Snoqualmie Tribe, particularly the mist, believed to unite the worlds of heaven and earth. Its cool touch is the kiss of their ancestors, and the majesty of the falls connects with the sense of the sacred in all peoples, not only tribal members, said Lois Sweet Dorman, a spiritual leader of the Snoqualmie.

She gathered at the cedar by the falls with members of her family for a morning prayer circle Monday, part of the eighth annual National Days of Prayer to Protect Native American Sacred Places, from June 18 through 23. The event is organized by the Morning Star Institute, a Washington, D.C., nonprofit that advocates for protection and access to Native American sacred sites.

Prayers also are being directed to sacred sites all over the nation, from Mount Graham, the holy landscape of the Western Apache people in Arizona, to Ganondagan in New York, the former capital of the Seneca Nation, destroyed by the French in 1687.

At Snoqualmie Falls, the remembrance was bittersweet, as the sound of 18-wheelers grinding upgrade to Highway 18 battled the roar of the falls, their waters diminished much of the year by diversions to fuel two hydropower plants owned by Puget Sound Energy (PSE).

The tribe fought to decommission the plants, but lost that battle at the 9th U.S. Circuit Court of Appeals in 2008. However, the tribe in 2005 won increased flows over the falls during May and June, to allow the falls to generate the mists they hold sacred.

The Federal Energy Regulatory Commission (FERC) concluded "the importance of the mist at this site to the Snoqualmie Tribe" justified "the relatively small effect on net annual benefit" to PSE, according to the court decision.

Sure enough, the falls threw a furious mist Monday as the Snoqualmie River tumbled, green and white, 270 feet to the canyon below.

The mist clung in silvery drops to the celebrants, glimmering in their hair and coats as they eschewed the paved paths and clipped lawns of the company's park, and gathered instead under the canopy of the big cedar, amid its twining roots.

"The roots of this tree remind us of our roots," Dorman said. "Our sacred places need us, and we need them."

PSE operates the world's first completely underground power plant at the falls, at a powerhouse carved in 16 months out of bedrock.

Finished in 1899, it is one of the oldest operating plants in the country. A second powerhouse was built above ground in 1910, downstream of the falls.

The company is in the midst of a 3-plus-year, $240 million renovation of the facility and grounds as part of its 40-year relicensing agreement granted by FERC in 2004. The company will install new, more efficient turbines that increase the plants' generating capacity by 23 percent using the same amount of water.

The new plants at peak output will be able to power about 40,000 homes, up from 33,000 today. Construction is under way, including upgrades to the upper and lower parks.

PSE has closed access to its lower park and trail during construction, and they will remain closed to use for three years. The upper park is open.

And the power of the falls to renew and refresh the spirit of any visitor is undiminished, Dorman said.

As celebrants touched hands lightly to close their prayer circle, tourists passed on the walkway by the tree, eager for their look at the falls and fuming mist, too.

"We are uplifted here, and we take that with us when we go, and give that to everyone we meet. That is what sacred places do," Dorman said. "And that's for everyone; it's not bound by race."

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The Seattle Times, http://www.seattletimes.com

GIRLS

Continued from Page 1

Drew Whiteman, 14, a ninth-grader at Riverton High School, is tall, thin and lanky. Her blue tank top is trimmed with lace, and a gemstone necklace hangs around her neck.

But she's fighting like a wolverine.

S.T.O.P – Survival Thinking, Observation and Planning. It stresses prevention first, then fighting back.

The program starts with a powerpoint presentation. Flies Away owner Clarence Thomas tells the girls that men were traditionally taught to honor women, that they were sacred.

But in the 1800s, in boarding schools, American Indians learned about ownership. Wives and children became property, Thomas says. He calls it generational trauma. American Indians passed these ideas to their sons and daughters. Ownership begat privacy – for family and for the individual – which fosters secrecy and silence. When the deaths started, the elders should have stood up and said, "No more!" Thomas says.

"But you will notice, nobody said anything."

About a year ago, young women began telling Thomas, a drug and alcohol counselor since 1992, that they felt preyed upon. They felt men watching, trying to get them drunk. Some told him of taking a drink, blacking out and coming to with strangers on top of them.

He warns that more than 50 percent of sexual assaults involve alcohol. Perpetrators use it to blame the victim: "She was drunk." The best prevention is avoiding dangerous situations – adult parties attended by strangers.

If you do go, he tells the girls, don't eat the food. Don't drink anything not sealed in a can or bottle. Don't get intoxicated.

Look for the exits and windows. Recognize when a man is trying to herd you away from friends.

Think: "I am not going to be a victim."

Brianna Tillman, 17, a senior at Lander Valley High School, and Shaina Ute, 15, a sophomore at Lander, sit down together on the mat during a break.

"It's kind of like the girls don't care anymore," Tillman says.

"It's the parents, too," Ute replies. Her friends "don't have limits. They don't have rules or boundaries."

"When you punch, you want to PUNCH!" Thomas says, standing in front of the girls, striking out from his chest and closing his fist just before extension.

Mean it. Be deliberate. Act like your life depends on it.

"Every time you throw a punch, I want you to yell something," Thomas says. "I want you to yell STOP!"

"STOP!" He strikes with his right fist.

"STOP!" Strikes with his left.

"STOP!" Strike. "STOP!" Strike. "Gain that inner sense that you will live."

The girls pair off. Anjalene puts her whole body behind her punch. Her mom, Jolene, holds a blue body bag for protection and encourages her daughter to hit harder.

Jolene is executive director of the Wind River Alliance, a nonprofit organization working to protect the Wind River and its watershed. She teaches young people that all water runs together, and we are only as healthy as our water. Healthy communities are similar: People are all interconnected. When the connection is lost, social problems spread like disease.

"I think that is what is happening to our girls and our community in general," Jolene said.

"And we've lost a lot of girls in the last couple of years."

She and her daughter came because the Young Ladies' Society isn't funded by a grant, handed down from the top. It's not an agency coming in from the outside. The society is grassroots, and that's what is so exciting.

"This has got to be it," Jolene said.

"These young ladies, this is where it's going to happen."

For the next hour, the girls learn about their weapons – teeth, thumbs, elbows, fists – and where on an attacker to use them – eyes, groin, stomach, lips. They practice hitting, kicking, kneeing, stomping down on the top of an attacker's foot. That will break bones.

Drew Whiteman, 14, a ninth-grader at Riverton High School, is tall, thin and lanky. Her blue tank top is trimmed with lace, and a gemstone necklace hangs around her neck.

But she's fighting like a wolverine.

Her hands are clasped behind Heron's neck, pulling Heron's head down. She thrusts up with her knee, slamming in the blue bag Heron is holding against her chest.

Heron: "What do you say?"

Whiteman: "Stop! Stop! STOP!"

Each strike is more powerful than the last.

Heron is out of breath when the two break apart. "Good job," she says, panting. "That's how you hurt someone."

So many times, Heron has seen big talk from fired-up people. Then the fire fizzles.

After the Young Ladies' Society formed and people started talking about it, Heron got a call from Wyoming U.S. Attorney Kip Crofts. He came to talk to the girls about huffing, alcohol, drugs and violence. What the girls were doing was wonderful, he told them. He wished them well. He asked them to call if his office could do anything.

The interest is encouraging, Heron says.

But people have been interested before.

What happens when the girls can't organize because they can't find a ride to meetings? When they don't have any more minutes on cell phones?

Still, Heron believes this workshop is meaningful for the girls who could make it.

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Quapaw Tribe Business Committee
JoKay Dowell Candidacy Announcement

If the Quapaw people will elect and join me:

• **I will work to create more opportunities for inclusion of the peoples' voices and ideas.** One General Council meeting per year, with time restraints on speaking, does not provide members with enough opportunity to give direction and input to the QTBC. We need more than one general council per year.

• **I will work to increase education financial assistance.** Textbooks eat up most of the $750 per semester that is offered now and that amount is not adequate. Education is the single-most important way to empower our people, collectively and individually.

• **I will work to open tribal financial reports and QTBC members' expense reports on at least a quarterly basis.** If elected, my expense reports will be published quarterly, if not that of the entire QTBC.

• **I will work to organize an Infrastructure Evaluation Committee to research various models of inclusionary governmental infrastructure as I've heard the membership request for many years.** While at the present time, I do not know whether a constitutional framework is better for our people than the present business committee model, I do know an interest has been voiced in researching and discussing the possible reorganization of our tribal government to be more inclusionary and open.

• **I will work to bring sustainable and/or 'green' business opportunities to our tribe.** Economists say the gaming industry will reach a point of saturation. I'd like us to think 'Indian,' think 'out of the box:' How can we sustain our community, our Quapaw Tribe while protecting the natural world? I'd like to see community/family projects in which the people come together to develop healthy/traditional/medicinal plants and foods projects, with Quapaw members leading the way. Other tribes and tribal communities are developing solar and wind power, traditional agricultural farm and ranch projects, why can't we?

• **The question has been asked: Do we have more now?** In traditional Indigenous communities, having 'more' is not always an indicator of success. While it is true that the Quapaw Tribe might show increases in economic standing in some areas such as gaming, we still lack greatly in areas of housing, medical care, and education assistance. The Quapaw people are not collectively prospering. There is the perception within our tribe that most of the economic growth has benefitted only a few. That perception must change and it will if the QT membership is given a stake in what the QTBC does.

As taught by my parents, I love my Quapaw people and I've always behaved in a way that respects the Quapaw Tribe and honors my ancestors Solomon Quapaw, Bertha Quapaw McKibben, Josephine McKibben Dowell, and Grady W. Dowell. I have respectfully carried the Quapaw name into numerous Indigenous international forums from Alaska into Central and South America. I will continue to do the same if you elect me to work for you on the QTBC. For more information see http://jokaydowell.wordpress.com.

COMMENTARY

MS is incurable, but science is getting closer solving it

By TIM GIAGO
(Nanwica Kciji)
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It contributed to the death of the black comedian, Richard Pryor.

Actresses Annette Funicello, formerly of the Mickey Mouse Club and Beach Blanket movies, and Terri Garr, Young Frankenstein and many other movies, have it. It is the debilitating and incurable disease known as Multiple Sclerosis (MS).

As a part of my education about the disease I found myself in Seattle, Wash., this weekend because my wife Jackie, who has MS, belongs to a group known as Teva Neuroscience, a group that holds annual forums in different parts of the United States that brings men and women with MS together to discuss the disease and talk about one of its major treatments, a medication known as Copaxone.

Among the attendees are people of nearly every race and creed, but the several forums I have attended in the past, I have never met a Native American with MS. I am certain that there are probably some out there, but as I mentioned, I have met none at the forums.

About 17 years ago most people with MS were pretty much out in the cold when it came to effective treatment. MS is a neurological illness that attacks certain areas of the brain and can cause paralysis and many of the victims of the disease are relegated to wheel chairs.

Jackie discovered she had MS when she went to her eye doctor and she later found out that many MS patients find out about the illness from their optometrists. She was on the verge of paralysis when she was brought on board for a special medical experimental program at the University of New Mexico. She was introduced to a medication given by injection known as Copaxone. For her it was literally a life saver. Not all patients can say that, but she was one that took to it and has been on it for nearly 18 years and for her it was miraculous.

Let me say here that there was nothing dramatic about her improvement because it took place over a long period of time. It was not instantaneous. As one of the first recipients of the drug she is one of the few that has been on Copaxone from nearly the beginning. She is one of the advocates that set an example for the good things that can happen.

But not all MS patients react positively to the drug. In some there is no improvement and in others the effect is negative. But with Jackie and many others, they are able to continue living an active life, work at full-time jobs and enjoy many of the activities they enjoyed prior to contracting the illness.

If you don't like needles Copaxone may not be for you if you have MS because medication is administered by injection every day of the week and if they never find a pill that can do the same job, the shots will be administered for the rest of their lives.

Ann Simpson, the director of the Teva Forum gave a speech on Saturday night at the ending banquet, and talked about the many friends she had made as the director and of the many uncomplaining, cheerful and courageous people with MS that she had come to love and respect.

I am beginning to understand how she feels. Each Forum I have attended has enlightened me about the effects, good and bad, of the illness and the more I have learned, the more supportive and understanding I have become with Jackie.

If there are any Native Americans out there who have MS, or suspect they do, they want to know about Teva Neuroscience and they can find out about the program by calling Shared Solutions at 1-800-887-8100.

No one knows what causes MS or whether there will ever be a cure for it. At the Forum I heard some of the patients talk about hives as the cause, or mononucleosis or even that it is caused by vaccinations, but everyone there knows that this is all merely speculation. And as far as I know, Annette Funicello and Terri Garr are not on the Copaxone program so I do not know how they are doing.

The trip to Seattle for the Forum was fun, but the trip home on Delta Airlines was pure hell, but that's for another column. Now I know why I hate flying.

Tim Giago

(Tim Giago, an Oglala Lakota, is the publisher of Native Sun News. He was a Nieman Fellow at Harvard with the Class of 1990. His weekly column won the H. L. Mencken Award in 1985.. Giago was inducted into the South Dakota Newspaper Hall of Fame in 2007. He can be reached at editor@nsweekly.com)

The viewpoints expressed in columns and letters are the opinions of the writers and not necessarily the opinion or viewpoint of the Native American Times publisher or staff.
Letters to the editor are welcome and may be submitted via e-mail to editor@nativetimes.com. To be published, we require you provide your name, tribal affiliation and city of residence.

In our ungratefulness the buzzards will host Thanksgiving

By CHIPA WOLFE

To all the children of the world, let me apologize for the uncertainty of your future. America has viewed the BP oil spill as a National disaster when it is a Global disaster of monumental proportions with no relief in sight. Our American government as well as International oil companies have downplayed the magnitude of what has and is happening to our Earth at this moment and for an undetermined amount of time.

The ocean is more than a supplier for fast food sea food alone.

The ocean is sister to land and she resonates oxygen as well as an enormous amount of stabilizing nutrients and energy forces that control weather patterns and buffer zones. Water is our blood and most viable life source.

I and other older folks have lived our lives in a time that offered many selfish comforts at the price of our children.

The saddest part lies in the fact that moms and dads sit back and do nothing to support the interest of Planetary survival but rather fall victim to the continued rhetoric delivered by the "Drill Baby Drill" business as usual folks who unfortunately make up the biggest part of the Conservative Republican alliance. This is sad because "conserve" is far removed from the business as usual tactics being implemented by this alliance who would for the most part gain my support should they be more conservation oriented. For me there is only one party and it's not the Democratic Party or the Republican Party but the Earth Party. I am far from a prophet of doom nor do I subscribe to all the age old prophesies as the gospel but I do know that a single quart of oil can contaminate up to two million gallons of water and that the smallest of trace particles within fossil oil compounds are extremely toxic. We could go on and on about who the bad guys are, who's responsible, etc.,

The real problem lies in the perpetuation of lies that are being delivered to our kids. America and BP does not need to apologize to the fine folks in the Gulf alone, they might consider apologizing to the world as a whole starting with the children and the parents that are willing to make personal sacrifices to assure their children an extended stay on this Earth should the Creator see fit to circumvent another man-made screw up via greed and arrogance. Sincere concerned parents should hold America and the world accountable for the longevity of a sustainable planet that some of us have no problem calling Mother Earth. Whoever made it uncool to be a tree hugger or called Earth friendly people environmental whacko's should stick their head in the oil caked sand on the coast. America the beautiful was a lot more beautiful when it was Native America. Its one thing to take something that does not belong to you from someone else but destroying it is the ultimate disrespect. To all of the Children and Animals of the world, allow me to apologize for the extreme unfair footing that we as adults have left you with.

Like many, I am a praying man

but...

After a while even God will turn a deaf ear.

Chipa Wolfe has devoted his life to what he calls environmental "edu-tainment." He demonstrates Native American customs, rituals and philosophies at schools and fairgrounds in the hope he can convey the importance of ecological stewardship to all who will listen.

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EVENTS ▼ ▼ ▼ ▼ ▼ ▼ ▼ ▼ ▼

**Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.*

1st and 3rd Thursdays

The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). We will be hosting exciting events and fun cultural activities all summer long! Dinner served at each meeting. Please join Indian Health Care Resource Center of Tulsa at our next Strengthing Our Native Youth - Native Nations Youth Council meeting! Please call or email ahead of time to confirm in case we meet at an alternate location for an event. Info Call: Jiles Pourier (918) 382-2200 Email: nnyc@ihcrc.org

Through-August 31

"It's All About Me: A Numunuu Children's Exhibit featuring art and photography by Comanche Children. At the Comanche National Museum and Cultural Center, 701 NW Ferris Avenue, Lawton, OK. Opening Reception March 18, 1:06 pm to 3:06 pm. Free admission. For more info: www.comanchemuseum.com.

July 1

Benefit Indian Taco Supper, Gospel Singing and Auction for Darci Scraper family to assist with final expenses. Cherokee County Community Building, Tahlequah, Okla. Begins at 5pm. Donations & auction items appreciated. Info call Kristene 918-718-9311 or Jr. Scraper 918-519-7560.

July 2

Quapaw Tribal Powwow at Quapaw Tribal Grounds, Quapaw, Okla. 918-542-1853

July 2-4

Independence Weekend Celebration at Choctaw Casino Resort in Durant, Okla. Prizes, free concerts and fireworks. www.choctawcasinos.com

July 3

Richard and Oney Roubedeaux Wedding Reception
Gourd Dance from 12:00 P.M. TO 5:00 P.M. Supper at 5:00 p.m. Old powwow Grounds Pawnee , Okla.
Master of Ceremonies Tom and Steve Knifechief
Head Singer Walter Ahhaitty
Head Man Herschel Kaulaity
Head Lady Dancer Donna Poore
Everyone Welcome. Bring your own Dishes and Chairs. For more info call Richard 559-905-1448

July 7

Tulsa Powwow Princess Reception 6pm-9pm at Tulsa Creek Indian Community Center, 8611 S. Union Avenue, Tulsa, OK. to introduce the new 2010-2011 Tulsa Powwow Princess: Miss Hope Harjo (Pawnee/Mvskoke) ~All Royalty Invited~Light Refreshments. Info: Cherrah Ridge-cell: 918.520.9161 or e-mail: tulsacreek@aol.com

July 8

Sac & Fox Nation Powwow at Sac & Fox Nation Tribal Grounds, Stroud, Okla. 918-968-3370

July 8

Protections for Indian Artists & Artisans seminar hosted by U.S. Indian Arts & Crafts Board 9:00 a.m. to 4:00 p.m. at Southern Plains Indian Museum, 715 East Central Boulevard, Anadarko, Oklahoma. Free and open to public. For additional information on this seminar, please contact the IACBtoll-free at 1-888-ART-FAKE, or email iacb@ios.doi.gov.

July 10

One Nation Empowerment Native Youth Powwow at Great Plains Coliseum, Lawton, Okla. Honoring Native Athletes Tuff Harris, Comanche Boy and Jenna Plumley. Info call Tom or Margaret Morgan 405-826-8189 or 405-826-8118 or visit www.onenationfootball.com

July 10

Protections for Indian Artists & Artisans seminar hosted by U.S. Indian Arts & Crafts Board 9:00 a.m. to 4:00 p.m. at Choctaw Nation Community Center, 2750 Big Lots Parkway, Durant, Oklahoma. Free and open to public. For additional information on this seminar, please contact the IACBtoll-free at 1-888-ART-FAKE, or email iacb@ios.doi.gov.

July 11

Protections for Indian Artists & Artisans seminar hosted by U.S. Indian Arts & Crafts Board 9:00 a.m. to 4:00 p.m. at Cherokee Nation Tribal Council Facility, 17675 S. Muskogee Avenue, Tahlequah, Oklahoma. Free and open to public. For additional information on this seminar, please contact the IACBtoll-free at 1-888-ART-FAKE, or email iacb@ios.doi.gov.

July 14

Entry deadline for 4th Annual Otoe-Missouria Men's Basketball Tournament July 17 at Frontier School, Red Rock, Okla. $200 entry fee. First place $3,000, trophy and shirts. For more info call Michael "Dokes" Bible 405-762-6594 or Mikey Hudson 580-304-9624

July 15-16

129th Otoe-Missouria Encampment
Otoe-Missouria Campgrounds east of the tribal complex at 8151 HWY 177 Red Rock, OK
Contact Hank Childs 580-233-7509 or Earl Plumley 405-598-0636

July 16-18

Tulsa Powwow at Spirit Bank Event Center, 105th & Memorial, Tulsa, Okla. Artist and Arts and Craft information: Sammy Haynes (918) 449-0344 or tici@tulsapowwow.org See website (www.tulsapowwow.org) for more information.

July 17

Otoe 5K Run
Run starts at 8 a.m. on the Otoe-Missouria tribal campus, 8151 HWY 177 Red Rock, OK. First place winners will receive a beautiful handmade hand drum. Pre-register online at www.signmeup.com. For more information contact Donnie Childs at 580-723-4466 ext 125.

July 17

4th Annual Otoe-Missouria Basketball Tournament. First game starts at 10 a.m. Frontier School, Red Rock, Okla. 9-man roster. Entry deadline July 14. For more info call Michael "Dokes" Bible 405-762-6594 or Mikey Hudson 580-304-9624

July 23-25

Kihekah-Steh Powwow at Skiatook, Okla.
www.visittheosage.com

July 24

Quapaw Tribe Annual Election at the Quapaw Tribal Complex, Quapaw, Oklahoma. The polling place shall be open from 9:00 a.m. to 5:00 p.m. on the day of the vote. All registered voters who have met the voting eligibility requirements specified by the Tribal Election Ordinance will be eligible to vote.
A valid Registration Card and a picture I.D. must be in each registered voter's possession in order to obtain a ballot. For more information see http://www.quapawtribe.com/site/view/71485_TribalElectionInformation.pml

July 24-25

Darci Scraper Benefit Co-Ed Softball Tournament
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Teresa @ 918-457-0707
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July 30-August 1

Kaw Nation Powwow at Kaw City, Okla.
866-404-5297

July 31-August 1

Mid-America All-Indian Center 39th Annual Powwow at 650 N. Seneca, Wichita, KS 67203
316 350-3340
www.theindiancenter.org

August 6

Oklahoma Indian Nations Powwow
Concho Powwow Grounds
Concho, Okla.
405-295-1473

August 16-18

Indian Country Business Summit at Embassy Suites, Norman, Okla. Sponsored by Oklahoma and Texas American Indian Chambers of Commerce. Info call: 706-474-4116.

August 21

Eastern Shawnee Children's Back to School Powwow at the Eastern Shawnee Powwow Grounds, Seneca, Missouri (behind Bordertwon Casino).
Children's activities, storytelling, Gourd Dance.
Grand Entry at 7 p.m.
For more information call Dian 918-666-7710, ext. 1122

August 27-29

Indian Council of Many Nations 48th Annual Summer Powwow at Leavenworth County Fairgrounds. All dancers, drums and singers welcome. For information call Neil 816-223-5978 or e-mail cowtown_cookers@sbcglobal.net, or visit www.kc-icmn.org

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Women prove fly fishing not just for guys

By WESLEY MAHAN
Cherokee Phoenix

TAHLEQUAH, Okla. – When one thinks of fishing in Oklahoma, fly fishing doesn't usually come to mind. However, a group of Cherokee women hope to change that.

The Native Women Fly Fishers was formed in 2004 by a group of women who worked together and began taking part in a diabetes prevention program. The group was looking for ways to get outside and be active when the club's president came up with the idea.

"I had been fly fishing for a long time. I never could get anyone to go with me. I had been telling the ladies I worked with about fly fishing, so they thought that's a good way to get out and exercise, to start fly fishing," Lisa James said.

The club has grown to 21 members, but the women are still trying to grow awareness.

"As a club, we wanted to get Native women involved in the outdoors and try to help the community and kids get in the outdoors and learn to fish," James said.

She said the group's goals also consist of improving the environment and helping breast cancer patients.

"We would like to do a lot more on upper Illinois River stream conditions. My hope is we can work with some of the counseling programs and other local fly fishing clubs on a Casting for Recovery outing," James said. "That is for women who have had or currently have breast cancer. I would like to see us have a Casting for Recovery program here in Oklahoma."

The women also travel for the sport and will be going to Washington state this fall. They have also ventured to North Carolina, Missouri and Montana.

The Montana trip was to the National Federation of Fly Fishers Conclave. It was there when James began taking classes to achieve a personal goal in the sport.

"I want to be a certified casting instructor. You have to take a pre-certification class before you can actually take the test. I already instruct and teach fly fishing," she said. "I've done some co-classes at Northeastern (State University). I also do women's outdoors classes."

Although fly fishing is uncommon in Oklahoma, James hopes people will develop a passion for it similar to hers.

"You can fly fish for any type of fish. Fly fishing is a different type of fishing. It's a different way of catching fish. In fly fishing you don't cast the lure. You're casting the weight of the fly line. In conventional fishing you're casting the weight of the lure. With the fly rod, it's the fly line that you're casting. The fly is nearly weightless and is being pulled along by the line. That's why it's a little tougher to cast.

"You really get into the world of the fish you're hunting," she added. "You're trying to attract that fish's attention or match what that fish is eating. You have to know what they're eating and their habitat. You just really get immersed into the whole habitat and environment of that fish your chasing. It's really a different sport. It's not just fishing."

Pride of
MUSCOGEE
CREEK NATION
MARCHING BAND
GREAT SEAL OF THE MUSCOGEE NATION I.T.

The Pride of the Muscogee Creek Nation marching band performs during the annual Creek Nation Festival Parade. COURTESY PHOTO

Band marches for tribal pride

BY CHRISTINA GOOD VOICE
Native American Times Correspondent

OKMULGEE, Okla. – The Pride of the Muscogee (Creek) Nation marching band marched for the fifth year in a row at the annual Creek Nation Festival Parade June 26.

The dozen students range in age from 11 to 18, and play saxophone, flutes, clarinets, trombones and trumpets.

"I think we're one of few tribal nations that has a marching band," said band co-director Lee Longhorn, 21.

Longhorn, who is a senior at the University of Oklahoma in Norman, Okla., plays saxophone in the Pride of Oklahoma marching band and brought years of experience to the band as co-director.

"Last year, I really got involved," he said. "I sent out letters to schools and we had a decent turnout with 10 students."

This year, the band has returning band members and new ones as well.

Felicia Roberts, 18, of Dewar, Okla., plays the flute, and is new to the band this year.

"It's been a lot of fun," Roberts said. "I've learned a little bit more than in my high school band."

Roberts had heard about the band before and became familiar with it through her younger brother, Christopher, 17, who has been in the band the past two years.

"It's been great for me, and Lee's fun to be around," Roberts said. "I'm excited about the parade and festival."

In addition to musical opportunity, Creek citizens in the marching band get a t-shirt and $50 for participating.

Roberts said the money will come in handy, as she's saving for a trip to Europe next summer with the Oklahoma Ambassadors of Music.

Longhorn said the marching band has received a lot of positive feedback from Creek citizens who see the students march in the parade.

"Last year we were walking back up to the council house for the students to get paid, and people pulled us aside and said, 'I'm really excited the tribe has a band,' and 'good job on getting the students together.' I'm still just amazed," Longhorn said.

Longhorn planned on joining the band in 2007, but since he was still living in Norman he wasn't able to drive back and forth for band practice.

"I saw an ad in the paper, that said, 'wanted: Creek Nation marching band members, any tribal descent, must provide own instrument,'" he said. "I thought it would be so cool if I could do it."

Then in 2008, the band director asked Longhorn to be the director, so he stepped up that summer to lead seven students in the band.

"It didn't hit me until two weeks before the festival that I was in charge of these kids," he said. "We marched, and everyone kept telling the kids they did a great job, and thanks for doing it.

"I just saw this excitement and positive attitude toward these students for coming out on a hot day and doing this."

Despite some of the students being young and new to playing an instrument, he said the experience is good for them.

"The students seem really interested," Longhorn said. "This is the highlight of their summer; they get paid to play an instrument."

Besides teaching the fundamentals of playing an instrument and being in a marching band, Longhorn is also passing on life lessons he's learned as a student, a marching band member and also a Creek citizen.

In his senior year of high school Longhorn was undecided on where he wanted to attend college. He was on the fence between Oklahoma State University and the University of Oklahoma.

"Then I went to an OU game, a bedlam game, and I watched the two bands and I thought, 'OK, I want to join the Pride (of Oklahoma,')" he said. "I was just watching them, their pregame show and halftime show and I knew that's something I wanted to do and was dead-set on."

A few years later he tried out for drum major in the Pride of Oklahoma and made it all the way to the top three.

"Everything in life is about preparation and how you handle adversity if something good happens, it's because I've planned for it," he said. "If not, then it's like, how do I handle it?"

Longhorn worked hard and worked out to get in shape for the strenuous job as drum major, but after auditioning and learning the job went to someone else, he faced it head on.

"I think they chose a better candidate," he said. "And I thought to myself, 'what else can I do to improve and better myself?'"

He's hoping to also teach the students how to deal with those kinds of situations.

"A lot of them come from rural schools that maybe didn't have a band, so I think it opens up their eyes to what they can do, and prepares them for any activities they want to do," he said.

Some of the band members aren't familiar with traditional Creek culture and some aren't identifiably Native American, but they do all have one thing in common, he said.

"When they all stand behind that banner that says the Pride of the Muscogee Nation, it instills in them a sort of pride," he said. "Then they think, 'it doesn't matter what I look like.' 'It doesn't matter what I know because this is who I am and this is who I choose to be."

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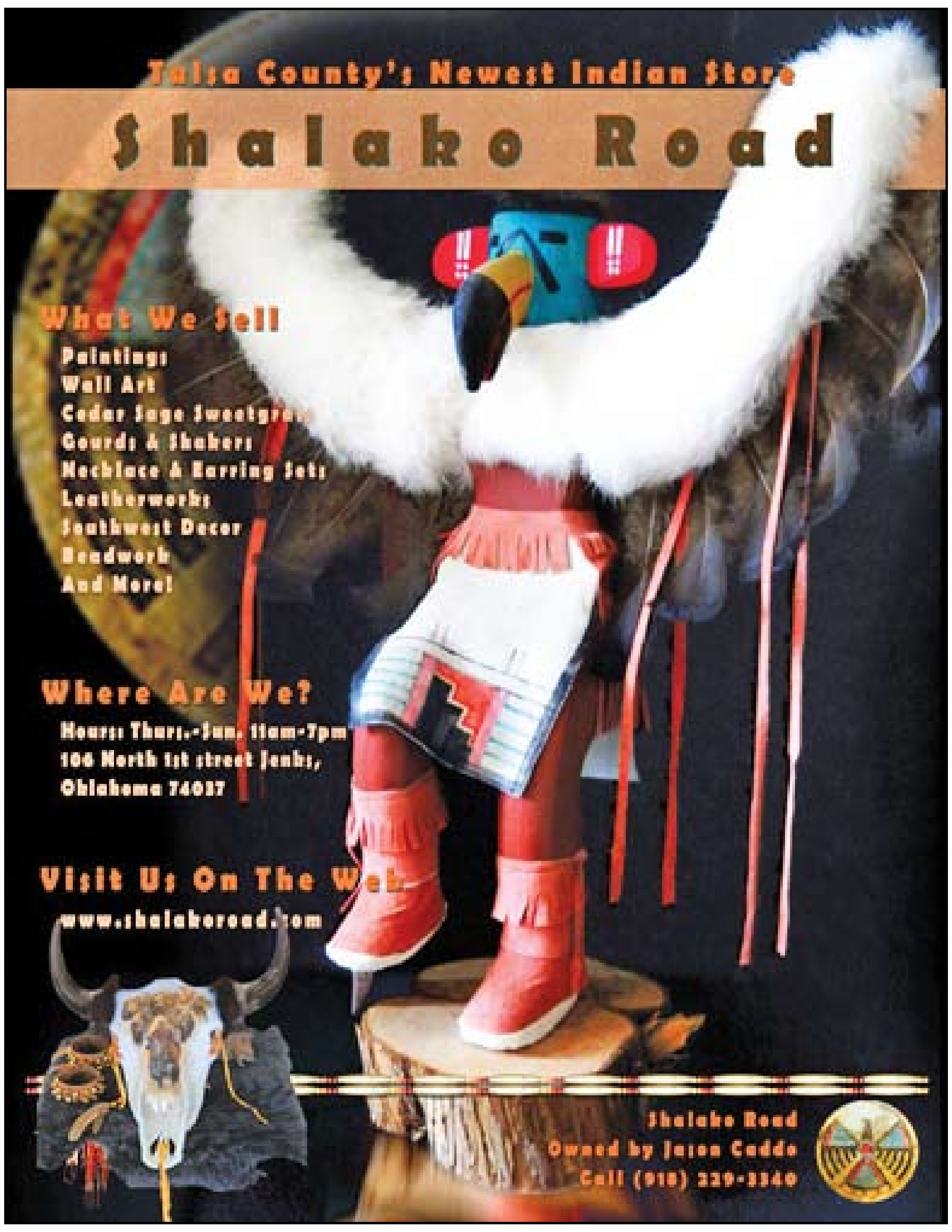

Choctaw Museum attracts visitors from all over

By CHRISSY DILL
Choctaw Nation of Oklahoma

TUSKAHOMA, Okla. – The Choctaw Nation Museum, located on the capitol grounds of the Choctaw Nation in Tuskahoma, is the site you need to visit if you're interested in learning more about the Choctaw culture and history. Museum director Regina Green has been at her position for 10 years, and she has seen many historical Choctaw artifacts in the museum throughout her time there. She also serves as acting curator, which puts her in charge of maintaining and setting up the exhibits and caring for the artifacts and collections.

The Choctaw Museum was remodeled a few years ago. About 15 permanent exhibits were added. "Every Labor Day we try to open a new exhibit," said Regina. Last year, the Choctaw historical path was added and is located in front of the museum.

One of the newer exhibits is the Choctaw baskets exhibit, added in 2008. Probably the most important exhibit, according to Regina, is the Trail of Tears exhibit. There are actual artifacts that were carried on the trail. "It is a very emotional exhibit," said Regina. The Trail of Tears exhibit also contains actual quotes from people who experienced the trail firsthand.

The most-loved exhibit by children would be the Choctaw language exhibit, Regina says. There are several animals on display and you can listen to a Choctaw children's story told in the Choctaw language.

When asked what her personal favorite was, the museum director and caretaker just couldn't choose one. "I put my heart and soul in every exhibit that is here," Regina said. Regina has set up and maintains all of the exhibits on display.

The museum not only holds Choctaw artifacts and exhibits, it also is home to the Choctaw artist gallery. The annual Choctaw Art Show is held at the museum over Labor Day weekend each year.

Regina has had official training with The Smithsonian, so she has expertise in museum and artifact care. All artifacts are housed by museum standards and the museum is well-equipped with a live-monitored alarm system. Regina encourages the people of the Choctaw tribe to share their artifacts and family history. "I want people to feel secure enough to leave their family stuff here so all Choctaws can enjoy it," she said.

Museum director and curator Regina Green stands near the stickball display. PHOTO COURTESY CHOCTAW MUSEUM

The Choctaw Museum is visited by a large variety of people. The guest book contains signatures from visitors coming from across the United States in every state, as well as foreign countries such as Germany and Japan. There is a gift shop that has hand-made Choctaw items that are available for purchase.

The museum is open seasonally, during the summer months, Mon.–Sat. from 8 a.m. to 4:30 p.m.

Artists sought for holiday art show

TAHLEQUAH, Okla. — The Cherokee Nation is looking for talented Native American artists to participate in the 2010 Cherokee National Holiday Art Show, which will award a total of $10,000 in prize money.

"This juried art show has nine categories of art available including a youth category," said Marie Smith. "Many of the artists on display will be award-wining artists from many different genres."

Along with the traditional category, which awards $700 to the winner, there are eight additional categories for each participant to enter. Other categories this year will include contemporary pottery, paintings, drawings, graphics, and photography standards, sculpture standards, contemporary basketry, textiles and weaving, diverse arts, and youth.

Artists can enter up to two pieces of work per category and four pieces total for the entire show. To be eligible for the show, art must be based on traditional Native art forms and must have been created during the past twelve months. A $1,400 cash prize will be awarded to Best in Show out of all entries.

Participating artists must be citizens of a federally recognized tribe and provide a copy of their Certificate Degree of Indian Blood (CDIB) or tribal citizenship card with their application to enter the show. Completed application forms, including photos of art to be entered, are due by 5 p.m. on Thursday, Aug. 19 and all accepted artwork must be delivered and ready to show or hang by Tuesday, Aug. 19.

The 2010 Cherokee National Holiday Art Show will be held at the Tahlequah Municipal Armory Center located at 100 S. Water, on Friday, Sept. 3, from 1 p.m. to 8 p.m., Saturday, Sept. 4, from 10 a.m. to 7 p.m., and on Sunday, Sept. 5, from 10 a.m. to 5 p.m.

"It is said that what is important to a culture will show in that culture's art," said Smith. "So, come check out the significance and appeal of our

Native American culture and the incredible talents on display."

For more information or to request an application please call (918) 453-5524 or (918) 207-3939. The art show's entry form and complete rules may also be downloaded at www.cherokee.org.

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Inside this issue:

- **Encampment calls people home**
- **Red Earth art winners announced**
- **Chickasaw student composers CD available**

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VOLUME 16 • ISSUE 28 • PUBLISHED WEEKLY • JULY 9, 2010

Senate passes Tribal Law and Order Act

The goal is to create a change in the culture by attacking smaller crimes before larger crimes take hold.

By DIRK LAMMERS

SIOUX FALLS, S.D. (AP) – The U.S. Senate has passed a bill giving American Indian tribes more authority to combat crime on their reservations.

The Tribal Law and Order Act, co-sponsored by Republican Sen. John Thune of South Dakota and Democratic Sen. Byron Dorgan of North Dakota, now heads to the House. Thune said he expects the legislation to pass that chamber, too, and go on to be signed by President Barack Obama.

The measure provides for the appointment of special U.S. attorneys to ensure violent crimes on reservations are prosecuted, improves training for reservation police, expands the sentencing authority of tribal courts and improves the collection and reporting of Indian crime data.

Thune said the legislation would allow U.S. magistrates to hold trials and other proceedings in Indian Country as opposed to having to take defendants to the nearest federal

See **ACT** *Continued on Page 4*

Cecelia Jackson, 87, is the only remaining fluent speaker of the Potawatomi language at Prairie Band Potawatomi reservation near Mayetta, Kan. Through her efforts, the reservation's Language and Cultural Department has developed a dictionary, two audio/video DVD books and a grammar book to help preserve the native language. AP PHOTO/CAPITAL-JOURNAL, JAN BILES

Kansas woman seeks to save Potawatomi language

By JAN BILES
The Capital-Journal

PRAIRIE BAND POTAWATOMI RESERVATION (AP) – Cecelia Jackson is the only person remaining at the Prairie Band Potawatomi reservation near Mayetta who can speak its native language fluently. But she's doing all she can to ensure the language is preserved for future generations.

"Parents, talk to your children and carry it on," Jackson, 87, said.

Through her efforts, a Prairie Band Potawatomi dictionary, two audio/video DVD books and a book titled "Stories of the Potawatomi" have been written in the native language. Most recently, a grammar book has been published.

Jackson has the ability to comprehend and bridge together four languages – Potawatomi, Odawa, Ojibwe and English – for use in composition. She also has played a key role in the development of documents and materials for the Prairie Band Potawatomi Language and Cultural Department.

"Almost all the work here has come from her," Cindy LeClere, a teacher at the Language and Cultural Department, said.

The department was established in 1998 with the mission of revitalizing the Potawatomi language and culture. Backed by the Prairie Band Potawatomi Nation government, the department was staffed and housed on the lower level of the Firekeepers

See **LANGUAGE** *Continued on Page 4*

Math, reading gap among Native American students

The study includes a look at the integration of Native American culture into education. Forty-three percent of fourth grade students say their teachers did integrate Native American culture and history into class.

By CHRISTINE ARMARIO

MIAMI (AP) – Native American students at schools overseen by the federal Bureau of Indian Education performed significantly worse on national standardized tests in reading and math compared with those in public schools.

The National Indian Education Study released Wednesday found lags in achievement and persistent gaps among Native American students and their peers. There was also a significant disparity among Native American students depending on the type of school they attend, according to the U.S. Department of Education study.

Those in public schools, and particularly those in schools where Native American students represent less than 25 percent of the population, consistently scored higher than their peers who attend schools heavily populated by Native Americans. The most stark contrast was seen among those who attend Bureau of Indian Education schools, which were created to provide quality education to Native Americans.

The bureau oversees 183 schools on 64 reservations in 23 states, a majority of which are run by tribes. They educate an estimated 44,000 students – less than 10 percent of all Native American children nationwide.

Poverty, less access to resources and difficulty obtaining and retaining teachers to work in tribal areas could be part of the problem, researchers said.

Overall, Native American students are struggling, with more than a third scoring below the basic level in reading and math, according to the study. Those scores have remained basically unchanged since 2005.

The Native Americans' scores were similar to those of black and Hispanic students.

Kerry Venegas of the National Indian Education Association said the challenges facing Bureau of Indian Education schools are similar to those in large, urban schools – but exacerbated. On some reservations, unemployment hovers at 70 percent and graduation rates are low.

U.S. Education Secretary Arne Duncan expressed his dismay at the situation at a National Press Club luncheon in 2009, in which he described having visited a reservation in Montana where the dropout rate was as high as 65 percent. Teachers told him only one student had graduated from college in the past six years.

"If we can't help those Native American children be successful over the next couple of years, than I think I personally would have failed," Duncan said.

The study also included a look at the integration of Native American culture into education. Forty-three percent of fourth grade students said their teachers did integrate Native American culture and history into class.

The issue of retaining Native American culture is not lost among people like Harold Dusty Bull, 60, vice president of the National Johnson O'Malley Association, a nonprofit educational organization. He recalled how in the 1940s Native American children were sent to government boarding schools where they were stripped of their culture and language.

"It started out with bad history, and I don't think it's ever really overcome it yet," he said.

Chickasaw Nation gives sneak peak at new cultural center

By SHARMINA MANANDHAR
Chickasaw Nation

SULPHER, Okla. – More than 3,000 Chickasaw citizens and guests from all over the nation gathered in Sulphur, Okla., Saturday, June 12, 2010, to celebrate the exclusive one-day opening of the Chickasaw Cultural Center.

"The Chickasaw Cultural Center is the place to celebrate, embrace and share the culture and heritage of the great unconquered and unconquerable Chickasaw Nation," said Chickasaw Nation Gov. Bill Anoatubby. "We thank you for joining us today in the celebration –celebration not just of a project, but of a creation."

Located on 109 acres of rolling hills, woodlands and streams adjacent to the Chickasaw National Recreation Area near Sulphur, the Center has been the dream of the Chickasaw people since as early as 1960.

The dream was brought to life in October 2000, when more than 1,200 tribal citizens responded to a survey which asked for comments and suggestions regarding a Chickasaw Cultural Center. Numerous informal requests by citizens were also considered during planning and construction.

"When I first heard of the concept, planning and development of the Cultural Center, I knew that it would be done with excellence," said Jay Keel, administrator of the Division of Youth and Family. "But I am overwhelmed by the finished product. It's second to none."

The opening day events included cultural demonstrations, free meals, tours, film presentations and many more.

Former Lt. Governor Kennedy Brown rang the bell during the opening ceremony, signifying the open doors of the Center.

Earlier in the day, Chickasaw Nation Hall of fame inductees and their family, tribal legisla-

See **CENTER** *Continued on Page 7*

Chickasaw citizen Jeremy Wallace demonstrates a traditional craft. PHOTO BY MIKE McKEE

Encampment calls people home

By HEATHER SARLES
Otoe-Missouria Tribe

RED ROCK, Okla. – For more than a century the Otoe-Missouria people have been gathering the third week of July to dance, laugh, sing, cook, eat, pray, remember and celebrate their Otoe-Missouria ways. For many tribal members, the gathering held July 15-18 calls them home to Red Rock to catch up with old friends and distant family.

Encampment Committee Chairman Hank Childs says that the most important part of the four day event is the people.

"I was told years ago that this encampment is the one time when the most Otoe people are located in one place," Childs says. "It's the time when we get together to enjoy the fellowship of each other. People plan their vacations to come home that weekend to be with family—to meet new nieces and nephews. I want to invite everyone to come home, dance and enjoy themselves."

Evening at the dance arena at the Otoe-Missouria Encampment.
PHOTO COURTESY OTOE-MISSOURIA TRIBE

While the young people come to create new memories, the older ones treat their stories as cherished regalia. Each year they gently carry them to encampment carefully displaying them for those that show an interest.

If you ask an Otoe-Missouria elder, they will tell you about the camp crier. Every year at encampment the crier would walk amongst the camps and the people, telling of the day's events and calling people to the arena in the old language.

"I remember," Childs says. "I remember the crier that used to be there. If he knew your Indian name he would talk a little bit about you. The last man that did that – that had the right to do it, passed away before he could pass on the responsibility to his family."

That is the way with so many traditions. They get lost over the years before they could be passed on correctly. And passing it on correctly and respecting the tradition is what matters most.

For his part, Childs was schooled on the ways of the Otoe-Missouria encampment by elders who wanted to ensure that practices and traditions were carried out. Today, he is the elder who must pass on the customs of his people to the next generation.

"I was taught by four older men," Childs says. "They pulled me aside and taught me this is our way, our Otoe ways. Now those four men are gone and I have to remember what they told me. When I picked my committee I had to share those ways with the committee members. That's why I picked older men who were more experienced in powwows and then two younger men who can take it on. I hope one day they will say 'Hey, I think we can do this.'"

Being the caretaker of a people's traditions can be a burden at times. Childs says that his teachers prepared him for the responsibility. They told him there would be times when he would have to be strong to help his people.

"In my time (as encampment committee chairman), I sometimes see things that are sad," Childs says. "You feel the sadness. At the mourners dinner there are families that are mourning the loss of someone who was there with them last year at encampment. People are in pain. It is very sad. I was told I would see that and they (his teacher) were right."

Childs says that as the days unfold, he is so filled with joy that those moments are the reward for him and the other members of the encampment committee who donated most of their free time in the last year to making the encampment a success. A wide range of events are scheduled for the four day encampment this year including art contests, games, turtle races, a horseshoe tournament, arts & craft vendors, dances and a 5K.

"Thursday night is for the young people," Childs says. "Little girls get plumed and the little boys get their roach. This allows them to dance in the arena. To see the pride on their faces and the faces of their families – it is enough."

Friday, Saturday and Sunday is Grand Entry. This is the time is when all the tribal members enter the arena. They dance as one, to one heartbeat echoing in the beat of the drum. The ribbon work and steps of the dancers recall those of their ancestors passed down from one generation to the next.

"Don't forget what your parents and grandparents have taught you," Childs says. "Come back. Dance. Meet your family. They say that when you dance in the arena that sometimes you will be walking in your parents and grandparents footsteps – that your foot will fall where theirs did. I think about that sometimes when I dance."

Although the time of the camp crier may have ended, today it is the anticipation of joining their fellow Otoe-Missouria people in four days of celebration that draws the people home.

"This is something that we all look forward to," Childs says. "It is handed down to us through all these years and we try to keep it our way. Sometimes you go to different powwows and see how other tribes do it and you wonder why Otoes do it differently. We do it our way. We do it the Otoe way."

Come home Jiwere Nutache, come home.

Otoe-Missouria Tribe to host 5K

RED ROCK, Okla. – The Otoe-Missouria Tribe hosts the inaugural Kathage Akiwena Jiwere 5K Run July 17 on the traditional tribal encampment grounds.

The 5K is the brainchild of the tribe's fitness coordinator Donnie Childs who created the run to tie in with both the annual encampment and the tribe's push toward improving the health of its members.

"Many of our tribal members are obese and struggling with diabetes," Childs says. "The encampment is the biggest gathering that the tribe hosts. There will be more Otoe people together than at any other time of the year. This run is a great way to get some of those people motivated to start moving."

Childs says that the while the event is a run, participants do not need to run the entire course.

"There are people who plan to walk the entire race," Childs says. "That's fine with me, as long as they are moving. Getting people up off of the couch is the main goal of this race and the biggest focus for me. I want to see as many people out there as possible."

The race starts at 8 a.m. at the 7 Clans Paradise Casino located off of highway 177 north of Red Rock. The trail leads through the traditional campgrounds of the Otoe-Missouria people.

First place winners in the men's and women's category will receive a handmade hand drum. The top finishers in each category will receive awards and all participants will receive a t-shirt.

This event will be chip timed by Time Line Results of Tulsa, OK. Chips will be distributed at packet pick up prior to the race and will be collected upon completion of the event.

Pre-registration is open online at www.signmeup.com until Monday July 12. Registration is $20 and the first 200 registrants receive a Nike bag. For more information contact race director Joe Hughes @ 918-439-3539 or email joe@timelineresults.com

Smoking cessation class in Tahlequah

TAHLEQUAH, Okla. — The Cherokee Nation will be offering an eight-week tobacco cessation class at Cherokee Nation W.W. Hastings Hospital in Tahlequah. The classes will be held from 5:30 p.m. until 6:30 p.m., each Tuesday from July 6 through Aug. 24.

According to studies, three out of every four smokers would like to stop smoking and tobacco use. However, success isn't easy. Studies have shown that many failed in their first attempt, even among those who eventually succeeded.

Participants in the classes do not have to be Cherokee Nation citizens or Native American; however, you must be eligible for a chart at the hospital to be able to obtain any medication you may need from there. Those who are not eligible will be referred to the State of Oklahoma Tobacco Hotline. Anyone interested in joining the class may call Bobbie Eagleton, public health educator for the Cherokee Nation, at (918) 453-5000, ext. 6137.

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Comanche Nation instrumental in setting up non-eagle feather repository

ALBUQUERQUE – The U.S. Fish & Wildlife Service, in cooperation with the Comanche Nation, established a two-year pilot, non-eagle feather repository to provide Native Americans with a permitted source to obtain non-eagle feathers from federally regulated migratory birds for religious and cultural use.

For decades Native Americans have used various natural resources and wildlife for subsistence, as well as for cultural and religious purposes. Feathers remain one of the most sought after items by tribal cultural and religious practitioners. To assist in legal acquisition of federally regulated migratory bird feathers, the Service established the National Eagle Repository in Denver, Colorado. This repository serves as a legal source of eagles and eagle feathers for qualified, federally enrolled, tribal members for use in religious ceremonies.

At one time, this repository also distributed other protected and regulated migratory birds, like hawks and falcons. However distribution of these non-eagle species was discontinued in the late 1990s. Since then, the Service has looked for ways to help meet tribal needs for non-eagle feathers.

In cooperation with the Comanche Nation, the Service is issuing a permit to establish the first Native American-managed non-eagle feather repository. A Memorandum of Agreement (MOA) and a permit were signed today enabling the Comanche Nation Ethno-Ornithological Initiative (SIA) based in Cyril, Okla., to receive and distribute regulated migratory bird feathers, deceased birds and parts from zoos, falconers, rehabilitators and other permitted sources to federally enrolled tribal members across the country. This pilot project will be in effect beginning today and evaluated for two-years. The permit and MOA do not allow for the take of any protected migratory birds. The majority of feathers will be obtained through birds that naturally molt feathers.

"Establishing this tribally managed repository demonstrates our commitment to working collaboratively with tribes to promote natural resources conservation activities that honor Native American culture and religion," said Benjamin Tuggle, Regional Director for the Service's Southwest Region.

Various protected migratory birds, feathers and parts will be authorized for transfer to this new repository by Service bird rehabilitators, zoos, falconers, and other Service-permitted entities. Based on the process used by the Service's eagle repository in Denver, federally enrolled tribal members will now be able to apply for, acquire and possess non-eagle federally regulated migratory bird feathers and their parts for religious and cultural use through SIA.

For more information on this new repository, contact Bill Voelker, Director of the SIA at (580) 464-2750, or visit his website at http://www.comancheeagle.org, You may also contact the Fish and Wildlife Service's Native American Liaison, Joe Early, at (505) 248-6602, or joe_early@fws.gov

Choctaw youth obtaining valuable work experience

By BRET MOSS
Choctaw Nation of Oklahoma

DURANT, Okla. – School may be out for summer, but the learning has not stopped. This is especially true for participants of the Workforce Investment Act (WIA).

WIA, an annual program lasting five weeks of the summer, began on June 14. It allows students, ages 14-21 to obtain a summer job at various worksites within the 10-1/2 counties of the Choctaw Nation. These students are able to gain work experience while employed at a multitude of businesses such as libraries, flower shops, day cares and convenient stores.

This summer 1,403 students are partaking in the program. All participants are able to work up to 40 hours a week and are paid for their work efforts. They will be able to learn from the ground up of the business for which they chose to work.

"We want to teach these kids to be dependable and responsible," stated Patty Mink, Director of WIA. "We want to give them valuable work experience and get them used to the workforce," she continued.

WIA is a beneficial program and not just for the students, but for all involved. Choctaw Nation pays for the wages of the participants, giving the worksites the resource of labor for only the cost of training a new employee. Also, the wages the students earn are usually spent within the community, which boosts local businesses.

The students are allowed to choose the business where they would like to work. Once they have made their selection, counselors, usually school counselors and sometimes people appointed by the Choctaw Nation, will approve the choice and guide them through the process of gaining employment.

WIA has been around for many years, dating back to the 60s as more of an after-school program. The original name was "Man Power" and was on a smaller scale. "In the last 11 or 12 years, the Choctaw Nation has helped supplement the program so we could hire more kids," stated Mink.

Mink has seen several impressive students while overseeing the program. One student that stands out to her is Destiny Sullens. Sullens, a 21-year-old who spent her years in WIA working at Red River Museum in Idabel, impressed Mink by becoming a counselor at Harvard University.

While working for Red River Museum, Sullens would assist with various programs for children and help out with summer camps. She is a student at Columbia University, but spends her summers back in Idabel working at the museum.

Stories of success similar to that of Sullens are what keep the administrators of the program happy and the people of the Choctaw Nation proud. WIA has a positive impact on students, business and communities all over the Choctaw Nation alike and is another step toward the Choctaw mission to "enhance the lives of all members."

If you or someone you know would like to be a part of WIA, contact the WIA offices by calling 580-924-8280, ext. 2209. Applications for the next year will be available from Jan. 1 until April 15.

NATIVE
AMERICAN
TIMES

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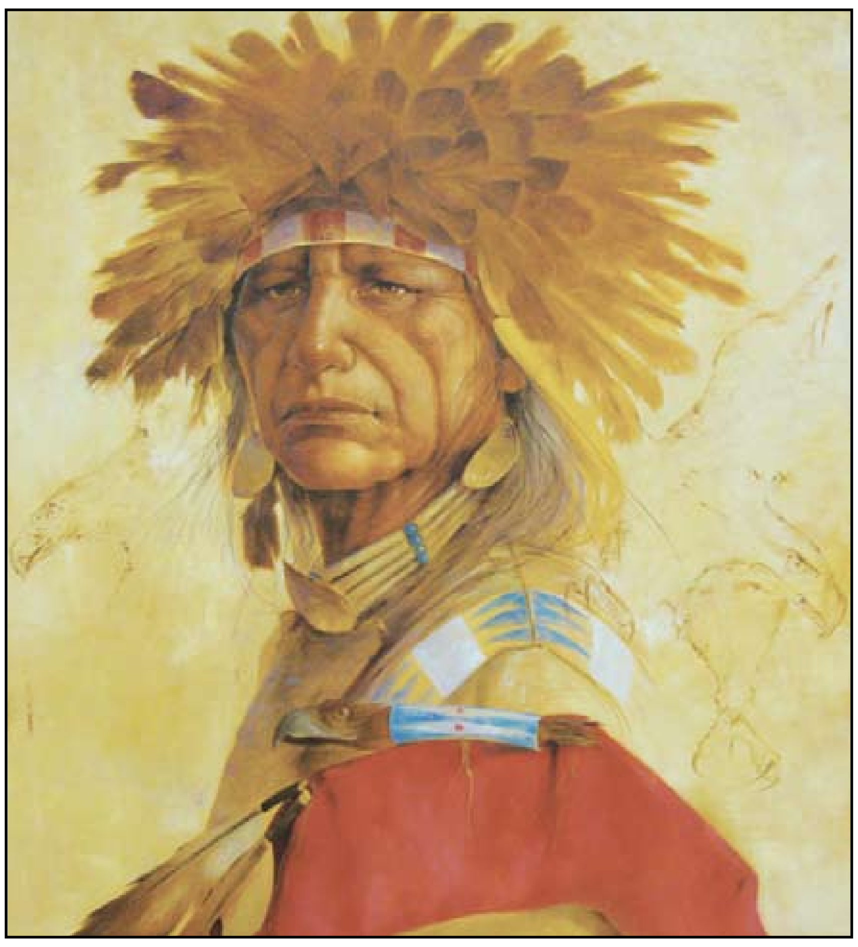
Painting by Seminole artist earns Grand Award at Red Earth Art Market

By ERIC OESCH
Red Earth, Inc.

Gary Montgomery, a Seminole artist from Shawnee, OK, received the 2010 "AT&T Grand Award" for best of show during the 24th annual Red Earth Festival juried art competition held recently in Oklahoma City. His oil-on-canvas portrait of a Cheyenne elder and dog soldier entitled "Eagle Dog" was deemed best of show out of the 15 art categories judged.

Comanche sculptor Gordon Tonips of Fort Worth, TX received the "President's Award" for his stone sculpture entitled "Square Tower House," and Anita Caldwell Jackson, a member of the Echota Cherokee tribe from McAlester, OK won the Kathleen Everett Upshaw Award for her mixed-media painting entitled "Peyote Pony."

The 24th annual Red Earth Festival art market featured artists representing 20 states. Awards were presented to 42 artists in 15 art categories. Winners in the 2010 Red Earth AT&T Art Competition by category included:



"Eagle dog" by Gary Montgomery, a Seminole artist, won Best of Show during the 24th annual Red Earth Festival juried art competition Father's Day weekend in Oklahoma City.

Basketry

2nd Place – Mary Aitson (Cherokee), Woodward, OK for "Sewing Basket"

1st Place – Shan Goshorn (Eastern Band Cherokee), Tulsa, OK for "Sealed Fate the Treaty of New Echota"

Clothing/Textiles

3rd Place – Tahnee Ahtoneharjo (Muscogee Creek), Oklahoma City, OK for "Wood Muskogee Children's Dress"

2nd Place – Margaret Roach Wheeler (Chickasaw), Joplin, MO for "Niah Hullo Nafoka – Sunday Dress"

1st Place – Lauren Good Day Frank (Arikara/Blackfeet/Cree), Bismark, ND for "Sky Dancer"

Cultural Items – Personal Ornamentation

3rd Place – Joseph Skywolf (Apache), Teton Village, WY for "Horse Nation"

2nd Place – Yonavea Hawkins (Cadd0), Choctaw, OK for "Delaware Walking"

1st Place – Lauren Good Day Frank (Arikara/Blackfeet/Cree), Bismark, ND for "Honoring those who Serve"

Cultural Items – Utilitarian

3rd Place – Paul Hacker (Choctaw), Oklahoma City, OK for "Wolf Clan"

2nd Place – Lauren Good Day Frank (Arikara/Blackfeet/Cree), Bismark, ND for "Calling the Buffalo"

1st Place – Argus Dowdy (Choctaw), Skiatook, OK for "Morning Prayer II"

Diversified

3rd Place – Timothy Eric Bailon (Santo Domingo Pueblo), Santo Domingo Pueblo, NM for "Corn Maiden's Pot"

2nd Place – Daniel Worcester (Chickasaw), Ardmore, OK for "Dancer"

1st Place – Herbert Joe (Navajo), White Lake, MT for "Sacred Ceremonial Tobacco"

Drawing

3rd Place - Monte Yellow Bird (Arikara/Hidatsa), Great Falls, MT for "Morning Ride I feel the Sunshine on my Face"

2nd Place – Amado Pena (Pascua-Yaqui), Santa Fe, NM for "The Collectors"

1st Place – Jon tiger (Creek), Eufaula, OK for "Spirit Wolf"

Traditional Jewelry

3rd Place – Timothy Eric Bailon (Santo Domingo Pueblo), Santo Domingo Pueblo, NM for "Ceremonial Necklace"

2nd Place – Herbert Joe (Navajo), White Lake, MT for "Chief Buckle"

1st Place – Anthony Lovato (Santo Domingo Pueblo), Santo Domingo Pueblo, NM for "Keep of the Red Corn"

Contemporary Jewelry

3rd Place – Tonya June Rafael (Navajo), Prewitt, NM for "Corral Purse"

2nd Place – Charley Johnson (Flandreau Santee Sioux-Cherokee-Creek-Seminole-Chickasaw), Wewoka, OK for "Serpents in the Sun"

1st Place – Ernest Benally (Navajo), Gallup, NM for "Bear Claw"

Paintings on Canvass

3rd Place – Justin Starr Hardridge (Muscogee Creek), Redding, CT for "Birth of the Winged Creatures"

2nd Place – Brent Learned (Cheyenne-Arapaho), Oklahoma City, OK for "Two Brothers"

1st Place – Marvin Toddy (Navajo), Window Rock, AZ for "Walpi"

Paintings Water Based

3rd Place – Gwen Coleman Lester (Choctaw), Claremore, OK for "Woven Treasures"

2nd Place – Marvin Toddy (Navajo), Window rock, AZ for "Young Mother and Child"

1st Place – Harvey Pratt (Cheyenne-Arapaho), Guthrie, OK for "Brothers"

Photography

3rd Place – Alan Ball (Choctaw), Oklahoma City, OK for "Bread"

2nd Place – Alan Yeahquo (Kiowa), Carnegie, OK for "Grandpa's Girls Feast Time"

1st Place – Shan Goshorn (Eastern Band Cherokee), Tulsa, OK for "Kituwah Motherland"

Traditional Pottery

3rd Place – Scott Roberts (Muscogee Creek), Oklahoma City, OK for "Mississippian Head Pot"

2nd Place – Jeri Redcorn (Caddo), Norman, OK for "Nacogdoches"

1st Place – Johnny Cruz (San Ildefonso Pueblo), Santa Fe, NM for "Black on Black Bowl"

Contemporary Pottery

3rd Place – Lisa Rutherford (Cherokee), Tahlequah, OK for "Turtle Effigy"

2nd Place – Victoria McKinney (Echota Cherokee), West Fork, AR for "Serpent Knot"

1st Place – Scott Roberts (Muscogee Creek), Oklahoma City, OK for "Ceremonial Mississippi Water Bottle"

Stone Sculpture

3rd Place – Gordon Tonips (Comanche), Fort Worth, TX for "Leading the People"

2nd Place – Argus Dowdy (Choctaw), Skiatook, OK for "Vision Quest"

1st Place – Debbe Edwards (Cherokee), Miami, OK for "A Visionary – Little Dog"

Wood Sculpture

1st Place – Debbe Edwards (Cherokee), Miami, OK for "Alarmed"

The 24th Annual Red Earth Native American Cultural Festival was sponsored in part by the Oklahoma Arts Council, Oklahoma Tourism & Recreation Department, Oklahoma City Convention & Visitors Bureau, Chickasaw Nation, Choctaw Nation of Oklahoma, Devon Energy, Phillips Murrah LLC, Chesapeake Energy, AT&T, Tinker Federal Credit Union, James H. & Madalynne Norick Foundation, The Kerr Foundation, Great Plains Coca Cola Bottling and Bank 2.

For more than 30 years, the 501 (c) 3 non-profit Red Earth, Inc has been dedicated to its mission to promote the rich traditions of American Indian arts and cultures through education, a premier festival, museum and fine art markets.

The organization is recognized as the region's premier organization for advancing the understanding and continuation of Native American traditional and contemporary culture and arts. The Red Earth Museum & Gallery hosts a diverse and changing schedule of exhibitions and is custodian of a permanent collection of more than 1,400 items of fine art, pottery, basketry, textiles and beadwork.

ACT

Continued from Page 1

court.

"That actually was something that was requested by the tribes," he said Thursday.

The bill also includes language ensuring that if tribal governments and federal courts enter into agreements allowing for such trials, the U.S. Department of Justice is authorized to provide technical and other assistance.

The new legislation is on top of a U.S. Department of Justice effort to dispatch 30 new prosecutors to jurisdictions that serve Indian Country. The new hires represent the department's first specific increase in Indian Country prosecutors in almost a decade, and they will target violent crime.

One area that has been trying to combat a severe crime problem is the Standing Rock Sioux Reservation, which straddles the South Dakota-North Dakota border.

In 2008, the Bureau of Indian Affairs had only nine officers to patrol the 2.3 million acre reservation, so only one officer at times was on duty to patrol a land mass about the size of the state of Connecticut.

Residents who testified at two hearings held on Standing Rock made it clear that violence and sexual assault on the reservation had been compounded by the growth of gang activity, Thune said.

To help turn the tide, the U.S. Interior Department recently sent 25 more law officers to Standing Rock as part of a temporary surge that Sens. Thune and Dorgan are hoping to make permanent.

Dorgan said monitoring by the U.S. Park Service is showing that the temporary increase is resulting in hundreds more arrests.

"While I'm pleased to hear that our first step to beef up law enforcement is leading to more arrests and successfully increasing public safety, there is clearly more work to be done," he said in a statement.

Sen. Tim Johnson, D-S.D., said the bill strengthens the hand of law enforcement by giving officers the resources they need while meeting the nation's treaty and trust responsibilities.

Another provision of the Tribal Law and Order Act requires the Department of Justice to report on reservations' use of community policing, a concept that gained popularity in the inner cities in the early 1980s.

The goal is to create a change in the culture by attacking smaller crimes before larger crimes take hold.

"It starts with broken windows," Thune said. "If you don't fix those things and you don't try to prevent those types of things then the bigger crimes become much pervasive as well, and there's a lawlessness that starts to permeate these areas."

The bill also raises the maximum hiring age of Bureau of Indian Affairs law enforcement officers from 37 to 47 to increase the pool of potential recruits.

LANGUAGE

Continued from Page 1

Elder Center, where it remains today.

LeClere said Jackson and other community members participated in early meetings that eventually led to the development of a strategic plan to help preserve the language and self-identity of the Prairie Band Potawatomi people.

"The reason we try hard to keep our language alive is because language actually dictates who you are. It's what makes us who we are," LeClere said. "If we don't have our language, we struggle with our identity. In our language is our teachings.

"Twenty-five years ago, I would have never known we'd be without fluent speakers," she added.

Through the years, LeClere said, the department has taught classes to children at the Nation's Boys and Girls Club and Ben-no-tteh Wigwam Early Childhood Education Center. Since 2007, language and cultural classes, partially funded by a three-year grant from the Administration for Native Americans, have been offered to adults and families.

Olivia Pewamo, language coordinator, said from 80 to 90 people have taken the classes.

LeClere said some of the younger people on the reservation had never heard the Potawatomi dialect spoken and are eager to learn the language.

"They want to learn it, speak it and understand it," she said. "They are hungry for it, and the kids are like sponges and absorb it."

LeClere said no matter how tired or busy Jackson is, she is willing to help the Language and Cultural Department staff when they need to hear a word pronounced or translated.

"She carries a lot of responsibility with us in the department," she said. "We respect her and love her and take good care of her. She is one of the most respected elders in this reservation."

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Quapaw Tribe Business Committee
JoKay Dowell Candidacy Announcement

If the Quapaw people will elect and join me:

• **I will work to create more opportunities for inclusion of the peoples' voices and ideas.** One General Council meeting per year, with time restraints on speaking, does not provide members with enough opportunity to give direction and input to the QTBC. We need more than one general council per year.

• **I will work to increase education financial assistance.** Textbooks eat up most of the $750 per semester that is offered now and that amount is not adequate. Education is the single-most important way to empower our people, collectively and individually.

• **I will work to open tribal financial reports and QTBC members' expense reports on at least a quarterly basis.** If elected, my expense reports will be published quarterly, if not that of the entire QTBC.

• **I will work to organize an Infrastructure Evaluation Committee to research various models of inclusionary governmental infrastructure as I've heard the membership request for many years.** While at the present time, I do not know whether a constitutional framework is better for our people than the present business committee model, I do know an interest has been voiced in researching and discussing the possible reorganization of our tribal government to be more inclusionary and open.

• **I will work to bring sustainable and/or 'green' business opportunities to our tribe.** Economists say the gaming industry will reach a point of saturation. I'd like us to think 'Indian,' think 'out of the box:' How can we sustain our community, our Quapaw Tribe while protecting the natural world? I'd like to see community/family projects in which the people come together to develop healthy/traditional/medicinal plants and foods projects, with Quapaw members leading the way. Other tribes and tribal communities are developing solar and wind power, traditional agricultural farm and ranch projects, why can't we?

• **The question has been asked: Do we have more now?** In traditional Indigenous communities, having 'more' is not always an indicator of success. While it is true that the Quapaw Tribe might show increases in economic standing in some areas such as gaming, we still lack greatly in areas of housing, medical care, and education assistance. The Quapaw people are not collectively prospering. There is the perception within our tribe that most of the economic growth has benefitted only a few. That perception must change and it will if the QT membership is given a stake in what the QTBC does.

As taught by my parents, I love my Quapaw people and I've always behaved in a way that respects the Quapaw Tribe and honors my ancestors Solomon Quapaw, Bertha Quapaw McKibben, Josephine McKibben Dowell, and Grady W. Dowell. I have respectfully carried the Quapaw name into numerous Indigenous international forums from Alaska into Central and South America. I will continue to do the same if you elect me to work for you on the QTBC. For more information see http://jokaydowell.wordpress.com.

▼ ▼ ▼ ▼ ▼

COMMENTARY

Kiowas celebrate Settainte during Independence Day Dance

By S.E. RUCKMAN

He was a tall young man who rode on a horse and hunted buffalo from it. He fought hard and fought often. Summers were hot and winters were cold. He later became the Kiowa war leader, Satanta. His relatives knew him as Settainte, or translated: White Bear. Back then, the whole world revolved around him and his people.

The age he lived in was unique. Also tedious and doleful. Other Indian leaders of the era watched their ways of life dissipate like a fine mist as settlers poured onto lands given to them by treaty. For his valor, Settainte is still one of the Kiowas' most honored leaders. And like all visionary leaders of a people, there remains a time set aside to honor and venerate his exploits.

The Kiowas plan all year for it. Like other tribes, when the rest of the nation is set ablaze with red, white and blue, they are sponsoring their biggest gala of the year. Here, it is the July Fourth dance in Carnegie, OK. They will literally recount the war victories of the past. They'll give away far into the night. The little ones will Rabbit Dance at daybreak and the campers' rations will flow.

That is not to imply that no other July Fourth celebrations are in OKs Indian Country. I find this whole phenomenon remarkable. The independence day of the conquering nation has been remade into the biggest Indian dances of the year. The Quapaws in Miami, OK will host their version and the Cheyenne & Arapaho observance in Concho, OK is a don't-miss event.

But on those days in Carnegie (July 2-4), the heat is relentless and nightfall is as welcome as money. The focus is tribe, gourd dancing and tradition. No wonder. Settainte's descendants live through-out Southwest Oklahoma. His influence on the Southern Plains tribe is tangible. They all remember him as if he were the old widower uncle that still lives out on the family allotment.

The Kiowa leader's story is a riveting one. The Kiowa Gourd Clan is faithful to re-enact one of his feats. Particularly, (common knowledge amongst the Kiowas) Settainte captured a cavalry bugler and bugle after watching soldiers attack and retreat on its lyrical cue.

With the horn in his possession, Settainte blew the bugle to confound his enemies during their next battle. To mark this day, the bugle is hung from a center pole and a white bugler in period clothes blows the horn during the height of the day's songs. It lends to an eerie, other-world experience. As if the Kiowas opened up a portal into the late 1800s by way of Carnegie.

A great military tactician, he led raids at will. His people would act on his mere word. He fought against some of the greatest white war leaders of the day, Sherman, Custer and Sheridan. In these stories, he is always the grand rebel, embodying resistance to assimilation.

The tapestry of his life inspired author Larry McMurtry to base his infamous character, "Blue Duck," on him. The stuff of legends. I read account after account where it seemed Settainte longed for nothing more than his people to live free. Yet at every turn, someone (usually a Texan) was on hand to decry his sentiments or to defame his words. He was sentenced to death for going on raids, but the sentence was later reduced.

His end also tells a story about the largesse of the war leader. After being imprisoned in Huntsville, TX (many Indian leaders became ex-convicts), he reportedly grew disconsolate. He is said to have looked toward the north, his eyes seeing buffalo that were no longer there to hunt.

He supposedly cut his wrists and was sent to the prison infirmary. While on the second floor, he dove head first out a window to his death. Some call it suicide, others called it a relief. But I saw a clear symbolism. He chose to dive off into the unknown that he couldn't see than to face a future he could see.

Settainte's life was a drama of defiance. He lived as big as any frontier legend. And for three days each year, he is revived in Carnegie, OK where he is alive and well among his people.

S.E. Ruckman

(S.E. Ruckman is a citizen of the Wichita and Affiliated Tribes in Anadarko, Okla. She graduated from the University of Oklahoma's School of Journalism and has written for the Tulsa World and the Native American Times. She is a freelance writer who is based in Oklahoma.)

A tiny Native American newspaper was born on July 1, 1981

By TIM GIAGO
(Nanwica Kciji)
© 2010 Native Sun News

On July 1, 1981, a small, weekly newspaper was born on the Pine Ridge Reservation in South Dakota. The paper was named The Lakota Times for the people it would serve. My great admiration for the Navajo Times prompted me to add Times to the title.

I started the newspaper because the Indian reservation, with a population of more than 30,000, where I lived had no newspaper.

The Lakota Times grew quickly and soon was the largest weekly newspaper in the state of South Dakota. It filled a gap in Indian country that had never been readily addressed by the white-owned daily and weekly newspapers in the state. For the first time in the history of the state an Indian-owned newspaper began to take a close look at the lives of the Native people.

The mainstream media at the time did occasional stories on the people of the reservations, but for the most part those stories usually involved criminal activities or situations of national notoriety like the takeover at Wounded Knee in 1973.

Articles on the good things like the fledgling All Indian Basketball Tournament that would evolve into the Lakota Nation Invitational Tournament, an event that now draws thousands to the Rapid City Civic Center annually, was struggling to find its way with little support from the mainstream media. The Lakota Times filled that gap.

The newspaper began to publish articles about teachers, students, principals, superintendents, athletes and Native American achievers in all professions from doctors, to lawyers, and yes, even Indian chiefs. The Lakota people finally had a newspaper they could call their own and they read the articles voraciously taking pride in their community and schools, and they diligently read the opinion pages and compared their views on everything from politics to religion oftentimes shouted out in the editorials and columns.

Soon letters to the editor began to pour in and it seemed like the long and painful silence following the takeover at Wounded Knee in 1973 and the ensuing turmoil became topics of discussion rather than acts of violence. Lakota leaders like Elijah Whirlwind Horse, Joe American Horse and Stanley Looking Elk emerged and slowly began to pull the people together and the warring factions gradually began to unify.

The newspaper began a short time after the murder of two FBI agents at the reservation community of Oglala. There was still tension in the air between differing factions when the first edition of the Lakota Times hit the reservation communities on July 1, 1981.

As the editor and publisher I was determined to address the years of continued violence. I wrote editorials questioning the individuals involved in the violence and my newspaper soon became a target. First the windows of the newspaper were shot out on three occasions and in December of our first year in business, the newspaper was firebombed. One late and rainy night after putting the paper to bed, I had to dodge bullets as I left the newspaper office.

It was not uncommon for late night telephone calls to come to my home threatening death to me and my family.

But in the end, it took a courageous elected leader to address the attacks upon the Lakota Times. After the firebombing Oglala Sioux Tribal President Joe American Horse addressed the Tribal Council meeting and said, "From now on any violent action against the Lakota Times will be considered an attack upon the Oglala Sioux Tribe itself." Things quieted down after that and the newspaper began its spectacular growth. It was soon the largest weekly newspaper in the state.

As the Lakota Times grew into a national Indian newspaper I met with my staff and held a contest to change the name to a more geographically national name. My managing editor, Avis Little Eagle, won the contest as she selected Indian Country Today for the new name. Nearly 30 years later, Indian Country Today is now based in Verona, N.Y., and is owned by the Oneida Nation. The Oneida have chosen to erase or ignore the rich, rich history of the newspaper and if you go to their "About Us" page, you will not find any of the things I have written in this column. And that's too bad because they will never erase the fact that they had their humble birth on an Indian reservation in South Dakota and it was the Oglala Lakota people that made it a great newspaper.

To the many journalists and printers who got their start at the original Lakota Times and at the original Indian Country Today, I want to express my deepest wopila (thanks) for helping me make the Lakota Times into one of the greatest Indian newspapers in the history of Native America.

My Native Sun News humbly follows in the footsteps of those wonderful newspapers..

Tim Giago

(Tim Giago, an Oglala Lakota, is the publisher of Native Sun News. He was a Nieman Fellow at Harvard with the Class of 1990. His weekly column won the H. L. Mencken Award in 1985.. Giago was inducted into the South Dakota Newspaper Hall of Fame in 2007. He can be reached at editor@nsweekly.com)

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Kickapoo Tribe of Oklahoma
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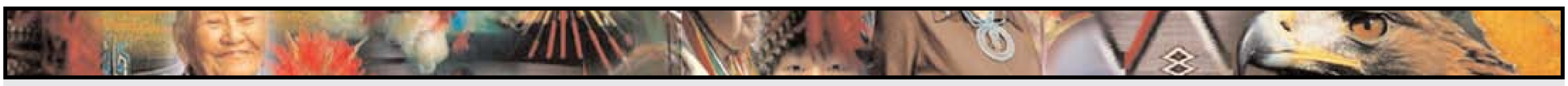


EVENTS

**Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.*

1st and 3rd Thursdays
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). We will be hosting exciting events and fun cultural activities all summer long! Dinner served at each meeting. Please join Indian Health Care Resource Center of Tulsa at our next Strengthing Our Native Youth - Native Nations Youth Council meeting! Please call or email ahead of time to confirm in case we meet at an alternate location for an event. Info Call: Jiles Pourier (918) 382-2200 Email: nnyc@ihcrc.org

Through-August 31
"It's All About Me: A Numunuu Children's Exhibit featuring art and photography by Comanche Children. At the Comanche National Museum and Cultural Center, 701 NW Ferris Avenue, Lawton, OK. Opening Reception March 18, 1:06 pm to 3:06 pm. Free admission. For more info: www.comanchemuseum.com.

July 8
Sac & Fox Nation Powwow at Sac & Fox Nation Tribal Grounds, Stroud, Okla. 918-968-3370

July 8
Protections for Indian Artists & Artisans seminar hosted by U.S. Indian Arts & Crafts Board 9:00 a.m. to 4:00 p.m. at Southern Plains Indian Museum, 715 East Central Boulevard, Anadarko, Oklahoma. Free and open to public. For additional information on this seminar, please contact the IACBtoll-free at 1-888-ART-FAKE, or email iacb@ios.doi.gov.

July 10
One Nation Empowerment Native Youth Powwow at Great Plains Coliseum, Lawton, Okla. Honoring Native Athletes Tuff Harris, Comanche Boy and Jenna Plumley. Info call Tom or Margaret Morgan 405-826-8189 or 405-826-8118 or visit www.onenationfootball.com

July 10
Protections for Indian Artists & Artisans seminar hosted by U.S. Indian Arts & Crafts Board 9:00 a.m. to 4:00 p.m. at Choctaw Nation Community Center, 2750 Big Lots Parkway, Durant, Oklahoma. Free and open to public. For additional information on this seminar, please contact the IACBtoll-free at 1-888-ART-FAKE, or email iacb@ios.doi.gov.

July 11
Protections for Indian Artists & Artisans seminar hosted by U.S. Indian Arts & Crafts Board 9:00 a.m. to 4:00 p.m. at Cherokee Nation Tribal Council Facility, 17675 S. Muskogee Avenue, Tahlequah, Oklahoma. Free and open to public. For additional information on this seminar, please contact the IACBtoll-free at 1-888-ART-FAKE, or email iacb@ios.doi.gov.

July 14
Entry deadline for 4th Annual Otoe-Missouria Men's Basketball Tournament July 17 at Frontier School, Red Rock, Okla. $200 entry fee. First place $3,000, trophy and shirts. For more info call Michael "Dokes" Bible 405-762-6594 or Mikey Hudson 580-304-9624

July 15-16
129th Otoe-Missouria Encampment
Otoe-Missouria Campgrounds east of the tribal complex at 8151 HWY 177 Red Rock, OK. Call Hank Childs 580-233-7509 or Earl Plumley 405-598-0636

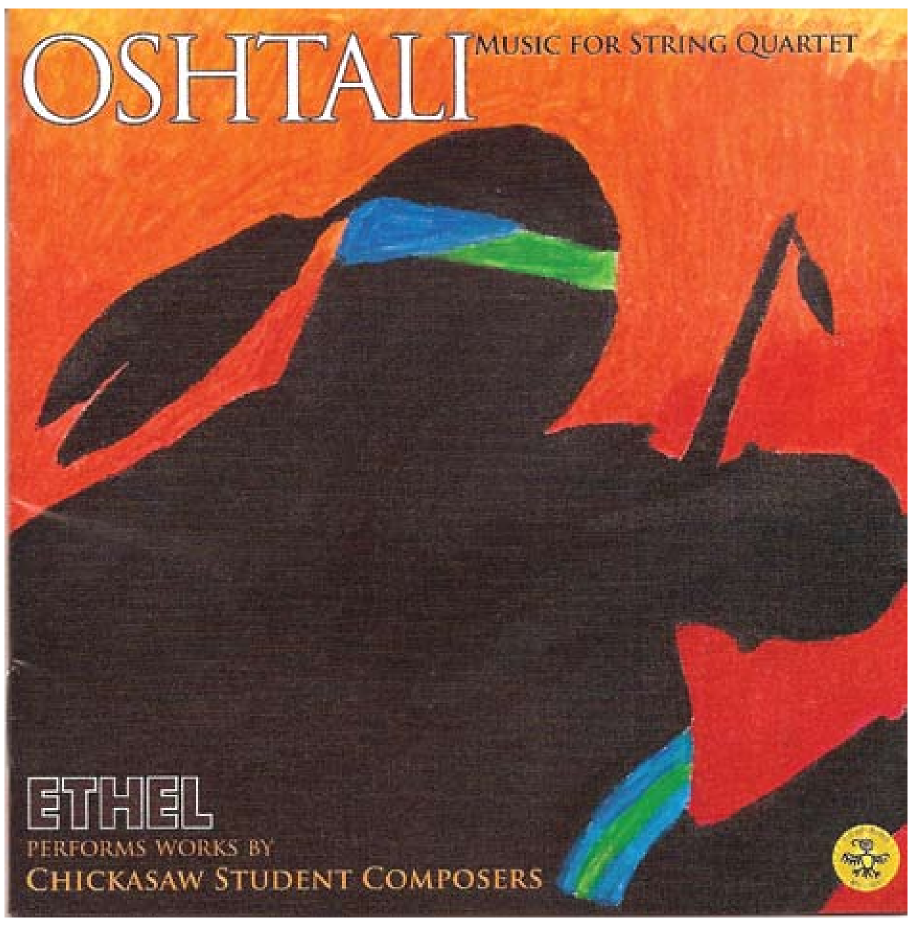
July 16-18
Tulsa Powwow at Spirit Bank Event Center, 105th & Memorial, Tulsa, Okla. Artist and Arts and Craft information: Sammy Haynes (918) 449-0344 or tici@tulsapowwow.org See website (www.tulsapowwow.org) for more information.

July 17
Otoe 5K Run
Run starts at 8 a.m. on the Otoe-Missouria tribal campus, 8151 HWY 177 Red Rock, OK. First place winners will receive a beautiful handmade hand drum. Pre-register online at www.signmeup.com. For more information contact Donnie Childs at 580-723-4466 ext 125.

Chickasaw student composers work featured on new CD

ETHEL Recording OSHTALI- Featuring the Works Of Young Chickasaw Composers is now available on Thunderbird Records

By DANA LANCE
Chickasaw Nation



ADA, Okla. – Recognized as the first album in history with solely works by American Indian student-composers, OSHTALI ("divide into four parts"), is the latest CD to feature the Grammy-nominated string quartet, ETHEL.

This 16-song collection showcases the contemporary classical music of students of the Chickasaw Nation Summer Arts Academy of Ada, Okla. Recently released, OSHTALI is sponsored by the Chickasaw Nation and is part of ongoing groundbreaking initiatives created by the Chickasaw Nation Division of Arts and Humanities.

Alan Bise, Producer/Owner of Thunderbird Records and Co-Producer of OSHTALI, first heard the students' works a few years ago and decided they would make an intriguing project. "These student works captured my attention by both their complexity and their simplicity. These student compositions are surprisingly sophisticated, and they bring a heritage and point of view to the music unlike anything we are accustomed to hearing. I'm excited to be part of this tribute to both the past and the future of the Chickasaw Nation," says Bise. Also, in conjunction with the Chickasaw Nation Division of Arts and Humanities, Thunderbird Records held an artwork contest to help determine the album's cover image which resulted in the winning painting by Mercedes Milligan.

The 11 students, ages 13 to 21, studied music composition at the Chickasaw's Summer Arts Academy in 2008 and '09, under the tutelage of Chickasaw composer-in-residence, Jerod Impichchaachaaha' Tate. "It's a life-changing experience because two years ago, they wrote their first piece ever," explains Tate. "And now they're releasing an album of their works into the classical world."

During the recording session at Oklahoma City University's Wanda L. Bass School of Music earlier this year, the student-composers participated in all aspects of the album recording from start to finish.

According to 13-year old Aubrey Halford, having ETHEL record her compositions, entitled Stages and Lullaby, was a once-in-a-lifetime opportunity. "It was a great experience to get to work with a group of such prestige."

ETHEL is dedicated to playing contemporary music and has worked with young American Indian composers before.

"We've been so enriched by the people, cultures, and sounds of the Chickasaw Nation that we feel utterly compelled to share them through music," says Ralph Farris, violist for ETHEL.

Chickasaw Nation Governor Bill Anoatubby said "we are extremely pleased to be part of this innovative project. These students are incredibly talented and they should be very proud of what they have accomplished," said Gov. Anoatubby.

"Our goal was to inspire these students to pursue their dreams. Now, as they share their music with the world, they are sure to inspire others."

About the Chickasaw Summer Arts Academy

The Chickasaw Nation is the only tribe in the United States that sponsors its own fine arts academy. Chickasaw and American Indian students, ages 8-19, major in Art, Dance, Literature, Music Composition, Theatre and Video Production, culminating in a grand public performance at the end of the academy. On the recommendation of Jerod Tate, Governor Bill Anoatubby approved the student composition recording project, and the tribe has further invited ETHEL to be the first American modern classical ensemble to perform at their inaugural Chickasaw Chamber Music Festival in 2011. http://www.chickasaw.net

About ETHEL

Acclaimed as America's premier post-classical string quartet, ETHEL boldly infuses contemporary concert music with fierce intensity, questioning the boundaries between performer and audience, tradition and technology. Formed in 1998, New York's ebullient ETHEL is comprised of Juilliard-trained performers: Cornelius Dufallo (violin), Ralph Farris (viola), Dorothy Lawson (cello) and Mary Rowell (violin). ETHEL performs adventurous music of the past four decades including repertoire by Julia Wolfe, Phil Kline, David Lang, John Zorn, Steve Reich, JacobTV, Scott Johnson, Don Byron, Marcelo Zarvos, Evan Ziporyn, and Mary Ellen Childs. ETHEL's latest recording, Light (Cantaloupe Records), was selected as #3 on Amazon.com's "Best of 2006: Top Classical Editor's Picks." http://www.ethelcentral.com

About Thunderbird Records

Thunderbird Records is dedicated to capturing and preserving the music of contemporary American Indians for distribution across the world. All Thunderbird releases include music by Indian composers or performances by Indian musicians. It strives for the highest artistic integrity as well as exceptional sonic quality in order to provide an outstanding listening experience. For more information, please visit http://www.thunderbird-records.com.

CENTER

Continued from Page 1

tors, officials, employees, citizens and guests, joined Gov. Anoatubby in a dedication ceremony for the Honor Garden, located next to the Center.

Oklahoma Congressman Tom Cole, a Hall of Fame inductee, described the Cultural Center as "a first class facility," that will draw visitors not just from the state and region but also from around the country and world.

"It shows how much pride we take in who we are, what we stand for, what our predecessors have accomplished and frankly how much we intend to accomplish going forward," said the Chickasaw citizen.

The Center also celebrated "Indian Country Day" Thursday, June 17, when dignitaries from other Native American tribes including Choctaw, Cherokee and Seminole, toured the facility.

The Cultural Center utilizes the latest technology, live demonstrations, multiple exhibits, ancient artifacts and natural outdoor spaces to tell the Chickasaw history.

The exhibits "really give a feeling and depiction of what the people went through during early stages and removal," according to Ardmore resident Ricky Cravatt.

"The way it's laid out – it's right on," the 50-year-old said.

One of the exhibits even made Dr. Tina Cooper "teary-eyed." A painting of a young woman with long hair reminded Dr. Cooper of her grandmother, who died at a young age, said the 51-year-old Ada native, who came to the Center with her whole family.

The Center features more than 96,000 square feet of indoor space, including an Exhibit Center, the Holisso Research Center, a large-format theatre, and an administration building as well as an amphitheatre, sky terrace, traditional village and several water features on the grounds.

With so much to offer, the Center is a place that needs to be revisited many times, according to sisters Mary Arnold and Carroll Carter.

"This is something that you would do over and over again," said Mrs. Arnold, 69, Yukon.

"We just can't wait to come back," added Mrs. Carter, 72, Oklahoma City.

The sisters also said they plan to bring their grandchildren to the Center.

The Center, with its commitment to preserve Chickasaw culture and history though education, appeals to people of all ages.

21-year-old Tulsa resident Brittney Orr was impressed by the 17-minute "Chickasaw Renaissance" video, where she said she "learned a lot about our history."

The video, along with Chickasaw Nation feature film "Pearl," was screened throughout the day at the Anoli' Theater. "Pearl' is the true story of a Chickasaw girl from Marlow, Okla., who became the youngest licensed pilot in the U.S. in 1928.

Miss Orr also said the interactive exhibits including the holograms, language stations and Spirit Forest, will appeal to young Chickasaws.

"It's a great opportunity to experience the culture first-hand," she said.

The Center is also a wonderful educational place to visit even for the non-Chickasaws, said Dr. Amanda Cobb-Greetham, administrator of Division of History, Research and Scholarship.

"It is a place for the whole community to enjoy," she said. "This is a place about education and history. There is something here for everyone to come and enjoy and learn."

She also said that the Center will be offering beading, weaving and language classes for everyone.

Though the Center honors the Chickasaw past, it is a "living cultural center," according to Dr. Cobb-Greetham.

That's why it's a cultural center and not a museum," she said. "This is a place where culture happens – alive, vibrant and dynamic."

The Chickasaw Cultural Center is scheduled to open to general public Saturday, July, 24, 2010.

SWAIA SANTA FE INDIAN MARKET

Volunteer for the 2010 Santa Fe Indian Market Activities, August 16-22.

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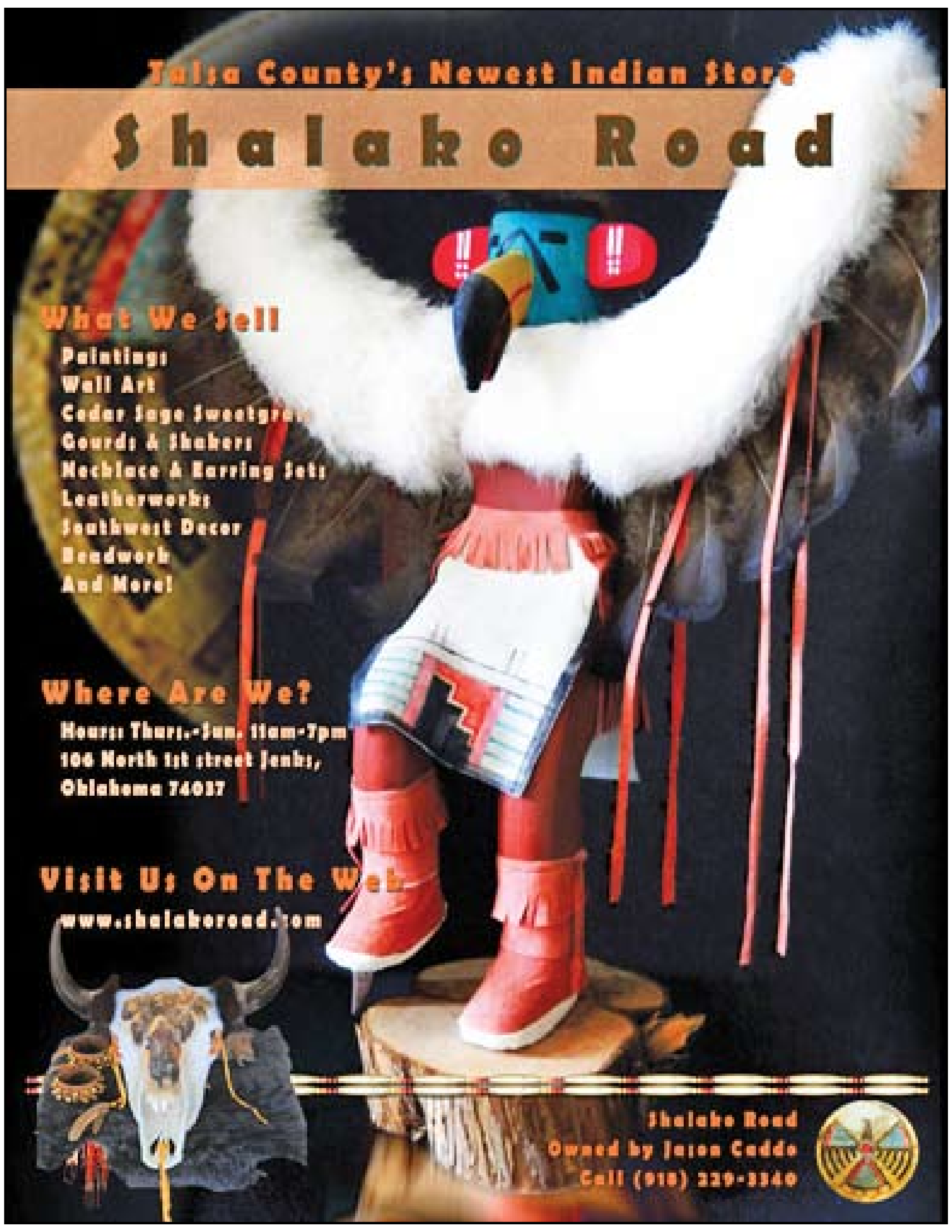

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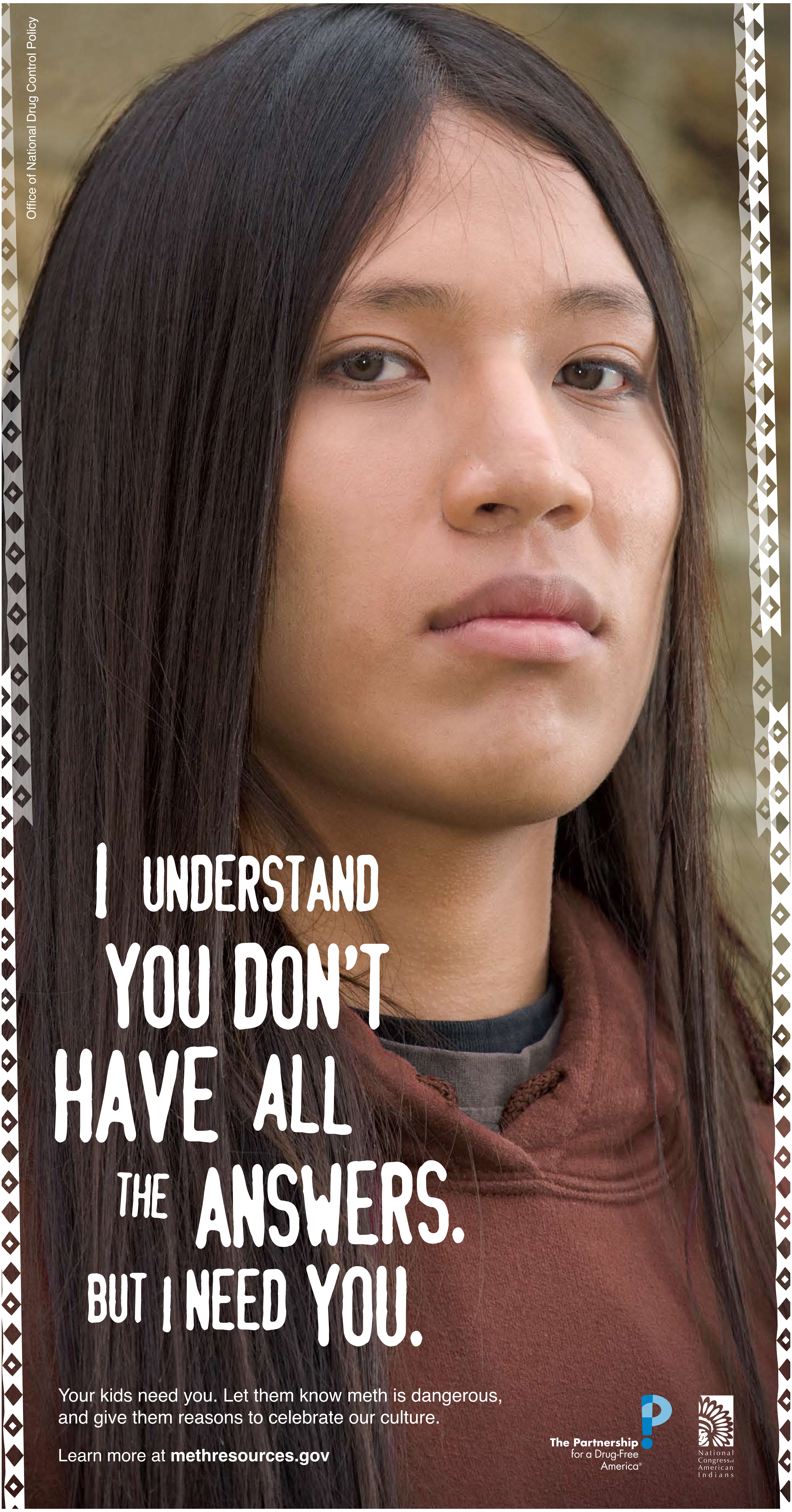
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Inside this issue:
- **Boxer sets sights on 2012 Olympics**
- **A Choctaw finds himself on the Emerald Isle**
- **Chickasaw Nations hosts family language camp**

TODAY'S INDEPENDENT INDIAN NEWS WWW.NATIVETIMES.COM

NATIVE AMERICAN TIMES

VOLUME 16 • ISSUE 29 • PUBLISHED WEEKLY • JULY 16, 2010

– 58th annual Tulsa Powwow this weekend –

Redstone singers, Anquoe family / PHOTO COURTESY TULSA INDIAN CLUB

Tulsa Powwow one of the oldest and most popular powwows in the state

By WILL CHAVEZ
Native Times Correspondent

TULSA, Okla. – One of the oldest and most popular powwows in Oklahoma, the Tulsa Powwow, is set for July 16, 17 and 18 at the Spirit Bank Event Center in south Tulsa.

This will be the 58th annual Tulsa Powwow and it is the signature annual event of the Tulsa Indian Club, one of Tulsa's oldest Native American cultural organizations. The TIC was established in 1952 to preserve and promote the cultural heritage of the North American Indian. Today, the organization is committed to projects that promote greater health awareness, education and economic development for the Native American community.

TIC Chairman Robert Anquoe said his family has been involved with the club and its powwows since the club began in the late 1940s. TIC was officially formed in 1952.

Of the club's many activities, the annual powwow is the most important though its prominence in the Tulsa community may have diminished somewhat in the 1990s and the early 2000s.

"Once upon a time the Tulsa Powwow was one of the largest in the country back in the 50s, 60s and the 70s. It held its prominence, of course, into the 80s," Anquoe said. "Currently, it's growing again, becoming a popular powwow. We're one of the destinations for a lot of the powwow peoples' summer agenda. That's a good thing."

Anquoe added two years ago the powwow has moved from its downtown location at the Convention Center to the new Spirit Bank Event Center (105th and South Memorial).

Community support is continuing to grow for the powwow, Anquoe said. This year the Williams Company is the presenting sponsor for the powwow.

"That's really saying something for us," he said.

The continued success of the powwow has allowed TIC to do other things like the presentation of a special primetime powwow performance during the nationally televised Tulsa Shock and Los Angeles Sparks game on July 13 at the BOK Center in Tulsa. Doors open at 5 p.m. and there is a special TIC ticket price for the game. Five dollars from every ticket sold will be donated to the TIC.

The powwow also allows the club to sponsor a Tulsa Powwow Princess, a 5K run and a Native Fall Music Fest and Fry bread Cook-off in November.

As for the powwow, Anquoe said the club is still holding on to the "old traditional southern style with the center drum" and gourd dance.

"We keep it simple. We're reluctant to go into that mixed stage, which is that big, super contest powwow with a lot of prize money," he said. "We want to keep

See POWWOW *Continued on Page 4*

Chairwoman fights to hold position

By DANA ATTOCKNIE
Native American Times

MCLOUD, Okla. – Marilyn Winsea continues the battle to regain her seat as chairwoman for the Kickapoo Tribe of Oklahoma.

Winsea was removed from office on May 12 after serving ten months of a three year term. She said the tribe does not currently have a ruling that governs the other four members of the Kickapoo Business Committee (KBO) to remove an elected tribal official from office.

"My attention is highly focused on the people, not the business committee. They (people) put me into office," Winsea said. "I feel like I have to fight for the people. I will fight for the chairman position."

Winsea said she feels like the KBO teamed up against her and the overarching reason she was removed was for acting beyond the scope of power and for abuse of power.

Tribal member Auchee Wahpepah said Winsea wanted to start fresh and do things in accordance with the constitution and ensure everyone was "on the up and up."

In February grievances were filed against Winsea and the KBO regarding employee drug testing, the tribal attorney Ken Collier and an enrollment audit.

"I addressed all these grievances, none pin point me. I answered the grievances," Winsea

See CHAIRWOMAN *Continued on Page 4*

Seized smokes: Fed court sides with state against Muscogee Creek Nation

OKLAHOMA CITY (AP) – A federal appeals court in Denver has agreed to dismiss a lawsuit brought by the Muscogee (Creek) Nation against the Oklahoma Tax Commission over cigarettes seized by the state.

A three-judge panel of the 10th U.S. Circuit Court of Appeals issued its ruling July 9 that upheld a lower court decision.

Commission agents directed state troopers to stop tribal trucks and seize $107,000 worth of cigarettes without state tax stamps in May 2009.

The tribe argued the trucks were stopped and searched illegally and that the seized cigarettes should be returned or the tribe compensated for their loss.

The state argued it would have lost tax revenue if the cigarettes were sold.

The tribe is one of only two in Oklahoma without a tobacco compact with the state.

Oklahoma judge sends Cherokee freedmen case to federal court

By DANA ATTOCKNIE
Native American Times

TULSA, Okla. – Honorable Judge Henry Kennedy, District Court for the District of Columbia, now has two Freedmen cases to preside over.

On July 2, the Honorable Judge Terrance Kern of the Oklahoma Northern District Court transferred the Cherokee Nation v. Raymond Nash et al case that was filed in his court in February 2009 to D.C. Already awaiting judgment in D.C. is the case of Marilyn Vann et al v. Ken Salazar filed in August 2003.

Kern will not hear the Nash case, filed by the Cherokee Nation, due to both cases resembling each other in parties and subject matter of Freedmen citizenship, plus the first-to-file rule.

"I think there are certainly advantages," Marilyn Vann said of the Nash case going to D.C. "Judge Kennedy has been reviewing the issues with the Freedmen."

Vann, who is president of the Descendants of Freedmen of the Five Civilized Tribes Association and Band Chief of the Freedmen Band of Cherokee Nation, said it's better to have both cases with the same judge rather than having a new judge in a different circuit look at the information for the first time.

Vann defines Cherokee Freedmen as "descendants of free mixed African Indians and blacks enslaved with the protection of Cherokee nation government policies prior to the end of the Civil War."

Both cases ask whether or not the 1866 treaty between the U.S. Government and the Cherokee Nation guarantees citizenship to Freedmen with the Cherokee Nation.

"The DC court of Appeals has previously held in 2008 that the 13th amendment and the treaty of 1866 have whittled away the tribe's right to discriminate against the Freedmen," Jon Velie, lead Counsel for the Cherokee Freedmen in both cases, stated.

A special election to amend the Cherokee Nation constitution on March 3, 2007 removed tribal citizenship from approximately 2, 800 Freedmen. Cherokee citizens must now be "descendants of Indians listed by blood on the Dawes Rolls," according to the Cherokee Phoenix, the tribe's newspaper.

"We eagerly await the day when all descendants of Dawes enrolled Cherokee Freedmen can register/re-register

See FREEDMEN *Continued on Page 3*

WHO
Cherokee Freedmen
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Marilyn Vann protests during last year's Sovereignty Symposium in Oklahoma City. AP FILE PHOTO

Boxer sets her sights on Olympics

By DONALD BRADLEY
The Kansas City Star

LAWRENCE, Kan. (AP) – Mioshia Wagoner needs only one class to complete her master's degree in conflict management and dispute resolution.

But first she would like to lay somebody out with her knockout punch.

Wagoner is a boxer. Soft-spoken. Pretty smile. Friendly. And a southpaw, light-heavyweight granddaughter of a Navajo medicine man.

She could also be one of the next Kansas City area athletes to vie for an Olympic medal.

Wagoner, 27, trains at Haskell Indian Nations University in Lawrence, where she did her undergraduate work in American Indian studies. She went to China two years ago for the World Championships and brought home a silver medal for Team USA.

She's headed to the national boxing championships at the U.S. Olympic Training Center in Colorado Springs. She has not fought for nearly a year because of an injury.

Her goal: London 2012. For the first time, women's boxing will be an Olympic event.

No question that she is different from previous Kansas City area Olympic hopefuls. First off, there's the fact that she studies peacemaking for a career and punches people in the nose for sport.

She grew up on a reservation. Her mother is Navajo; her father Chickasaw. In junior high, she played quarterback on the boys football team. Her father tells the story that in the final minute of a tight game in which she scored the go-ahead touchdown, she then asked to play defense and clotheslined an opposing player trying for the winning score.

She is fairly new to her sport, with only a handful of bouts. Three of those were in China, where she defeated fighters from Egypt and Romania before losing to the gold-medal winner from the host country.

She plans on returning to the reservation in New Mexico after finishing her degree at Baker University and later hanging up her gloves.

"I have family there, and they've helped me so much," Wagoner said before a workout. "There are problems there. And I have been given the opportunity to learn things so that I can go back and help. That's what I have to do."

Her father didn't know what to think when he first heard about his little girl taking up boxing. But he was used to her taking the path less traveled.

"Tell her she can't do something and her eyes light up," Jim Wagoner said by telephone from California.

So how's she doing?

"Good footwork, but I think she should go to the body more."

Here's something else different about Wagoner, who also goes by "Yosh": She might be the first newspaper reporter to cover a boxing match and contemplate: "Gee, I think I'd like to try that."

Happened to her in 2006 while working for The Indian Leader, the Haskell college newspaper.

She covered an amateur fight night at the Haskell Box-

See **BOXER** *Continued on Page 4*

Mioshia Wagoner, 27, warmed up with a little shadow boxing as she trained in the boxing facility at Haskell University on Tuesday, Jun 29, 2010, in Lawrence, Kansas. Wagoner is working on her masters degree in conflict resolution at Baker University. A graduate of Haskell Indian Nations University, she hopes to join the small ranks of great Native-American athletes by going for the gold in 2012. Last year, she boxed for Team USA at world championships in China. KANSAS CITY STAR PHOTO BY SHANE KEYSER

A Choctaw finds himself on the Emerald Isle

Gary White Deer and his wife in Mayo, Ireland. PHOTO BY MAEVE HICKEY

Perhaps no one's life has changed more than that of Gary White Deer. And it began the day he met the Irish hikers in Mississippi.

By HELEN O'NEILL
AP Special Correspondent

Gary White Deer has spent a lifetime wrestling with his identity, his history, his sense of belonging.

Artist, teacher, medicine man, he has roamed the country – visiting elders, soaking up old stories and songs. He married a Kiowa woman whose family practiced traditional ways. He formed a native dance troupe, prayed at the sacred mound of Nanih Waiya in Mississippi, immersed himself in historic preservation groups, taught tribal history.

Still, he has always wondered: What does being a Choctaw mean in an age when it seems anyone with a drop of tribal blood could declare themselves Indian?

In the end, he found answers, but not on the reservations or anywhere he might have expected.

He found them in Ireland.

He found them in the parallel tales of history – of colonization and dispossession and poverty. And in the Irish love of the land and celebration of ancient places – like the Hill of Tara, ancient mythological seat of the High Kings, and Newgrange, a 5,000-year-old passage tomb carved with Celtic symbols that resembled some Choctaw signs. Even in the way the Irish struggled to preserve their native language, teaching it in schools, using it on road signs and documents, preserving rural Irish speaking areas called the Gaeltacht.

What if, he wondered, the Choctaw had managed to do the same?

At 59, White Deer is a genial, gifted artist whose life, until the early 1990s, had largely revolved around his paintings (boldly colored portraits of Choctaw in traditional dress), raising a family of seven, and cultural studies.

He knew little about Ireland other than "they threw a big party for St. Patrick every year." And then he met a group of Irish hikers at a tribal resort in Mississippi. He was working on an art commission. They had come to walk the historic "Trail of Tears," to worship at Nanih Waiya, and to offer a donation of $20,000 to the Choctaw nation.

White Deer was stunned. His own people commemorated the trail, but not like this, not with this determination to learn from the past and act on it.

The Irish-Indian connection, he would learn, dated back more than a century, to a nearly forgotten tale that unfolded in 1847.

"Black '47," the Irish named it, one of the worst years of the famine, which began with the failure of the potato crop in 1845 and lasted through the 1850s. More than a million people died of disease and starvation during An Gorta Mor – The Great Hunger – and another million fled on "coffin ships" to America.

A world away another sorrowing people heard their cries. Under President Andrew Jackson's Indian removal policy, the Choctaw had been displaced from their homeland in Mississippi just a decade earlier and forced to march 600 miles to Oklahoma, thousands dying along the way. With memories of the Trail of Tears still fresh, they collected $170 – today's equivalent of about $8,000 – and sent it to the starving people across the sea.

The Choctaw donation was largely forgotten until the 1990s when Irish researchers discovered references to it and other small donations from around the world during preparations for the 150th anniversary of the famine. Today, White Deer says the tribe's extraordinary act was "like an arrow shot through time."

On both sides of the Atlantic, the story has changed lives, prompted donations to other starving nations, spurred Irish presidential visits and forged deep bonds between the Choctaw and the Irish.

Perhaps no one's life has changed more than that of Gary White Deer. And it began the day he met the Irish hikers in Mississippi.

Leading the group was a man named Don Mullan, a human rights activist, who had worked with nonprofit organizations fighting hunger around the world. At 53, Mullan brims with ideas, big ones, about combatting hunger and poverty and injustice – and about the power of history and symbolism to do so. And he gets things done. He counts Archbishop Desmond Tutu, Sister Helen Prejean and Pele as friends.

White Deer found himself immediately drawn to Mullan and his mission. But it was the Irishman's personal story that impressed White Deer the most.

Mullan, who grew up in a working-class Catholic housing estate in Derry, Northern Ireland, was among the unarmed civil rights marchers fired on by British paratroopers on Jan. 30, 1972. Thirteen young men were killed on "Bloody Sunday" and the rage and pain that engulfed the province became a potent recruiting tool for the Irish Republican Army.

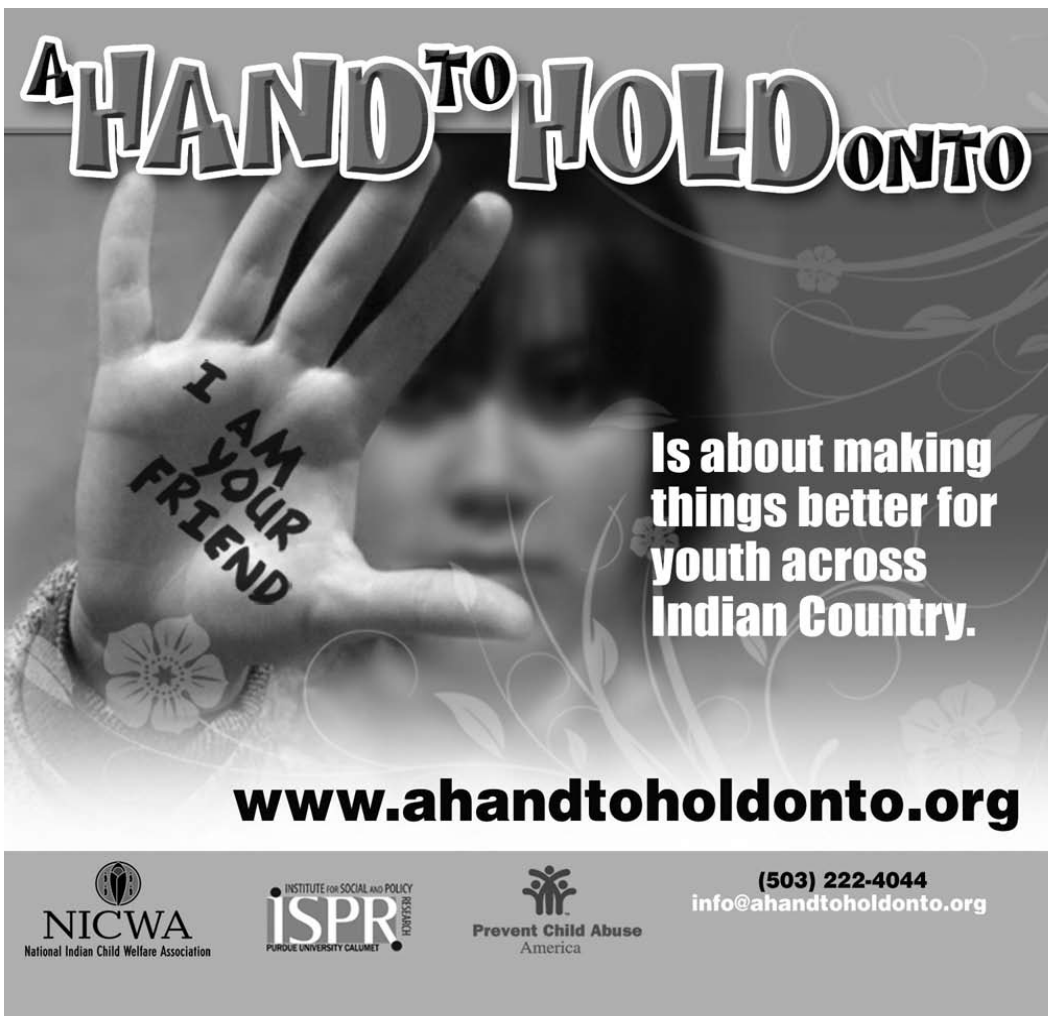
Mullan was 15 at the time. And yet he had turned away from violence, rather than embracing it like so many of his peers.

White Deer was impressed by Mullan's tireless energy, by his faith that nonviolent activism can effect real change. "Don has this genius for how the lessons of the past can be used to achieve real change in the present," White Deer says.

Mullan sensed a similar feeling in White Deer – in his drawings depicting the Trail of Tears, in his study of old tribal ways. He asked White Deer if he could use one painting – of a Choctaw mother and child in blowing snow – as an international symbol to fight world hunger.

The two men kept in touch. And in 1995, Mullan invited White Deer to join him on an annual 12-mile walk in County Mayo. Ireland's own "trail of tears" retraces the trek of hundreds of starving poor in a futile effort to beg

See **IRELAND** *Continued on Page 7*



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Federal court upholds young boy's Native religious rights

The 5-year-old boy's parents, Kenney Arocha and Michelle Betenbaugh, argued their son, identified in court papers as A.A., has a constitutional right to wear a hairstyle that conforms to his Native American religious beliefs.

HOUSTON (AP) – A federal appeals court ruled Friday that a Texas school district cannot punish an American Indian kindergartner for wearing his hair in traditional braids to express his family's religious beliefs.

The ruling from the 5th U.S. Circuit Court of Appeals in New Orleans upholds a Houston lower court ruling.

The 5-year-old boy's parents, Kenney Arocha and Michelle Betenbaugh, argued their son, identified in court papers as A.A., has a constitutional right to wear a hairstyle that conforms to his Native American religious beliefs. Arocha hasn't cut his hair in 11 years, believing the long braids have religious meaning. His son's hair has never been cut.

The boy wears his 13-inch-long hair in two braids outside his shirt.

The Needville Independent School District argued its grooming policy requires a boy's hair to not cover his ears or touch the top of his shirt collar. The policy is designed to teach proper hygiene, promote discipline and avoid disruptions in school, according to Roger Hepworth, a lawyer for the district.

School officials initially refused to exempt the boy but later allowed him to wear a single braid tucked into his shirt. His parents challenged that proposal.

Last year, a federal judge barred the district from disciplining the boy.

"We feel vindicated in our beliefs that no parents should be forced to choose between their religion and culture and a public education for their children," Arocha and Betenbaugh said in a news release. "As parents, we are relieved that our son can continue his education without being shamed for his beliefs."

A message left with the school district's adminstrative office Friday afternoon was not immediately returned.

During arguments before the appeals court, Judge E. Grady Jolly pressed Hepworth to explain why the district had prolonged the court challenge rather than allow the boy to wear his hairstyle of choice.

"It's not the (lower) court's job to decide how the policy should be," Hepworth had said. "It's the school district's, within constitutional limits."

Needville is about 45 miles southwest of Houston.

Former charter director pleads to embezzlement

MINNEAPOLIS (AP) – The former director of a Minneapolis charter school pleaded guilty Wednesday to embezzling more than $1 million from the school for American Indian children.

The Hennepin County Attorney's office says 40-year-old Joel Pourier of Shakopee pleaded guilty to eight felony counts of theft by swindle.

Prosecutors say Pourier forged school officials' signatures on dozens of checks and transferred money to at least six bank accounts he controlled.

A criminal complaint says Pourier spent the money on houses, cars and at strip clubs, forcing students at Oh Day Aki/Heart of the Earth school to go without textbooks, supplies and field trips. The Minneapolis School District eventually revoked the school's charter.

Quapaw Tribe Business Committee
JoKay Dowell Candidacy Announcement

If the Quapaw people will elect and join me:

- **I will work to create more opportunities for inclusion of the peoples' voices and ideas.** One General Council meeting per year, with time restraints on speaking, does not provide members with enough opportunity to give direction and input to the QTBC. We need more than one general council per year.
- **I will work to increase education financial assistance.** Textbooks eat up most of the $750 per semester that is offered now and that amount is not adequate. Education is the single-most important way to empower our people, collectively and individually.
- **I will work to open tribal financial reports and QTBC members' expense reports on at least a quarterly basis.** If elected, my expense reports will be published quarterly, if not that of the entire QTBC.
- **I will work to organize an Infrastructure Evaluation Committee to research various models of inclusionary governmental infrastructure as I've heard the membership request for many years.** While at the present time, I do not know whether a constitutional framework is better for our people than the present business committee model, I do know an interest has been voiced in researching and discussing the possible reorganization of our tribal government to be more inclusionary and open.
- **I will work to bring sustainable and/or 'green' business opportunities to our tribe.** Economists say the gaming industry will reach a point of saturation. I'd like us to think 'Indian,' think 'out of the box:' How can we sustain our community, our Quapaw Tribe while protecting the natural world? I'd like to see community/family projects in which the people come together to develop healthy/traditional/medicinal plants and foods projects, with Quapaw members leading the way. Other tribes and tribal communities are developing solar and wind power, traditional agricultural farm and ranch projects, why can't we?
- **The question has been asked: Do we have more now?** In traditional Indigenous communities, having 'more' is not always an indicator of success. While it is true that the Quapaw Tribe might show increases in economic standing in some areas such as gaming, we still lack greatly in areas of housing, medical care, and education assistance. The Quapaw people are not collectively prospering. There is the perception within our tribe that most of the economic growth has benefitted only a few. That perception must change and it will if the QT membership is given a stake in what the QTBC does.

As taught by my parents, I love my Quapaw people and I've always behaved in a way that respects the Quapaw Tribe and honors my ancestors Solomon Quapaw, Bertha Quapaw McKibben, Josephine McKibben Dowell, and Grady W. Dowell. I have respectfully carried the Quapaw name into numerous Indigenous international forums from Alaska into Central and South America. I will continue to do the same if you elect me to work for you on the QTBC. For more information visit JoKay Dowell for Quapaw Business Committee on Facebook.

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FREEDMEN

Continued from Page 1

as Cherokee Nation tribal members, vote and run for tribal political office as promised our ancestors by the US government and tribal officials in 1866," Vann said. "We do believe we will win … everything shows the Freedmen treaty rights were never extinguished. The Freedmen are only asking for enforcement of legal rights we already have. We're not asking for money … we have rights that are legally ours."

Vann said only the Five Civilized Tribes – Cherokee, Choctaw, Chickasaw, Creek and Seminole - have treaties dealing with Freedmen rights and their cause has nothing to do with any other tribes.

In 2000 the Seminole Nation of Oklahoma attempted to remove Freedmen from tribal rolls, however the Department of Interior (DOI) stepped in and withheld federal funds from the tribe stating the tribe violated the 1866 treaty. The Seminole Nation lost its case against then DOI Secretary Gale Norton in 2002 and federal funding was restored back to the tribe. The court document states the Bureau of Indian Affairs would "not restore a 'government-to-government relationship' with the Nation's General Council 'until the Freedmen representatives are restored to the General Council.'"

The Cherokee Nation Web site provides a timeline and background information regarding the Cherokee Freedmen and states, "The Cherokee Nation is a great Indian nation that embraces our mixed-race heritage. We are proud of our thousands of citizens who share African-American, Latino, Asian, Caucasian and other ancestry. Our sole purpose is to weave together a great Indian nation, made up of many ethnic groups which are knit together through one common cultural thread -- a shared bond to an Indian ancestor on the base roll."

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- News from the crossroads of Indian Country -

American Indians oppose county's voting plan

By BEN NEARY

CHEYENNE, Wyo. (AP) – The American Indians who successfully sued Fremont County over how it elects county commissioners filed court papers on Friday opposing the county's proposal for a new voting system.

U.S. District Judge Alan B. Johnson of Cheyenne ruled this spring that Fremont County's at-large election system violated federal law by diluting the American Indian vote.

The county last month proposed a new voting system that would designate a single commission district in which American Indians would be the majority. It wants to continue with at-large elections in the rest of the county, but it would require that the remaining commissioners live in separate districts.

The American Indian plaintiffs filed papers with Johnson's court on Friday stating they oppose the county's plan and want single-member districts. Johnson has set a hearing on the matter for July 27.

In a conference call with reporters on Friday, plaintiffs Lucille McAdams and Gary Collins said they were concerned that adopting the county's proposals would result in continued political disenfranchisement for American Indians. Fremont County holds most of the Wind River Indian Reservation, home to both the Eastern Shoshone and Northern Arapaho tribes.

"My concern is that the reservation is large enough that it contributes a significant part to this community and to the state," Collins said.

If the other four commissioners were still elected at-large, Collins said he's concerned that, "the reservation could be isolated."

An attempt to reach Fremont County Attorney Brian Varn for comment Friday on the plaintiff's opposition to the county's voting plan was unsuccessful.

In an interview last month with The Associated Press, Varn said the incumbent Fremont County Commissioners believe that having single-member districts favors the election of incumbents. He said that under the county's at-large system, up to 25 people have run for the county commission at once.

"They felt that a candidate that only has to appeal to a smaller district has less appeal countywide," Varn said last month. "So a good moderate candidate that appeals to the entire county, and the entire county getting to vote on, makes for a better candidate overall."

Lawyer Laughlin McDonald, head of the ACLU's Voting Rights Project, is among the lawyers representing Collins, McAdams and the other American Indian plaintiffs.

McDonald said Friday he believes that creating single-member districts would be the preferred solution under both federal and state law to address the violation.

"The defendant's proposed plans are not consistent with state law, so that's another reason we think it's objectionable," McDonald said. He said state law allows only at-large election of commissioners, which Johnson has already rejected, or single-member districts.

BOXER

Continued from Page 2

ing Club. Most of the evening was ho-hum until two women fought.

One was higher-skilled, quicker and, in Wagoner's words, kicked butt.

She walked into the gym not long after that and announced she wanted to box. Darren Jacobs, a trainer and coach, wasn't impressed. She wasn't the first girl who had seen "Million Dollar Baby."

"But from the first punch, I knew she was born to fight," he said.

And now? He smiled. "She's fast and hits real hard."

Yosh Wagoner had always been athletic, like her parents, both of whom played college basketball. After high school, she walked on in basketball at Cochise College in Arizona and later was given a partial scholarship.

At Haskell, she played softball and basketball until boxing took over.

Wagoner's first fight took place at Haskell. She was nervous. Especially when she saw her opponent. Buff and fast. They split the early rounds.

"Then she started talking trash and I'm thinking, 'No, this is my gym,' " Wagoner said. "I went off on her then and that was pretty much it."

She won the Native American Championships in 2007 and 2008. She finished second in the Ringside World Championship in 2008.

That was also the China year. She was a huge underdog going over there because she hadn't had many fights, Jacobs said.

"She only finished second in the world."

It's 90 degrees, the air conditioner is out and Yosh Wagoner is pounding the punch mitts on Jacobs' hands in the boxing club's hot gym.

Hands up, chin down, feet moving, sweat rolling, fists popping like fireworks.

Amanda Edinger watched. She is the boxer Wagoner saw the night she was a reporter. The two have since become good friends.

"Girls come here and think they want to fight," Edinger said. "Then they get popped and it's not nearly as much fun. But this girl, she takes it. She's a fighter."

Earlier the two had sparred. Edinger is smaller. That means she's quicker, right?

Not really.

"You can't catch her," Edinger said, shaking her head. "I can't anyway."

Wagoner wants the Olympics. She wants to join Native American greats such as Billy Mills and Buster Charles.

But she hasn't fought in nearly a year because of an ankle injury. She knows, too, that her life is more than being a boxer.

"I'm a Navajo woman," she said. "I'm a student, a daughter."

She is aware, though, of the burden of carrying the hopes of a people. When she returns to the reservation, children crowd around her. They know about China. They know all about "Yosh."

Two years from now, the whole world may know, too.

About the Native American peacemaker with the wicked straight left.

POWWOW

Continued from Page 1

it simple and more of a community event where the Tulsa community can come to participate. That's what we're holding on to."

One of the old traditions that has returned to the Tulsa Powwow, Anquoe said, is a concert. This year a tribute concert to the Native American band "Redbone" will be held at 4 p.m., Saturday, July 17. The band "The Redmen" will play the tribute.

"It's one of those things where we are reaching back years to what the powwow used to be," Anquoe said. "It's (concert) been really popular for us."

Head staff for the powwow will be Warren Queton, (Kiowa); Head Lady, Lauren Bivens (Osage); Head Singer, Arlen Goodfox (Pawnee/Otoe); Head Northern, Redland Singers; Host Gourd Society, Comanche Little Ponies; and Masters of Ceremonies, Tom Phillips (Kiowa) and Tim Tallchief (Osage).

Also, along with the usual powwow contest dances the powwow will showcase special contests like the Old Time Men's Fancy, the Ladies Five Civilized Tribes Cloth Dance, and Women's Fancy Feather and will host an Indian clown contest at 4 p.m., July 18.

Anquoe said the special contest dances are not unique to the Tulsa Powwow, but are popular dances in powwow circles and it allows older dancers to continue to participate in the event.

"It lets older dancers know that we are carrying on the old ways in the powwow circle and singing those old songs," he said.

Artists will also be at the powwow selling their arts and crafts and there will be concessions. Anquoe added the powwow is still in need of volunteers. Artists who wish to reserve booth space should call Sammy Haynes at (918) 449-0344. To volunteer, people can call Lillian Williams at (918) 749-8211 or e-mail her at williams6968@sbcglobal.net.

Admission for the powwow is $5 a day. The event is free for children under five. For more information, a complete powwow agenda and hotel information, visit the 58th Annual Tulsa Powwow page at www.tulsapowwow.org. People may also call (918) 671-2417 for more information.

CHAIRWOMAN

Continued from Page 1

said.

Winsea said she came under fire once she implemented drug testing of tribal employees, requested a Bureau of Indian Affairs (BIA) review of federally funded programs operated by the tribe and began monitoring how the tribe spent its money, including gaming funds. Winsea said the remaining KBO members, "are acting with impunity with no regards to tribal law, its constitution or customs. Their action is total disrespect to all tribal members."

Winsea claims some tribal employees who failed the drug test are now back at work and she hoped that by recognizing the drug problem in Indian Country it would open the doors to establish programs focusing on the quality of life. She also thought her request for BIA program reviews would give the tribe a full and accurate view on the status of their federally funded programs.

"The review should be a healthy thing for the tribe," she said. "I believe this was a learning process. If any weaknesses (are found), work on them … I think tribal members deserve that. I feel like our social needs are high. Our social problems affect our family life; quality of life … What I'm looking for is prevention, intervention. I believe the opportunity is there for the tribe to go forward."

Collier said the results of the BIA review have not been received.

As for the supervision of tribal money, Winsea said the tribe currently owes $25 million in a bank loan and will have to pay one lump sum of $10 million in 2013. The debt concerns her because she said it costs approximately $9 million a year for the tribe to operate.

Winsea has also voiced concern over Collier's employment with the tribe saying his selection should be a group decision by the KBO and she thinks he is paid too much money. She contacted the BIA Southern Plains Regional Office for verification of an attorney contract between the tribes and Collier and received a letter stating the BIA "did not find any approved attorney contracts for Mr. Collier."

Winsea has written letters about her concerns and removal to various agencies and people, including U.S. Department of Interior Secretary Ken Salazar.

"We're the highest regulated Americans. The federal government –it's their obligation to reach out when help is needed. When nobody reaches out to help you when you need it, it's their liability," she said.

A resolution certified by the KBO and approved by the Kickapoo Council during a special council meeting on March 20 states that Winsea, "has failed to work and act in a cooperative manner with all other elected officials of the business committee … failed to provide various legal information to the business committee and other relevant tribal business that is pending before the business committee … has acted in disregard and to the detriment of various Kickapoo tribal government entities, boards and commissions … (and) has acted in such a manner that prevents the ability of the tribal government to operate as a effective governing entity and has adversely impacted the needs of the tribal membership."

The tribes' grievance committee issued a report to the KBO on April 9 stating the grievances "are sufficient for removal based on Chairperson Winsea's conduct."

The KBO held a meeting April 29 where Winsea faced the KBO and grievance committee in executive session. Winsea said her attorney was not allowed into executive session, which violates Article XX, Sections 2 and 4 of the tribes' constitution, and the meeting turned into a "trial by ambush and (was) completely lacking in due process." Winsea said she wanted to meet out of executive session so tribal members would be able to hear both sides and so witnesses could be called. She also said an "unlawful" vote was taken during executive session to place Gilbert Salazar as the new chairman.

"The business committee is acting outside of its authority," Adam Valdez, tribal member, said. "A lot of tribal members are afraid to come forward, for fear of losing their jobs. That weighs negatively on the business committee. I think everyone wants change."

Valdez said Winsea was falsely removed, tribal members don't understand what happened, and he feels the integrity of the tribal court has been compromised.

In the interim, the KBO postponed the tribes' annual general council meeting on June 12, stating the Shawnee News Star was unable to publish the meeting date in time; however Winsea conducted a meeting that day and passed several resolutions with more than 50 tribal members present. A quorum calls for 25 qualified voters. In turn the KBO filed a resolution on June 28 stating all resolutions passed at Winsea's "community meeting" are null and void.

The tribe also held elections on June 26 for business committee and grievance committee seats. Neva Javenkoski is the new grievance committee secretary and, after a run-off, John Scott was elected to the KBO.

Winsea has filed an injunction asking to be reinstated as chairwoman and both sides of the removal will be heard on July 19.

"I am due, due process and if that doesn't happen I don't know what this country and Indians are all about," Winsea said, referring to the U.S. Constitution, Kickapoo tribal constitution and the Indian Civil Rights Act. "This is like a slap in the face to veterans."

Collier said Winsea could be reinstated but before any decision is made the judge will look at all facts and evidence. He said the KBO will formally present its arguments at the injunction trial.

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Chickasaw Nation hosts family language camp

Mandy Nash, 32, Edmond, with her 11-day-old son Brendan and daughter Bryanna, 5, at the Chokka-chaffa' Chikashshanompoli Albinachi (Chickasaw Language Immersion Family Camp) in Tatanka Ranch in Stroud, Okla., June 21. 2010.
PHOTO BY MARCY A. GRAY.

By SHARMINA MANANDHAR
Chickasaw Nation

STROUD, Okla. – Anthony Dwaine Enriquez spoke only Chickasaw and Choctaw when he was young.

As he grew up, he started speaking English and started forgetting the native languages. At 46, he had "lost everything" and wanted to relearn Chickasaw with his family, the Bridge Creek, Okla., native said.

Enriquez and his family were one of 10 families at the second annual Chokka-chaffa' Chikashshanompoli Albinachi (Chickasaw Language Immersion Family Camp) at Tatanka Ranch in Stroud, June 20-22.

"This camp is designed for families to come and learn Chickasaw in an engaging and fun environment," said Josh Hinson, director of the Department of Chickasaw Language and the Chickasaw Language Revitalization Program. "We try to teach them Chickasaw that is useful in the home from the get go."

The unique immersion aspect of the camp included several focused one-hour language activities, where campers were allowed to speak Chickasaw only.

"The goal of the immersion is to slow down and make people understand even when we are not allowed to speak English," Hinson said.

This was done through gestures, written translations, drawings as well as pause and point. The activities were followed by short review sessions where campers discussed what they learned and didn't understand.

The camp seeks to "spark that interest" for the Chickasaw language, Hinson said, so families would take over responsibility for their own learning.

"Unlike many of our cultural aspects which are shared with other tribes, Chickasaw language is the one thing that sets us apart," he said. "It's important that people continue to speak Chickasaw and we want that to happen in natural way in home."

The families were also provided with additional resources and activities to continue their learning after the camp.

Second-time participants Mandy Nash and her family enjoyed learning Chickasaw last year. The family came back for a second round, despite new arrival, 11-day-old son Brendan.

"The only way we wouldn't have come is if I was in the hospital," the 32-year-old Edmond native said, holding young Brendan.

The structure of the language camp, Nash said, makes learning and retaining very easy. After last year's camp, family members started incorporating Chickasaw words into their daily lives.

Nash also said it was important for her family to learn Chickasaw and become fluent speakers because it was "part of our heritage."

Choctaw citizen is baseball stand-out at OU

By BRET MOSS
Choctaw Nation of Oklahoma

DURANT, Okla. – Oklahomans take pride in many things, and near the top of that list would be baseball and their University of Oklahoma Sooners. Max White, who just finished his freshman year at OU is an embodiment of this pride.

White, a 2009 graduate of Durant High School and citizen of the Choctaw Nation of Oklahoma, plays left field for the Sooners and just returned from an impressive display of talent in the College World Series. Though the Sooners did not take the series, much hype has been generated in their favor and White has been recognized as an athlete with great potential.

"It is surreal," stated White as he described his first year and the media spotlight. "I remember the first game I started, I was named the OG&E Player of the Game… I was interviewed live on TV and radio."

All this attention has not hit White just yet and he describes it as still not feeling real. "It will probably hit me when I get older," White said when describing the experience.

Given his exceptional play over the season, there is now speculation that he could be considered for professional baseball. White commented, "There is a great chance for pro ball… I don't care what team I would play for, getting to the show is everybody's dream." White's dreams of pro ball might just come true if he keeps up his success on the field.

Max is not the only White pleased with recent success. His mother, Kim White, says, "It has been an amazing ride… we never dreamed he would do so well so fast." As Sooner fans, the White family was very excited to see their son make the team and obtain a starting position. "Everything you wish for when you are a kid, he is living that," asserted Kim.

White works hard during practices as well as during games, he also works hard in the classroom. A lot of practice, hard work and hours on the road filled White's freshman year at one of Oklahoma's top universities, but he still managed to do well in his studies and pulled off 30 credit hours over the year while excelling in athletics.

White looks back on his experience on the team with fondness. "Its like we grew up together, nobody thought they were better than anybody," commented White as he described the Sooner baseball team. "We were a close team and that is what got us that far."

White is back in his hometown of Durant for the summer. "I was supposed to go to Cape Cod to play summer ball, but we went so far in the series that I couldn't," commented White. His plans for the summer have changed to "hitting the weights pretty hard" and getting some rest for next season.

Remembering the road to his success, White looks back on high school and remembers Coach Zach Crabtree as an inspiration to become the player he is. "He made me a better person before a player," said White regarding his former coach.

His advice to high school athletes looking to venture into collegiate athletics is, "Don't take the time you have in high school for granted. Work hard with that time and you will be taken by surprise with what you can do."

Max White, a 2009 graduate of Durant High School and citizen of the Choctaw Nation of Oklahoma, plays left field for the Sooners and just returned from an impressive display of talent in the College World Series.

PHOTO COURTESY CHOCTAW NATION OF OKLAHOMA

Webster Grayson takes aim during the 2009 Cherokee National Holiday Cornstalk Shoot competition.
PHOTO COURTESY CHEROKEE NATION HOLIDAY OFFICE

Archers of all ages invited for Holiday Cornstalk Shoot

TAHLEQUAH, Okla. – Archers from six to sixty and beyond are invited to take part in the Cherokee Cornstalk Shoot competition held in conjunction with the 58th Annual Cherokee National Holiday. The tournament will be held Saturday, Sept. 4, and Sunday, Sept. 5, west of the Cherokee Nation tribal complex on Highway 62 south of Tahlequah.

Participants will be able to register both days beginning at 7 a.m. The primitive shoot will begin at 8 a.m., immediately after registration, followed by the Cherokee Traditional longbow at 9:30 a.m. The youth division for ages 6-14 starts at 11 a.m. The recurve/laminated shoot at 12:30 p.m. will be the final shoot of the day. The schedule will repeat on Sunday, with the community play-off cornstalk shoot competition to be held on Sunday afternoon following the recurve/laminated shoot.

"The Cornstalk Shoot is a fun family activity and I encourage archers of all ages to come out and participate during the holiday weekend," said Charlotte Jackson, event coordinator.

An entry fee of $6 per contestant applies for the Cherokee traditional longbow and recurve/laminated shoots. All other divisions in the shoot are free of charge to enter.

For additional information call (918) 456-5482 ext. 237 or (918) 231-6790. The Cherokee National Holiday, held annually during Labor Day weekend. For a full schedule of events and event locations call (918) 453-5536 or visit http://holiday.cherokee.org.

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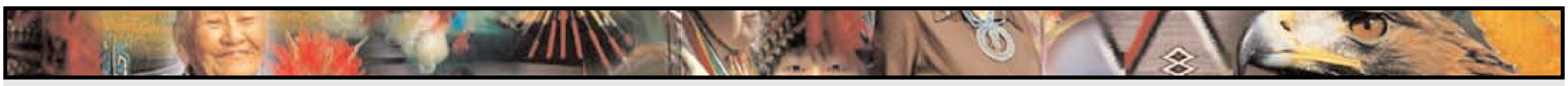

EVENTS

**Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.*

1st and 3rd Thursdays
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). We will be hosting exciting events and fun cultural activities all summer long! Dinner served at each meeting. Please join Indian Health Care Resource Center of Tulsa at our next Strengthing Our Native Youth - Native Nations Youth Council meeting! Please call or email ahead of time to confirm in case we meet at an alternate location for an event. Info Call: Jiles Pourier (918) 382-2200 Email: nnyc@ihcrc.org

Through-August 31
"It's All About Me: A Numunuu Children's Exhibit featuring art and photography by Comanche Children. At the Comanche National Museum and Cultural Center, 701 NW Ferris Avenue, Lawton, OK. Opening Reception March 18, 1:06 pm to 3:06 pm. Free admission. For more info: www.comanchemuseum.com.

July 15-16
129th Otoe-Missouria Encampment

Otoe-Missouria Campgrounds east of the tribal complex at 8151 HWY 177 Red Rock, OK. Call Hank Childs 580-233-7509 or Earl Plumley 405-598-0636

July 16-18
Tulsa Powwow at Spirit Bank Event Center, 105th & Memorial, Tulsa, Okla. Artist and Arts and Craft information: Sammy Haynes (918) 449-0344 or tici@tulsapowwow.org See website (www.tulsapowwow.org) for more information.

July 17
Otoe 5K Run - Run starts at 8 a.m. on the Otoe-Missouria tribal campus, 8151 HWY 177 Red Rock, OK. First place winners will receive a beautiful handmade hand drum. Pre-register online at www.signmeup.com. For more information contact Donnie Childs at 580-723-4466 ext 125.

July 17
4th Annual Otoe-Missouria Basketball Tournament. First game starts at 10 a.m. Frontier School, Red Rock, Okla. 9-man roster. Entry deadline July 14. For more info call Michael "Dokes" Bible 405-762-6594 or Mikey Hudson 580-304-9624

July 23-25
Kihekah-Steh Powwow at Skiatook, Okla.
www.visittheosage.com

July 24
Quapaw Tribe Annual Election at the Quapaw Tribal Complex, Quapaw, Oklahoma. The polling place shall be open from 9:00 a.m. to 5:00 p.m. on the day of the vote. All registered voters who have met the voting eligibility requirements specified by the Tribal Election Ordinance will be eligible to vote. A valid Registration Card and a picture I.D. must be in each registered voter's possession in order to obtain a ballot. For more information see http://www.quapawtribe.com/site/view/71485_TribalElectionInformation.pml

July 24-25
Darci Scraper Benefit Co-Ed Softball Tournament
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Contact: Kristene @ 918-718-9311 or Teresa @ 918-457-0707. Concession will be available, any donations are greatly appreciated. No alcohol allowed on premises. Not responsible for accidents, injury or theft.

July 30-August 1
Kaw Nation Powwow at Kaw City, Okla.
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July 31-August 1
Mid-America All-Indian Center 39th Annual Powwow at 650 N. Seneca, Wichita, KS 67203
316 350-3340 www.theindiancenter.org

August 6
Oklahoma Indian Nations Powwow at Concho Powwow Grounds, Concho, Okla. 405-295-1473

August 16-18
Indian Country Business Summit at Embassy Suites, Norman, Okla. Sponsored by Oklahoma and Texas American Indian Chambers of Commerce. Info call: 706-474-4116.

August 21
Eastern Shawnee Children's Back to School Powwow at the Eastern Shawnee Powwow Grounds, Seneca, Missouri (behind Bordertwon Casino). Children's activities, storytelling, Gourd Dance. Grand Entry at 7 p.m.
For more information call Dian 918-666-7710, ext. 1122

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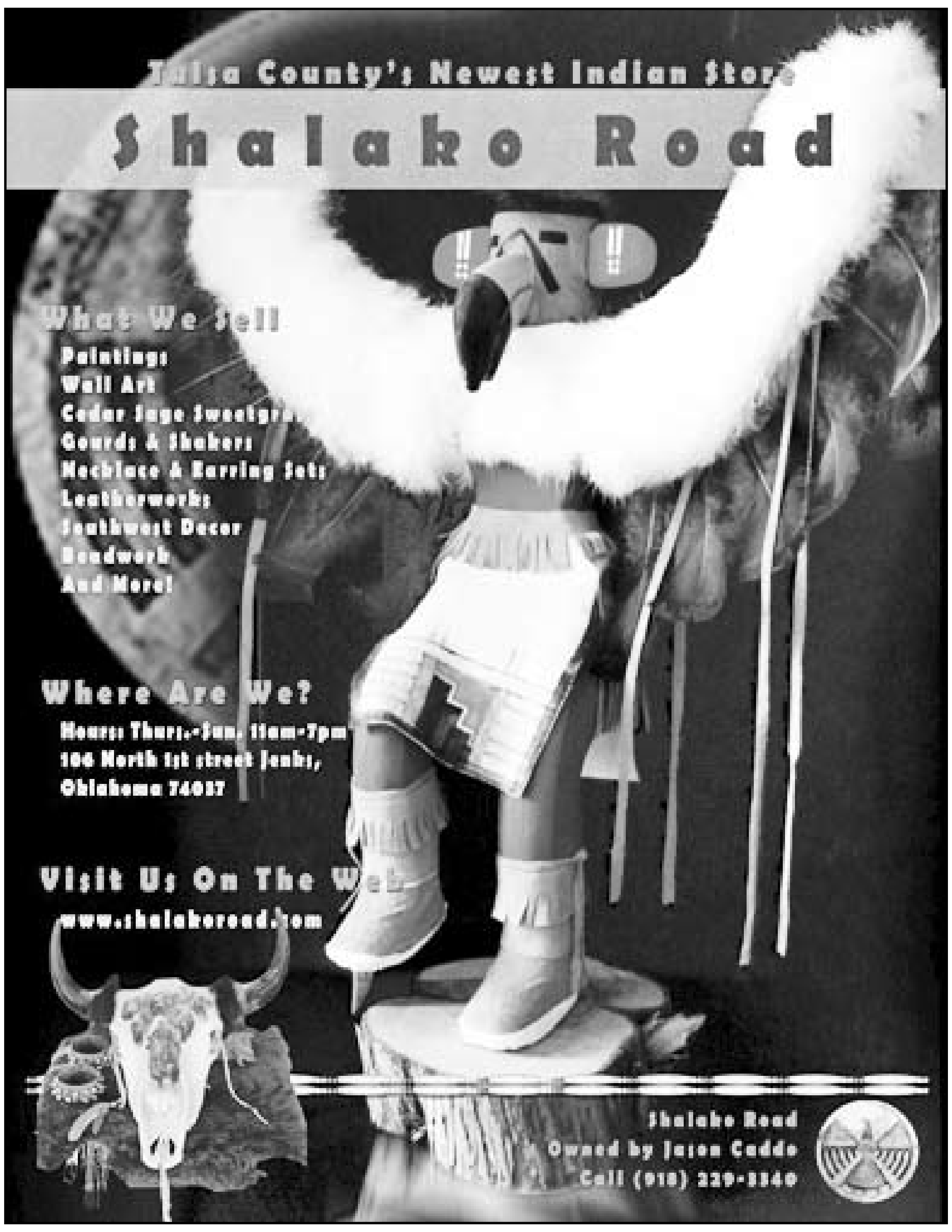

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IRELAND

Continued from Page 2

the British authorities for help.

Mullan was well aware of the symbolism. Newspapers and television stations carried dramatic photographs of the reverential Choctaw, festooned in feathers and beads, bowing in prayer along the trail.

For his part, White Deer understood his role. But he was unprepared to feel so moved. In the desolate beauty of the rocky Mayo hills that seemed to bleed into the Atlantic, he felt "as if the spirits of the famine dead were walking alongside me."

White Deer began visiting Ireland almost every year, invited back by art groups, human rights organizations and environmentalists – anyone who felt the amiable Choctaw with his beads and his blessings could help them with their cause.

Irish people warmed to White Deer with his self-deprecating humor and quick ear. He picked up accents and expressions – "a soft day," "a wee sec."

He visited schools and museums and pubs, appeared on Irish television and in a documentary about the famine. He planted a "peace tree" in Carrickfergus, where Andrew Jackson's father was born. He sipped tea with the American ambassador and met with the former President Mary Robinson at her official residence in Dublin's Phoenix Park.

On one memorable occasion he stood before a class of rapt students in Dublin, solemnly teaching them about the old native ways.

Suddenly he burst into song: "Oro Se do Bheatha 'Bhaile..."

It's an old Irish rebel song and the teenagers were momentarily stunned. Then they cheered and clapped and sang along.

White Deer – stranger, showman and spiritual muse – had captivated an audience once again.

———

White Deer clearly enjoys his minor celebrity status. But he insists there are deeper, more spiritual motivations for his visits. "Ireland," he says, "made me see my own history more clearly."

Nowhere was that more true than in Derry, where he was invited to create an outdoor mural in 1998. Although peace talks were under way to end three decades of conflict, the province was still a place of barricades, tanks and guns. White Deer recalls wobbling on scaffolding as he struggled to paint an image of a Choctaw woman, in traditional dress, cradling an Irish baby. A military helicopter buzzed overhead. A riot brewed below.

"This isn't an art commission," he thought. "It's a war zone."

And yet he felt at home in the hilly streets of Derry. The city reminded him of the historic oppression of his own people, and of the scrutiny he still feels today in places where he knows he is unwelcome.

He learned to understand the historic divide between the unionists who support British rule and the nationalists who are opposed. It prodded him to think about the divide amongst his own people – between those who favor more assimilation into mainstream American culture and those, like White Deer, who dream of returning to a more traditional way of life.

Back home in Ada, Okla., White Deer began writing about those ways, and teaching them in his class at Bacone College in Muskogee. With his boss, Joe Bohannon, who chairs the division of American Indian studies at the college, he formed a group called the Choctaw Snake Band, invoking the name of a 1900s group that advocated independence. The band hopes to revive the Choctaw language, to one day form a separate Choctaw state.

White Deer speaks and writes passionately about the band's lofty goals. But he is realistic. He knows that many will dismiss them as the self-serving rantings of someone who likes attention. Still, he says, he has to try. Ireland taught him that.

He has taught his Irish friends some powerful lessons, too.

"Gary has a real feel for the two worlds, the spirits of the past and the living and bridging those two worlds," says Aisling Meath a 49-year-old journalist and researcher who befriended White Deer on one of his early visits. Meath lives in Skibbereen in County Cork, a picturesque coastal town in the southwest whose devastation during the famine is immortalized in a song called "Remember Skibbereen." A large grassy field marks the spot where an estimated 8,000 to 10,000 famine victims were buried – wheeled in carts by dying relatives and dumped in a mass grave.

The field is just a short walk from Meath's house. Yet for years, she couldn't bring herself to go there. It was somehow too disturbing.

She visited the field for the first time last year, with White Deer. And she marveled at the irony – that it took a Choctaw from Oklahoma to make her confront the reality of her own history, right outside her own door. "There is something almost spiritual about his empathy with the land, with people, with history," Meath says.

Another friend, Joe Murray, co-ordinator for a human rights organization called Action From Ireland, witnessed that same empathy when he introduced White Deer to a remote fishing village in County Mayo in 2005. The small community of Rossport had made international headlines in its fight against plans by Shell Oil and other companies to build a natural gas pipeline through the area and a refinery nearby.

Five fishermen had been jailed after ugly confrontations with police. And now an entire community had rallied in support.

White Deer was astounded by the crowd that spilled into the parish hall one evening. People had traveled from miles, not just fishermen, but farmers and schoolteachers and businessmen. Yet again, White Deer wondered: What if my own people could muster such passion for our cause?

He prayed with the people of Rossport. And he promised not to forget them.

Back home, White Deer threw himself into efforts to raise money for the Mississippi Choctaw who lost homes in Hurricane Katrina. But he tapped donors for another cause too. In 2007, White Deer returned to Rossport and presented the fishermen with $8,000 – the equivalent of the donation the Choctaw people made to the Irish 160 years earlier.

"It was such a lovely gesture," Murray says. "Like a continuation of history, and so meaningful."

For his part, White Deer calls it a small gesture from the heart. He is speaking not only of the Rossport donation, but the historical famine donation, too. "It was just one dispossessed people reaching out to help another," he says. "They probably would be surprised at being remembered today."

It has become kind of mantra for White Deer. He has said it many times before – in Dublin, in Derry, in Mayo, at the Irish consulate in New York a few weeks earlier where he was a guest of honor at an evening to commemorate the famine.

He repeats it now, on a recent hot evening, sitting in the Manhattan apartment of an Irish friend. The place is filled with photographs and mementoes from Ireland. The windows are open and the city hums outside. It all seems a world away from White Deer's home in Ada, his travels through Ireland and his dreams for the Choctaw.

But White Deer doesn't think so. He believe it is all connected, like beads on a cosmic chain, like the flow of life.

White Deer has just spent two days traipsing around the city with a filmmaker from Dublin, working on a documentary about the Choctaw-Irish connection. Among other places, they have visited the Irish hunger memorial garden in lower Manhattan, a quarter-acre grassy hill with the remnants of a famine-era stone cottage imported from Mayo. Etched into the stone base is a reference to the generous donation by "the Children of the Forest, our Red Brethern of the Choctaw nation."

White Deer chuckles. He had never heard his people called Children of the Forest before. But he understands the power of symbolism and of myth. Ireland taught him that.

It was such a small gesture, he says. And yet the effects ripple to this day, across cultures, across decades, across the ocean.

Like an arrow shot through time.

Earl Thomas Conley to perform in Skiatook July 17

By CHRIS BARTON

SKIATOOK, Okla. – The top country musician with the most number one singles in the 1980s will perform live Saturday, July 17, at the Osage Travel Plaza, in a free outdoor concert also featuring three local bands.

Earl Thomas Conley is scheduled to play at approximately 6:30 p.m. Conley has charted more than 30 singles on the Billboard charts and 18 of his songs reached number one.

No tickets are required and the gates will open at 12:30 p.m., with live local music starting at 2 p.m. All ages are welcome and free parking will be available at the Skiatook High School lot behind the Kum & Go, 951 West Rogers Blvd. Non-stop shuttle service will be offered during the day for guests to and from the concert venue at 5555 W. Rogers Blvd.

Local opening bands will feature the Wanda Watson Band, Sextion 8 and Muskogee's Wild Card Band. No tickets are required for this outdoor concert to be held rain or shine. Guests should bring their own chairs.

Conley charted more than 30 singles on the Billboard charts and 18 songs reached number one. The singer-songwriter set a record in 1984 as the first artist in any genre to have four Number One singles from the same album. In the early 1980s, he landed a Top 40 hit, "Dreamin's All I Do". Conley was nominated for multiple Grammy Awards for his song "Holdin' Her and Lovin' You."

Osage Million Dollar Elm Casino, Skiatook, has 200 state-of-the-art electronic games and a full-service bar. It's open 7 days a week from 10 a.m. to 3 a.m. The Osage Travel Plaza opens at 6 a.m. daily with a full-service convenience store. Call 918-396-0197 for more information.

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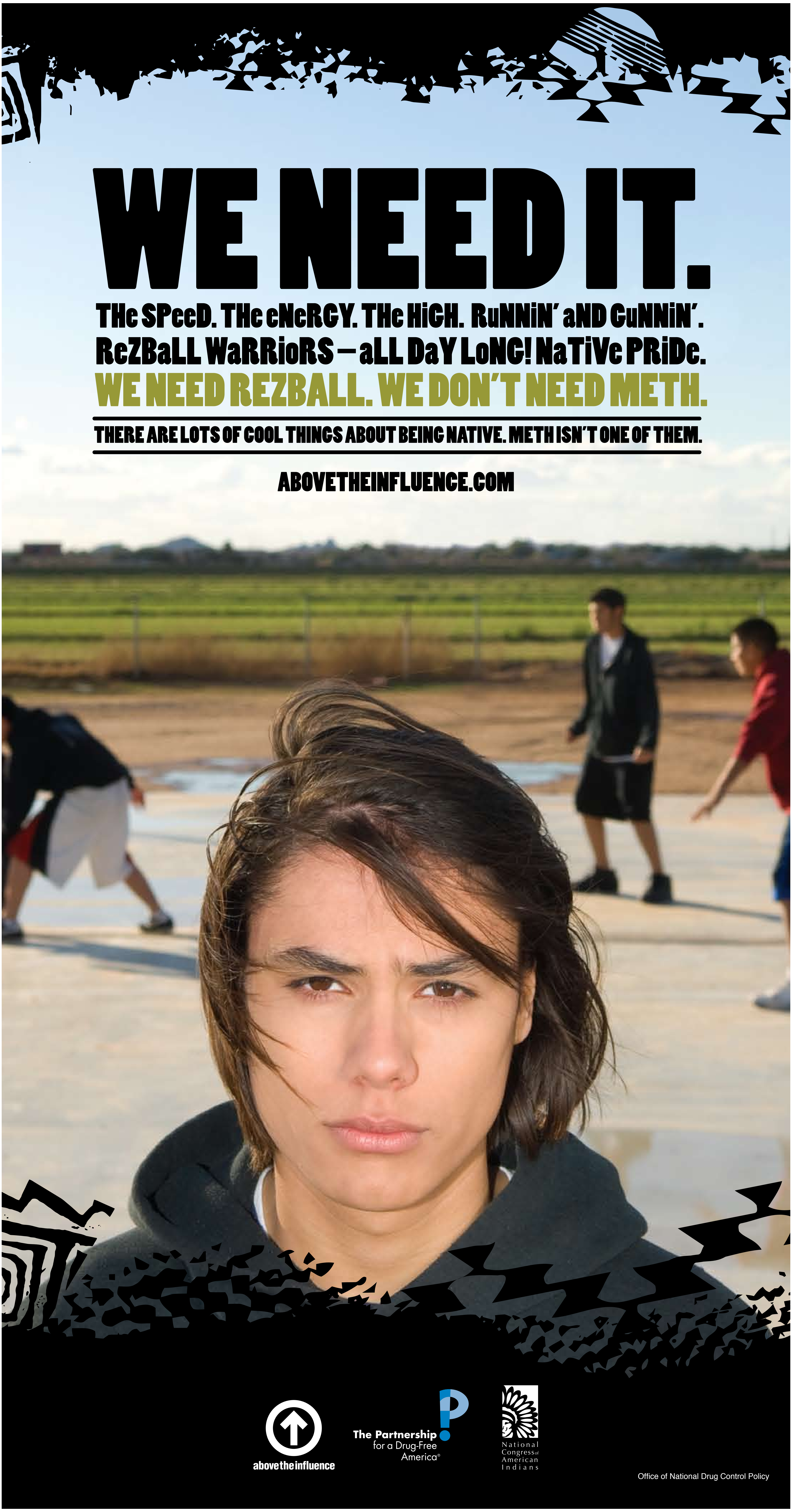

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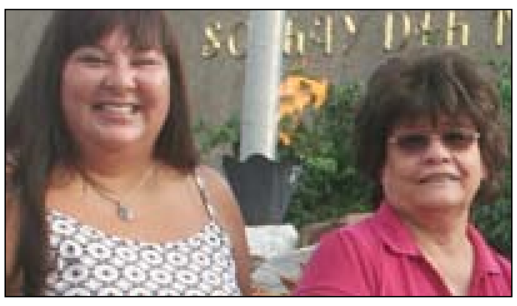

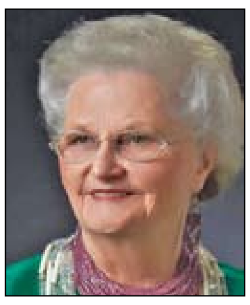

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NATIVE AMERICAN TIMES

VOLUME 16 • ISSUE 30 • PUBLISHED WEEKLY • JULY 23, 2010

Cheyenne-Arapaho tribal governor to keep her job

By LISA SNELL
Native American Times

CONCHO, Okla. (AP) - The Cheyenne-Arapaho Tribes' governor will keep her job despite being found guilty of two impeachable offenses by tribal legislators.

Twelve charges were brought against Gov. Janice Boswell although one was later dropped. Legislative clerk Anne Piper says a unanimous vote is required to find a tribal official guilty of an impeachable offense.

For impeachment, all eight legislators have to vote unanimously in favor of removal. Legislators Jane Nightwalker and Patrick Spottedwolf were absent due to a death in each of their respective families when the vote was taken on July 10 at the tribal headquarters.

All legislators present found Boswell guilty of not submitting a 2011 tribal budget by June 1 in accordance the Cheyenne and Arapaho Constitution.

Not submitting a budget on time allows for funds to be spent without much constraint, according to the tribes' Legislature. In a statement issued July 12 to the tribe's citizens and to the media, the Legislature apologized for having to have a trial and said they had tried repeatedly to work with the Executive Branch.

"Only after the impeachment process was initiated, did the Executive Branch submit a three page budget for the entire Cheyenne and Arapaho Tribes. This is unacceptable, which is why Gov-

See **GOVERNOR** *Continued on Page 2*

Football camp empowers, motivates Native players

By WESLEY MAHAN
Native American Times

ANADARKO, Okla.- One man has made it his mission to empower one nation.

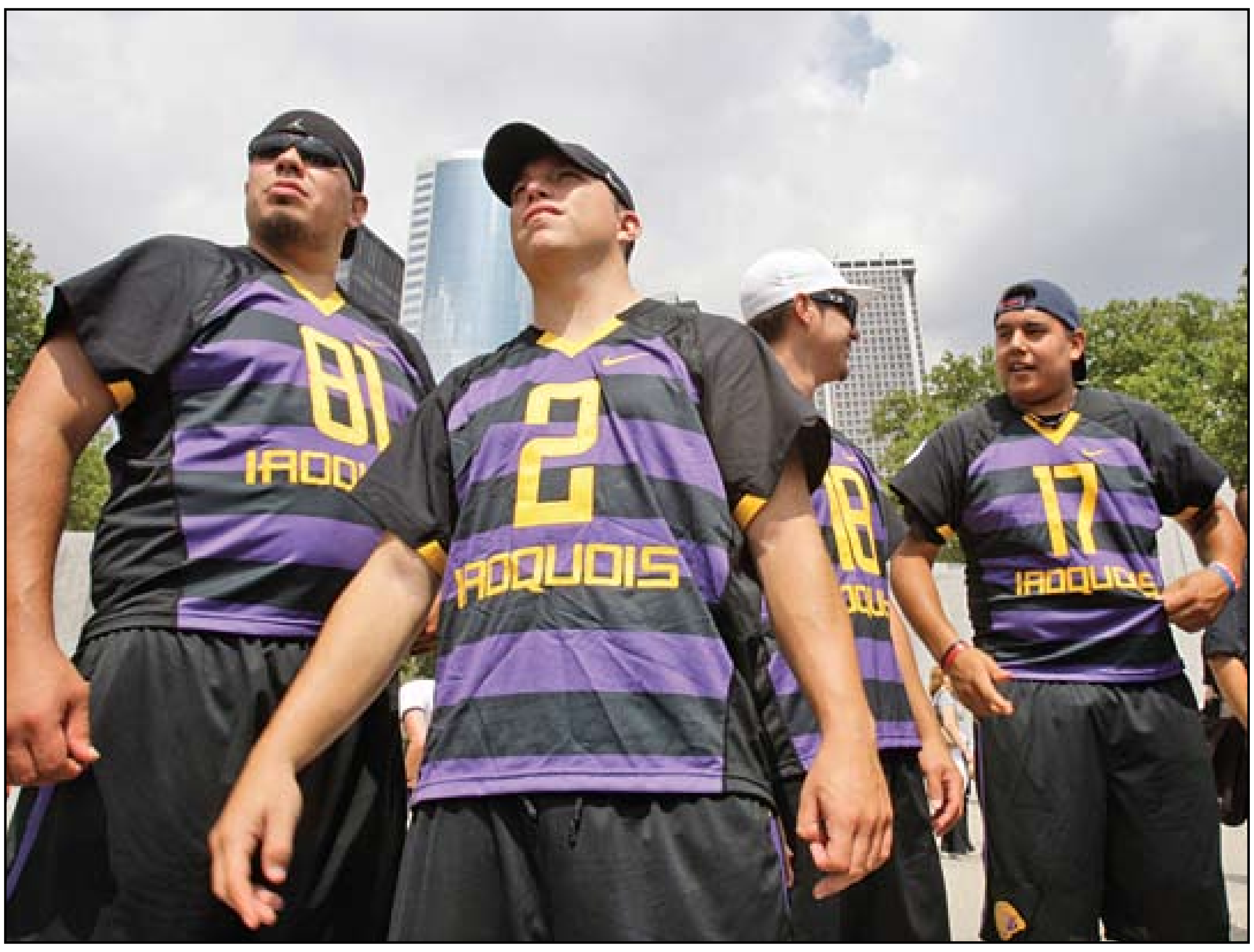
Domonic Bramante is the head coach and president of One Nation Empowerment. According to the group's website, "The organization is an Oklahoma based emerging youth sport's company that holds free culturally appropriate sports empowerment camp's for Native Americans and Pacific Islanders from grades 5th through 12th." They also provide opportunities for high school athletes to show case their skills for college scouts in all-star games.

Bramante said the group got it's beginnings after being approached by FBU (Football University) about bringing a camp to Oklahoma. While at an FBU meeting a Polynesian man came to him with an idea. "He just threw it out there to me. He said 'hey why don't you and I, Polynesian and Native American start our own FBU. So we started meeting and talking on that and came up with a concept," he said.

Next step was for Bramante to take the idea to a man who he calls a brother in life, John Harbaugh head coach of the Baltimore Ravens. "So I ran it by John. I said 'here's a concept, an idea what do you think. He liked the concept. I said we want to do this free to Native kids," said Bramante.

See **CAMP** *Continued on Page 4*

Going Home



Ron Cogan, left, and Marty Ward, second from left, join other members of the Iroquois Nationals lacrosse team gather in Battery Park Thursday, July 15, 2010 in New York. The Iroquois team was scheduled to play at the 2010 World Lacrosse Championship that started July 15 in Manchester, England. AP PHOTO BY FRANK FRANKLIN II

Lacrosse team bowing out of UK tournament

By ASSOCIATED PRESS and STAFF REPORTS

NEW YORK (AP) – The teams participating in the World Lacrosse Championships in England represent 30 nations, from Argentina to Latvia to South Korea to Iroquois.

The Iroquois helped invent lacrosse and, in a rare example of international recognition of American Indian sovereignty, they participate at every tournament as a separate nation. But they won't be at this year's world championship tournament because of a dispute over the validity of their passports.

The 23 players have passports issued by the Iroquois Confederacy, a group of six Indian nations overseeing land that stretches from upstate New York into Ontario, Canada.

The U.S. government said it will only let players back into the country if they have U.S. passports, a team official said. The British government, meanwhile, wouldn't give the players visas without the guarantee they'll be allowed to go home, the official said.

Iroquois team members born within U.S. borders have been offered U.S. passports, but the players refuse to carry them, because they see the government-issued documents as an attack on their identity, said Tonya Gonnella Frichner, a member of the Onondaga Nation who works with the team.

"It's about sovereignty, citizenship and self-identification," said Frichner, who also is the North American Regional Representative to the U.N. Permanent Forum on Indigenous Issues.

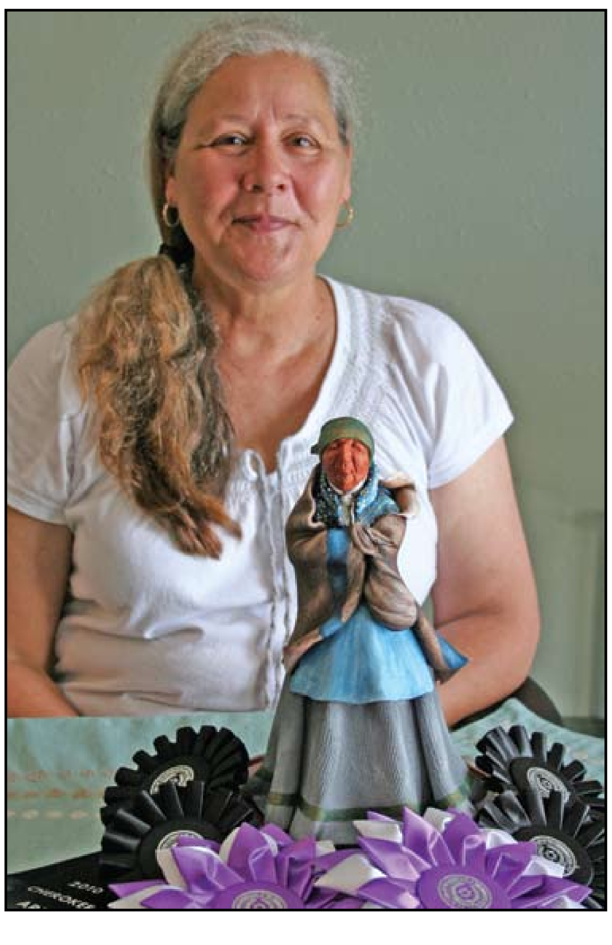
Secretary of State Hillary Rodham Clinton intervened and the team got a one-time waiver, but the British government still refused to budge.

Team representatives had requested a face-to-face meeting with British consular officials. The National Congress of American Indians, a large tribal advocacy organization, wrote to British Prime Minister David Cameron, asking him to intervene.

After a week of appeals to British officials, the answer was still "no." The players received a letter from British officials reaffirming that they would not be issued travel visas based on their Iroquois documents.

The team is planning to bow out of the tournament because there is no longer time to get to the games, manager Ansley Jemison said at press time July 16. The Nationals already missed their first scheduled game of the World Lacrosse Championships and were bumped to a

See **LACROSSE** *Continued on Page 2*



Connie Jenkins and her award-winning sculpture, "Keeping the Tradition.".
NATIVE TIMES PHOTO BY LISA SNELL

Keeping the Tradition: Cherokee artist focuses on mothers, babies

By LISA SNELL
Native American Times

SALINA, Okla. – Her subject matter is usually mothers and babies. When she puts the brush to the canvas, she knows what she paints is significant, meaningful.

"Sometimes, they are for someone in particular. I know the significance. Sometimes, I don't. But I do know that each piece I do will mean something special to someone, and that is the person it was meant for," Cherokee artist Connie Jenkins said.

Jenkins has been a professional artist for 21 years. Her work has been featured in three books and a documentary. She has claimed many awards for her acrylic paintings during the years, but she also enjoys sculpting with clay, stone or wood.

During her career, she has done eight clay sculptures. Her eighth sculpture, "Keeping the Tradition," is perhaps the most personal piece she has ever created. It is definitely the most decorated. Earlier this month at the Cherokee Art Market in Cherokee, N.C., her sculpture "Keeping the Tradition" won Best of Show from all divisions, Best of Division and the Judges' Choice Award from each of the four judges. Jenkins' eighth sculpture came home with eight ribbons.

On the way to the competition, she said she prayed.

"Lord, I'd really love to win that Best of Show," she said. "And I realized, there were at least 100 more saying that same prayer."

She was up against not only other sculptors, but also art from many genres in the Best of Show category.

"You had to win your division. Out of those winners, they chose Best of Show. The Judges' Choice Awards also came from the division winners," she said.

"Keeping the Tradition" swept the categories.

"It was a very humbling feeling. The competition was so outstanding," Jenkins said.

The sculpture is of a grandmother in Cherokee dress. Barely peeking out from under a fold in her shawl is the face of the baby being carried on the woman's back.

"I was looking at her, and I realized, she was me, a grandma caring for her child," she said. "Everyone is responsible for raising a child."

That realization made the sculpture's recognition even more meaningful.

"I had tears in my eyes. I wanted to cry," she said.

Jenkins is raising two of her grandchildren – Gracie, 3, and Bub, 1.

"They are a gift. Kids have been important to me all my life. It all stems from babies," she said. "That last little hug and kiss before you go to bed at night… it makes everything OK."

It's a challenge sometimes, she said, but the children go with her everywhere. They are with

See **ARTIST** *Continued on Page 4*

Kansas casino still gets no look from developers

TOPEKA, Kan. (AP) – Developers still appear to have no interest in building a casino for the Kansas Lottery in the southeast corner of the state.

Lottery officials have extended their deadline for accepting applications to Oct. 21 because they've received no proposals. The previous deadline was Thursday.

A developer would build and manage the casino, but the lottery would own the rights to the new gambling and the gambling equipment. A 2007 law authorized a state-owned casino in either Crawford or Cherokee county.

But the same law requires a developer to invest $225 million in the project, a figure now regarded by some state officials as too high.

And there's already a resort casino nearby. The Quapaw Tribe opened their Downstream Casino Resort two years ago just across the border in northeast Oklahoma.

Tribe's beef deal with Whole Foods ends

DENVER (AP) – A deal for the Northern Arapaho Tribe in Wyoming to sell organic, grass-fed beef to Whole Foods Market Inc. has fallen through, a beef distributor said Wednesday.

Panorama Meats Inc., which bought the beef from the tribe and sold it to Whole Foods, said the agreement ended in March when tribal officials asked for a 29 percent price increase.

"That's a heck of a jump in one fell swoop," said Mack Graves, CEO of Vina, Calif.-based Panorama.

Graves said the increase was more than Whole Foods wanted to pay.

Officials of the tribe and Whole Foods didn't immediately return phone messages.

Panorama was buying about 40 head per week from the tribe, Graves said. Whole foods, based in Austin, Texas, was selling the beef at its stores in Colorado, New Mexico, Kansas and Utah.

"It was just a shame" that the deal fell through," Graves said. "They're good people, they really are."

The deal, struck in April 2009, called for the tribe to get $1,400 per head. Panorama said at the time it was about 25 percent more than conventional beef fetches.

Graves said Panorama temporarily bought beef from California ranches to make up for the loss of the Northern Arapaho supply, with Whole Foods' consent.

Graves said he found other ranches in Colorado, Montana, Nebraska and Wyoming to supply organic, grass-fed beef and is now selling their products to Whole Foods.

Graves said he is also talking with a New Mexico rancher about also supplying beef.

The Northern Arapahos raised the beef on 595,000 acres of certified organic areas of its Wyoming ranch. Whole Foods was the tribe's first major retail customer. Previously, it had sold its meat to conventional or small markets.

It's not clear where the tribe is selling the beef now.

GOVERNOR

Continued from Page 1

ernor Boswell was found guilty of this charge. The people deserve more accountability from our leaders and it is the people's right to know where their money is going and who is spending it," said the statement.

Boswell was also found guilty by all present of prohibiting the freedom of speech through the unconstitutional firing/retaliation against Dana Attocknie, the editor of the tribal newspaper, for her refusal to allow censorship of the newspaper by the governor and staff.

"I'm glad the legislators found the actions against me to be unacceptable, regardless if there is not a consequence for the administration. It's certainly a positive beginning and the trial itself certainly made more people aware of the injustice," Attocknie said. Attocknie told Native Times that the legislators are now creating a Freedom of the Press Act for the tribes.

"I hope it not only becomes law, I also hope the administration and the Tribal Tribune staff will now have the courage and conviction to respect and advocate for it," she said.

On the remaining charges, the votes were consistently five guilty, one not guilty and two absent. Cheyenne legislator Bruce Whiteman was the one who voted Boswell not guilty.

The other charges against Boswell were: Illegal and unconstitutional removal of Chief Judge Bob Smith; illegal and unconstitutional suspension of Lt. Gov. Leslie Harjo; violation of separation of powers and withholding funds from the Legislature; hiring Ida Hoffman as Chief-of-Staff in violation of a 1996 court order rendering Hoffman ineligible for hire; not submitting executive director nominations to the Legislature; unconstitutional removal of the Tribal Council Coordinator; unlawful withholding of funds from the Election Commission; the appointment of a non-bonded acting treasurer, and unlawful termination of tribal employees. All legislators present voted guilty to the remaining charges with the exception of Bruce Whiteman, Jr., who declined to comment on his decisions.

"I am very hopeful that we can now focus our energies and attention on the future. We need to concentrate on what we can accomplish together, rather than repeating the fruitless, distracting political skirmishes that have plagued these Tribes in the past," Governor Boswell said in a statement released July 13. "I know some of the decisions and actions of this administration during our initial months in office were not well-received by some. However, I entered office facing a $5 million deficit in excessive expenditures from the previous administration. Additionally, I found the Tribes' finances to be in complete disarray; encountered numerous instances of misspending and wasteful spending; and discovered tribal records that contained misleading information and misrepresentations concerning tribal revenues."

The legislature said in their statement that they "have compiled the evidence and have brought it forth for the people to decide and even though the Legislature did not have enough votes to remove the Governor, the Cheyenne and Arapaho people still have the right to do so."

Boswell said she believes it is time for all tribal leaders to make a commitment to improve the way the government operates and to move past the instability and the infighting.

"I believe the tribal membership will seek the truth and offer their understanding as I strive to bring positive and lasting change to the Cheyenne and Arapaho government," she said.

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LACROSSE

Continued from Page 1

lower division.

"There comes a time when we finally have to pull the plug," Jemison said.

The team had been camped out in a New York hotel in limbo all week and Jemison said players will be returning home.

The team has been traveling on Iroquois passports for the past 20 years, and Iroquois passport-holders have been using them to go abroad since 1977, said Denise Waterman, a member of the team's board of directors. Within the last year, colleagues used their Iroquois passports to travel to Japan and Sweden without any problems, she said.

In the past, U.S. immigration officials accepted the Iroquois passports when they obtained visas – including for trips to Britain in 1985 and 1994, and as recently as 2002 to Australia. The 2006 tournament was held in Canada.

Members of the Western Shoshonee and Hopi nations also have traveled internationally using similar passports, some within the last few months, said Valerie Taliman, a publicist for the Iroquois team.

However, State Department spokesman P.J. Crowley said the new dispute can be traced to the Western Hemisphere Travel Initiative, which went into effect last year. The new rules require, among other things, that Americans carry passports or high-tech documents to cross the country's borders.

"Since they last traveled on their own passports, the requirements in terms of the kind of documents that are necessary to facilitate travel within and outside the hemisphere have changed," Crowley said. "We are trying to help them get the appropriate travel documents so they can travel to this tournament."

Tribes' efforts to meet the new security requirements have been ongoing. A group of American Indian leaders requested funding from the Department of Homeland Security in 2009 to develop cards that would comply with the new rules, according to an agency document. Idaho's Kootenai tribe and U.S. Customs and Border Protection agreed last year to develop the first enhanced tribal card acceptable under the new guidelines.

Asked whether the Iroquois passport could be acceptably modified to meet the stricter standards, Crowley referred questions to the Department of Homeland Security.

That agency declined to discuss the specifics of the case. Matt Chandler, a Homeland Security spokesman, said his agency was working with the Department of State and others to resolve the issue.

One Iroquois player, Brett Bucktooth, said he would rather miss the tournament than travel under a U.S. passport.

"That's the people we are, and that's our identity," he said.

Bucktooth, 27, also spoke of his deep cultural and personal connection with lacrosse – first played by Iroquois and Huron, perhaps as early as 1,000 years ago.

"My father put a wooden lacrosse stick into my crib when I was a baby, and now that I have a son, I put a lacrosse stick into his crib," he said. "In our culture, we all start playing lacrosse young."

Bucktooth and other Iroquois see lacrosse as a gift to the tribes from their creator. Lacrosse was played by American Indians as a preparation for war and "to resolve conflicts, heal the sick, and develop strong, virile men," according to US Lacrosse, the American governing body of the sport.

Today, the Iroquois team is ranked No. 4 by the Federation of International Lacrosse and represents the Haudenosaunee – an Iroquois Confederacy of the Oneida, Seneca, Mohawk, Tuscarora, Cayuga and Onondaga nations. About 90,000 Haudenosaunee, or "the people of the longhouse," live today in New York, Wisconsin, Oklahoma and the Canadian provinces of Quebec and Ontario, said Onondaga chief Oren Lyons.

After fighting off attempts at assimilation for more than a century, issues of sovereignty strike a deep chord for many Native Americans, said Dean Kotlowski, a history professor at Salisbury University in Maryland who specializes in American Indian policy.

"What's at stake is their culture, their identity, their tribes, their reservations," he said. "They've seen diminishment ... of their population, threats to their way of life."

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Passport dispute raises sovereignty issue

By FELICIA FONSECA

FLAGSTAFF, Arizona (AP) – An American Indian lacrosse team's refusal to travel on passports not issued by the Iroquois confederacy goes to the heart of one of the most sensitive issues in Indian Country – sovereignty.

The rights of Native nations to govern themselves independently has long been recognized by federal treaties, but the extent of that recognition beyond U.S borders is under challenge in a post-Sept. 11 world.

After initially refusing to accept Iroquois-issued passports because the documents lack security features, the State Department gave the team a one-time waiver.

But leaders of the Iroquois Nationals squad announced Saturday that a last ditch attempt to persuade British officials to recognize their passports had failed, meaning the team wouldn't play in its last scheduled game.

The team has maintained that traveling on anything other than an Iroquois-issued passport would be a strike against the players' identity. But the British government wouldn't budge in denying team members entry into England without U.S. or Canadian passports, keeping the Iroquois Nationals from competing at the World Lacrosse Championships in Manchester in the sport their ancestors helped create.

"Any documents or IDs we put forth recognizing our members should also be recognized by the federal government and other governments," argued Sanford Nabahe, a member of the Lone Pine Paiute-Shoshone, who – like many in the American Indian community – closely followed the Iroquois' passport dispute. "The (federal) government has given us that autonomy."

The Iroquois, whose members mostly live in New York, Ontario and Quebec, along with the Hopi and Western Shoshone are among the few American Indian nations in which members have had a form of their own passports.

The understanding that the Iroquois Confederacy's lands are independent from the U.S. is taught early on in school, team member Gewas Schindler said Thursday as the team waited out the dispute in New York.

"You know that as a young person that you are sovereign, that you are not part of the United States," he said. "We were the first people here."

The National Congress of American Indians, based in Washington, D.C., has advocated on behalf of the lacrosse team, urging British officials to allow the members entry into England on their Iroquois-issued passports.

But some say the team's adamant position has gone too far.

Michael Smith, a Navajo living on the Southwestern reservation, said it's important to note that the Iroquois live in the U.S. on land he and his father fought to protect as Marines.

The Iroquois land isn't recognized globally as a country, so the team's efforts have been almost futile, he said.

"You're flying overseas," he said. "Get your U.S. passport and go kick some butt."

Luanna Bear, a member of the Tulsa Creek Indian Community, part of the larger Muscogee Creek Nation in Oklahoma, said anyone who travels abroad should have the proper documents.

"A lot of tribes don't want to lose their identity, so that's what they're trying to keep," said Bear, 48. "But I believe you have to follow all laws."

Some Montana and Wyoming tribes have discussed issuing passports, but none has taken that step, said Gordon Belcourt, executive director of the Montana-Wyoming Tribal Leaders Council.

"If you're acknowledged as a government-to-government entity, there should be an opportunity for them to issue their own passports and visas," Belcourt said.

Previously, tribal members who lived near the country's northern border faced no problems when traveling between Canada and the U.S., he said. Now, tribal members, along with other travelers seeking to cross the country's borders, must adhere to stricter security guidelines.

"With 9/11, everything changed," Belcourt said.

In recent months, the U.S. Department of Homeland Security has been working with tribes to develop tribal ID cards with enhanced security features. Those would be good for arrivals in the U.S. only by land or sea but couldn't be used in lieu of a federal passport. Twenty-five tribes already have or are working toward formal agreements.

Robert Holden, deputy director at the National Congress of American Indians, said the Washington, D.C.-based group is hopeful the use of secured cards could be expanded to allow tribal members to travel abroad.

"It would have all the secure attributes that a passport would have, certainly a record of membership of that respective nation," Holden said. "So why would it not be accepted beyond the borders of the United States and accepted internationally?"

Democratic Sen. Kirsten Gillibrand also has urged the federal government to work with other countries to develop internationally recognized travel documents for American Indian nations.

Like the Iroquois' view of lacrosse, Hopi belief is that running is a gift from the creator, said Bucky Preston, a Hopi from the reservation village of Walpi in northeastern Arizona.

Preston said passports that have been issued by elders in his tribe have represented what it means to be a sovereign people – being honest and sincere, and having faith and belief in the creator, along with concern for all creation.

"I can understand why they're standing strong on this," Preston said.

Among the Hopi, passports in the form of an eagle feather, sometimes tucked in a buckskin-covered pocketbook, have been issued in the past by elders to only a select few. To have one means you've been entrusted to carry messages from the Hopi people to other parts of the world.

Few have been issued and the man most well-known for having used one for decades to travel internationally died in 1999, said Leigh Kuwanwisiwma, director of the Hopi Cultural Preservation Office.

Preston knows of only one man who still has a so-called Hopi passport. But Preston said he is not physically able to travel anymore, and Kuwanwisiwma doubts access to other countries would be granted given increased security measures.

"That's the reality of today's situation where the tribes continue to be dealt with on this relegated status and subject to the power of the United States government," Kuwanwisiwma said.

Associated Press Writers Matt Joyce in Cheyenne, Wyo., and Samantha Gross in New York contributed to this report.

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January 25-26, 2011
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Also online, the Native Times 2010 Powwow Guide at www.powwowguide.com

Subscription rates: $65.00 for fifty-two issues, $32.50 for twenty-six issues, or $16.25 for thirteen issues. (Rates are for postage and handling) Send check or money order to:

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- News from the crossroads of Indian Country -

Quapaw Tribe Business Committee
JoKay Dowell Candidacy Announcement

If the Quapaw people will elect and join me:

- **I will work to create more opportunities for inclusion of the peoples' voices and ideas.** One General Council meeting per year, with time restraints on speaking, does not provide members with enough opportunity to give direction and input to the QTBC. We need more than one general council per year.
- **I will work to increase education financial assistance.** Textbooks eat up most of the $750 per semester that is offered now and that amount is not adequate. Education is the single-most important way to empower our people, collectively and individually.
- **I will work to open tribal financial reports and QTBC members' expense reports on at least a quarterly basis.** If elected, my expense reports will be published quarterly, if not that of the entire QTBC.
- **I will work to organize an Infrastructure Evaluation Committee to research various models of inclusionary governmental infrastructure as I've heard the membership request for many years.** While at the present time, I do not know whether a constitutional framework is better for our people than the present business committee model, I do know an interest has been voiced in researching and discussing the possible reorganization of our tribal government to be more inclusionary and open.
- **I will work to bring sustainable and/or 'green' business opportunities to our tribe.** Economists say the gaming industry will reach a point of saturation. I'd like us to think 'Indian,' think 'out of the box:' How can we sustain our community, our Quapaw Tribe while protecting the natural world? I'd like to see community/family projects in which the people come together to develop healthy/traditional/medicinal plants and foods projects, with Quapaw members leading the way. Other tribes and tribal communities are developing solar and wind power, traditional agricultural farm and ranch projects, why can't we?
- **The question has been asked: Do we have more now?** In traditional Indigenous communities, having 'more' is not always an indicator of success. While it is true that the Quapaw Tribe might show increases in economic standing in some areas such as gaming, we still lack greatly in areas of housing, medical care, and education assistance. The Quapaw people are not collectively prospering. There is the perception within our tribe that most of the economic growth has benefitted only a few. That perception must change and it will if the QT membership is given a stake in what the QTBC does.

As taught by my parents, I love my Quapaw people and I've always behaved in a way that respects the Quapaw Tribe and honors my ancestors Solomon Quapaw, Bertha Quapaw McKibben, Josephine McKibben Dowell, and Grady W. Dowell. I have respectfully carried the Quapaw name into numerous Indigenous international forums from Alaska into Central and South America. I will continue to do the same if you elect me to work for you on the QTBC. For more information visit JoKay Dowell for Quapaw Business Committee on Facebook.

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QUAPAW TRIBAL BUSINESS COMMITTEE CHAIRMAN

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- Financial Responsibility
- Member Participation
- Long-Term Responsible Growth
- Improve Educational Benefits
- Respect & Improve Care for Elders
- Enhance Cultural Preservation

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HISTORY AT 10:17 PM
IN THE KITCHEN
AFTER PIANO PRACTICE

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CAMP

Continued from Page 1

The group has hopes and dreams of becoming a household name with the youth of Oklahoma.

From there Harbaugh arranged for a meeting with Kevin Plank, the CEO of Under Armour, a company known for marketing form-fitting, moisture-wicking clothing. After going through a few hoops Under Armour was on board as a sponsor and the group was off and running. The camps have a heavy influence of athletics but come with much more. "Obviously we do the football work. Then we do the spiritual work. Francis White Lance is a spiritual man, a medicine man, a doctor in theology from Northwestern University. They talk to these kids and lecture the kids about spirituality. Not any form of spirituality, but just spirituality in general. It was powerful, really, really, powerful lessons that he taught. So there's the spiritual aspect of it. There's the mentoring aspect of it. There's the athletic aspect of it," he said.

Campers are afforded the opportunity to spend time in a sweat lodge and sleep in a teepee if they so choose in an attempt to feel closer to their heritage and culture. "We wanted to be able to give them a little bit of today, yesterday, and tomorrow. Obviously empowering them for tomorrow, embrace today, and understand yesterday," said Bramante.

Another powerful voice that gets through to the kids is the voice of the athletes who have made it to the next level. Former Sooners Dusty Dvoracek and Teddy Lehman worked with the kids, but one made a lasting impact. "Can you imagine Jenna Plumley talking to young people saying 'hey you're going to fall down, everybody falls down in life. Not everybody gets up.' So Jenna was one that talked about hey I got up and look at what I'm going to do. She had a phenomenal year last year," he said. Plumley made headlines in 2008 after she was suspended from the Oklahoma University women's basketball team for stealing makeup from a Wal-Mart store. She resurfaced last year at Lamar University in Texas and averaged 14 points for the Lady Cardinals. "So when Jenna says to the young people 'you're gonna fall down but you gotta get back up, that's an empowering message," he said.

One is looking to branch out beyond football camps. "Next week we have our cheerleading camp. We're going to take the girls fifth through senior. They will do a three day cheerleading camp," he said.

The group has hopes and dreams of becoming a household name with the youth of Oklahoma. "Our goal is literally to help our coaches, our teachers, our communities, to be a part of the solution. One Nation's Empowerment goal is to be a part of the solution to empower our young people. They can get involved through word of mouth, we have fliers, hopefully their tribe has gotten some stuff from us. Mainly the website, we want them to understand the onenationfootball.com website. We are going to be a monster in the Native community in a few years, if not sooner," he said.

Quapaw tribe wins bid for former school

By MIKE STEARNS
Miami News-Record

COMMERCE, Okla. (AP) – The Commerce and Quapaw school boards have agreed to sell the real estate and buildings that were once the Picher-Cardin school to the Quapaw tribe.

The decision was made during a special joint meeting July 12 prior to the regular school board meeting at the Commerce administration building.

Members of both boards were pleased to conclude the disbursement of the final assets of the disbanded school, but it wasn't a financial windfall for either school district.

Only two bids were submitted with the Quapaw Tribal Business Committee being awarded the property for $20,000. The other bid from Flint Rock Products was significantly less at $10,000.

Both superintendents were pleased that the Quapaw tribe was awarded the contract because of the continued dedication the tribe has shown to the area that includes Picher and Cardin.

If plans submitted by the Quapaw Nation in its bid come to fruition, the property will house the tribe's law enforcement headquarters and training facility.

Quapaw Superintendent Dennis Earp was pleased that the buildings would be utilized for such a useful purpose.

"I am happy that someone will be using the buildings," Earp noted. "They are good buildings, but they just continue to be torn down. This way, if someone is using them, maybe we can save some of those buildings."

The Picher-Cardin School District ceased operation before the 2009-2010 school year following a vote of the district's electorate to disband the school system. The district's assets and liabilities then became the joint responsibility of Quapaw and Commerce districts. The low amounts of the only two bids did not make the decision easy. The boards explored other options, including a counter proposal for a higher amount, before deciding to award the bid. To deny or change the bid requirements would have delayed the sale for at least 90 days while the proper bid notices were made public.

"We would have liked to have seen some more out of it financially but I think that with the Quapaw tribe being the winning bidder and that they are a strong part of our community that it should work out well in the long run," Commerce Superintendent Jim Haynes said.

Quapaw Tribal Business Committee Secretary Tamara Smiley included in the bid documentation that the tribe planned to use the superintendent's office as the new Quapaw Law Enforcement headquarters. The tribe expects to assume the law enforcement responsibility for trust and restricted lands within its jurisdiction on Oct. 1. The tribe is currently negotiating mutual aid agreements with Ottawa County to further increase the law enforcement presence that will, according to the bid document, "be a benefit to the tribe and the remaining residents in the area would benefit as well."

The bus barn will be used to house law enforcement vehicles and maintenance equipment. The Quapaw Tribal Fire and EMS would like to use the grade school or high school for a training facility.

The biggest benefit for the tribal program will be the gym, constructed just prior to the school's decline in enrollment.

Track facilities, along with the gym, will be used to maintain fitness in the tribe's physical agility program for its officers and firefighters.

Smiley noted in the bid document that some people might question why the tribe would want to purchase the facility in this area.

"The property is located within our original reservation boundaries," Smiley noted in the written document. "This is all land that was set aside by the federal government of the Quapaw tribe in exchange for us to cede our ancestral lands in the Arkansas-Mississippi valley.

"We consider ourselves long-standing stakeholders in the land and are appreciative of the opportunity to possibly recover some of what we have lost."

The tribe has recently assumed the assets of both Picher and Cardin and has agreed to continue to maintain the existing water system and provide septic systems for the remaining residents once the wastewater system is shut down.

Both superintendents noted that the process could not have been as smooth without the respect the districts have shared.

"We worked with Commerce throughout this process and it has been a real good working relationship," said Earp.

Haynes added, "We have worked with the Quapaw board all the way through the annexation and with the Picher-Cardin board when the process began. It has gone well with both boards."

Progress toward restoring the buildings for use in the tribal plan will depend on the assessment of damages to the buildings by tribal officials. A timetable for occupying the facility was not included in the submitted bid.

ARTIST

Continued from Page 1

her while she works and travel with her to art shows and markets. Gracie even "helps" her paint.

"I had forgot to put up the little gate in the doorway," Jenkins said. "Gracie put her mark all over this huge painting of Sequoyah (the creator of the Cherokee syllabary) I was working on for the Cherokee casino. She had painted all over it," she said laughingly.

Since it was acrylic, she said it was just a matter of cleaning it up and touching up a few places. At first, she thought, "oh no!" but she laughed. Gracie had even painted "way up high."

Bub found his way into Jenkins' work in a less exasperating way. The little boy is featured in her painting "Wren and the Cricket," an acrylic of a baby bathing in a clay pot. His thick mop of hair is tousled and water is dripping from the rag he's holding over the pot's side. A wren is watching the water drip. Or is he commiserating with a cricket nearly hidden in the shadows? The boy means trouble for them both!

Jenkins said while mothers and children inspire her, the Lord keeps her.

"I have a little prayer I keep on the refrigerator. 'Lord, it is in your hands,' it says. Sometimes, life is hard. That little prayer reminds me to leave it to the Lord," she said.

And pray she does. And not just before an art show.

"I'm thankful, too," she said.

The sculpture is of a grandmother in Cherokee dress. Barely peeking out from under a fold in her shawl is the face of the baby being carried on the woman's back. NATIVE TIMES PHOTO BY LISA SNELL

When Babies are Born: The Wren and the Cricket

The little Wren is the messenger of the birds, and it pries into everything. She gets up early in the morning and goes round to every house in the settlement to get news for the bird council. When a new baby is born she finds out whether it is a boy or a girl and reports to the council. If it is a boy the birds sing in a mournful chorus: "Alas! The whistle of the arrow! My shins will burn," because the birds know that when the boy grows older he will hunt them with this blowgun and arrows and roast them on a stick.

But if the baby is a girl, they are glad and sing: "Thanks! The sound of the pestle! At her home I shall surely be able to scratch where she sweeps," because they know tht after a while they will be able to pick up stray grains where she beats the corn into meal.

When the Cricket hears that a girl is born, it also is glad, and says, "Thanks, I shall sing in the house where she lives." But if it is a boy the Cricket laments: Gwe-he! He will shoot me! He will shoot me! He will shoot me!" because boys make little bows to shoot crickets and grasshoppers.

When inquiring as to the sex of a new arrival the Cherokee asks, "Is it a bow or a (meal) sifter?" or, "Is it ballsticks or bread?"

– From Mooney's Myths of the Cherokee

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COMMENTARY

Liquor merchants won the last election on prohibition

By TIM GIAGO
(Nanwica Kciji)
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Prohibition doesn't work!

It lasted 13 years in America and gave life to nationally syndicated crime, the income tax and opposition by the United States Brewers' Association to Women's Suffrage: the right for women to vote.

All of this is detailed in a new book by Daniel Okrent; "Last Call: The Rise and Fall of Prohibition." The book, according to columnist George Will, "recounts how Americans abolished a widely exercised private right – and condemned the nation's fifth largest industry – in order to make the nation more Heavenly. Then all hell broke loose."

Prohibition was introduced and imposed on Indian reservations for several reasons. First of all unscrupulous traders and agents used alcohol to induce Indians to sell furs and other goods and ridiculously low prices, and caused Indians to sign away large tracts of lands, lands that in all probability, did not belong to them or their tribe. It was like the government found an Indian, poured alcohol down his gullet, and then said, "Here's a treaty for land: just put your mark on it."There was also a great fear among the settlers that their enemies, in those days the French or the British, would ply the Indians with alcohol and turn them loose on the settlers. This, in fact, did happen occasionally.

In other words, the imposition of prohibition in Indian country was hatched in the minds of white settlers and Christian missionaries who, strangely enough, were allowed to use wine during church services in the midst of the national Prohibition even though it was otherwise banned all across America.

Prohibition has been in place on most Indian reservations, particularly in the Great Plains, since the founding of the United States. Indian reservations like some of the largest, Navajo Nation and the Pine Ridge Indian Reservation, have some of the highest statistics of alcoholism per capita than any other cities or communities in America. If alcohol is forbidden on these reservations then why is there rampant alcoholism present there?

There are two answers to that question: bootleggers and bordertowns. It sounds like the title for a book, doesn't it; "Bootleggers and Bordertowns."And there are those who say that Indians have a genetic code that causes them to be addicted to alcohol. When something is addicting, but forbidden, the users and abusers will find a way to get it. A little word like prohibition will not stop them. Alcohol is as addictive as cocaine or other drugs and yet it can be purchased legally in border towns and illegally all over the reservations from bootleggers.

There isn't room in this column to speak about the multitude of problems that alcohol has brought to lives of the Indian people living on dry reservations. The prisons and jails in Indian country are filled with Native Americans who committed crimes while under the influence of alcohol or drugs. Murders, rapes, robberies, suicide, spousal and child abuse, and joblessness are just a few of the terrible things that happen to Indian men and women because of their addiction to alcohol or drugs.

Perhaps it is too late in her administration to do it now, but Oglala Sioux Tribal President, Theresa Two Bulls, and her council should have started an investigation into the possibilities of legalizing alcohol. At least the tribe would have had some control over the dispensing of alcohol and from the benefits of the profits. With income from the sale of liquor, new and effective alcohol and drug addiction programs could have been started and the income could have gone to the improvement of life on the reservation.

We are not saying that the sale of alcohol should be legalized, but what we are saying is that a comprehensive study should be made that addresses the pros and cons. When a referendum was held several years ago the large sums of money raised to fight against legalizing alcohol sales on Pine Ridge came from, of all people, the liquor merchants from Whiteclay, Rushville and Gordon, Neb.

Tribal council representatives were bought off right and left, or so it is said. The liquor merchants of Nebraska prevailed and it was they, with all of their bribes, who decided to keep liquor outlawed on the Pine Ridge Reservation. They did not want the competition or the loss of the millions they make every year selling alcohol to the residents of Pine Ridge. Liquor in and of itself is not evil; but it is the abuse of alcohol that presents the problems. Many years ago an alcohol counselor from Pine Ridge said much the same thing about alcohol. He said, "No one put a gun to my head and told me to drink that beer or they'd shoot me." Clearly the choice was his to make.

Tim Giago

Our choices are not always the right ones, prohibition or not. But the idea of legalizing the sale of alcohol on dry reservations deserves a sound and thorough study.

It is time this Council or the next Council took a serious look at prohibition.

Prohibition doesn't work!

(Tim Giago, an Oglala Lakota, is publisher of the weekly Native Sun News. He was the first Native American inducted into the South Dakota Newspaper Hall of Fame and was the founder of the Native American Journalists Association and a Nieman Fellow at Harvard in the Class of 1990. He can be reached at editor@nsweekly.com)

Indian identity is more than poetic names or car tags

By S.E. RUCKMAN

People are drawn to mirrors. From the time we are toddlers, to when we obsess over our teenage looks, the mirror beckons us. We hunt for imperfections and admire the good things. It's human nature.

A different form of mirror gazing is happening in Indian Country. Tribal disenrollment and rediscovered Indian identity (thanks to genealogy websites) has bred a hotbed of debate, rebate and probate.

Singularly, this topic is highly complex. There are the weekenders who maintain that Indian identity is subjective. They argue if one feels or sees oneself as Indian, then it should be so. Qualifiers are vague and it see-saws back and forth. I take these with a grain of salt.

One Cherokee-based group in Tennessee was recently granted state recognition as a minority. This allows them to use their Indian-ness on applications for loan and job applications. It's ironic how monetary designations eventually get thrown into the mix regarding native identity.

At one time, it was a land eligibility (80 acres per allotee) and now it is possible federal monies, gaming annuities or tribal services. And in this case, the Tennessee groups are reportedly one step closer to federal recognition and the veritable gaming opportunities that go with it.

Back in the day, people who were able to "pass" (a kind euphemism for not being identifiable) did so. They forsook the tyranny, prejudice and hardship that came with being Indian when they could. Today, their ancestors see being native as a lost right they had no say in abandoning. At some point, that heartfelt wordplay must stand up against federal criteria.

The Bureau of Indian Affairs (BIA) recently refused to acknowledge a group of about 77 who applied for recognition as the Choctaw Nation of Florida. Which gave me pause for thought for its geographic implications alone. The BIA ruled that the Marianna, FL group seemed to be non-Indians living in non-Indian communities. Even their "extensive body of documention," failed to satisfy officials that they identified with a historical tribe.

But wait, the 2010 U.S. Census questionnaire seems to support a liberal voice. At last count, the 2000 Census survey tells us that 2.4 million people identified themselves as singly American Indian/Alaska Native. This number is expected to grow exponentially because of the new fill-in-the-box line concerning race in the 2010 Census. Here, self-dentifying runs amok.

In my wallet, I have a Certificate Degree of Indian Blood (CDIB) issued by the Bureau of Indian Affairs (BIA) that I have had my entire life. Its mere presence usually soothes legal debate about native identity for the carrier. As far as I know, Indians are the only minority in the United States that are required to be counted and registered.

Yet even the hallowed CDIB card is tainted in the eyes of some. They contend that corruption between some tribes and the federal government reduces the sanctity of the CDIB card to that of a trading card. They see its presence as an extension of the colonial tentacles. To those in this corner, even a CDIB card does not an Indian make.

I spoke to a linguist who identifies with an unrecognized but distinct band of tribal people who is fluent in his language. He makes the case that many who went to Indian boardng school or live in a distinct Indian community yet lack a CDIB or recognition are still Indian, but excluded from their carded brethren. Their pain in identity is palpable.

On the larger scope of Indian identity, there's descendancy versus blood quantum. Descendancy tribes maintain that the federal government should not draw up the guidelines for citizenship but be left to the tribe. I see this point. Still, I consider a full-blood Indian physician who asked me at what point does one quit being an Indian and start being the descendant of one. A nagging question.

At the same time, hundreds have too small a quantum to be considered for one particular tribe. These people may be a fraction of six different tribes, but no percentage alone is enough for an enrollment card. This is the conundrum of blood quantum.

Ultimately, our own mirror reflection tells us who we are. Perhaps identity should not be solely an outward distinction. A whole lot of debate brews in Arizona about this very point. Self-identification rather than an official designation seems to lessen the impact, even if it is the U.S.Government keeping score.

Indian identity is more than poetic names, tribal tags, gaming and even CDIB cards. It's also about those who couldn't pass, shouldn't pass or wouldn't pass for another race even if it benefits them to do so. Meanwhile, the debate brews heavily.

S.E. Ruckman

(S.E. Ruckman is a citizen of the Wichita and Affiliated Tribes in Anadarko, Okla. She graduated from the University of Oklahoma's School of Journalism and has written for the Tulsa World and the Native American Times. She is a freelance writer who is based in Oklahoma.)

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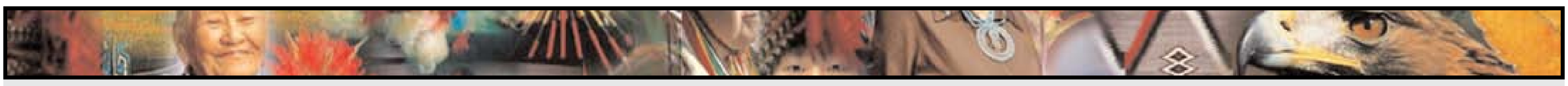

EVENTS

**Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.*

1st and 3rd Thursdays

The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). We will be hosting exciting events and fun cultural activities all summer long! Dinner served at each meeting. Please join Indian Health Care Resource Center of Tulsa at our next Strengthing Our Native Youth - Native Nations Youth Council meeting! Please call or email ahead of time to confirm in case we meet at an alternate location for an event. Info Call: Jiles Pourier (918) 382-2200 Email: nnyc@ihcrc.org

Through-August 31

"It's All About Me: A Numunuu Children's Exhibit featuring art and photography by Comanche Children. At the Comanche National Museum and Cultural Center, 701 NW Ferris Avenue, Lawton, OK. Opening Reception March 18, 1:06 pm to 3:06 pm. Free admission. For more info: www.comanche-museum.com.

July 23-25

Kihekah-Steh Powwow at Skiatook, Okla.
www.visittheosage.com

July 24

Quapaw Tribe Annual Election at the Quapaw Tribal Complex, Quapaw, Oklahoma. The polling place shall be open from 9:00 a.m. to 5:00 p.m. on the day of the vote. All registered voters who have met the voting eligibility requirements specified by the Tribal Election Ordinance will be eligible to vote. A valid Registration Card and a picture I.D. must be in each registered voter's possession in order to obtain a ballot. For more information see http://www.quapawtribe.com/site/view/71485_TribalElectionInformation.pml

July 24-25

Darci Scraper Benefit Co-Ed Softball Tournament
1st Place: Sweatshirts
2nd Place: Long Sleeve T-shirts
*Home run derby if enough participants
Contact: Kristene @ 918-718-9311 or Teresa @ 918-457-0707. Concession will be available, any donations are greatly appreciated. No alcohol allowed on premises. Not responsible for accidents, injury or theft.

July 29

Dream Keepers 2010 awards banquet, 6pm at Central Community Center, 1028 E. Sixth St., Tulsa, Okla. Admission $7 Adults. For information call 918-760-3039

July 30-August 1

Kiowa-Apache Blackfoot Society - 51st Annual Ceremonials at the Apache Tribal Dance Grounds South of Fort Cobb, Oklahoma
Free and Open to Public
1:00pm - 6:00pm Blackfoot Ceremonial
6:00pm - 7:00pm Supper
7:00pm - 11:00pm Gourd Dance
Arts & Crafts Vendors Welcome with a Raffle Donation. For more Information call Nathan W. Tselee @ (405)247-2649 or (405)933-2179

July 31-August 1

Mid-America All-Indian Center 39th Annual Powwow at 650 N. Seneca, Wichita, KS 67203
316 350-3340 www.theindiancenter.org

August 2-7

79th Annual American Indian Exposition
at Caddo County Fairgrounds, E. 7th St. & E. Broadway St., Anadarko, Okla. www.americanindianexposition.org or e-mail Tracey Gabehart
at exposecretary@yahoo.com

August 6

Oklahoma Indian Nations Powwow at Concho Powwow Grounds, Concho, Okla. 405-295-1473

August 6-7

25th Annual Bell Pow-Wow at Bell Community Center, Stillwell, Okla. (On the Bell Road near Stilwell) For more information call Nancy Oosahwe at (918) 931-1176 or Email: nancyteacherbe@hotmail.com

August 6-8

Kaw Nation Powwow at Kaw City, Okla.
866-404-5297 or 580-269-1150

August 16-18

Indian Country Business Summit at Embassy Suites, Norman, Okla. Sponsored by Oklahoma and Texas American Indian Chambers of Commerce. Info call: 706-474-4116.

August 21

Eastern Shawnee Children's Back to School Powwow at the Eastern Shawnee Powwow Grounds, Seneca, Missouri (behind Bordertwon Casino). Children's activities, storytelling, Gourd Dance. Grand Entry at 7 p.m.
For more information call Dian 918-666-7710, ext. 1122

August 27-29

Indian Council of Many Nations 48th Annual Summer Powwow at Leavenworth County Fairgrounds. All dancers, drums and singers welcome. For information call Neil 816-223-5978 or e-mail cowtown_cookers@sbcglobal.net, or visit www.kc-icmn.org

September 3-5

Cherokee National Holiday
Tahlequah, Okla. For more information about the Cherokee National Holiday, please call the Cherokee National Holiday office: 918-453-5536, visit online at see online http://holiday.cherokee.org, or email lslagle@cherokee.org.

September 4-6

Cherokee National Holiday Art Show and Sale. Tahlequah, Okla. at the Tahlequah Armory on Water Stn behind Court house square.
Info: http://holiday.cherokee.org

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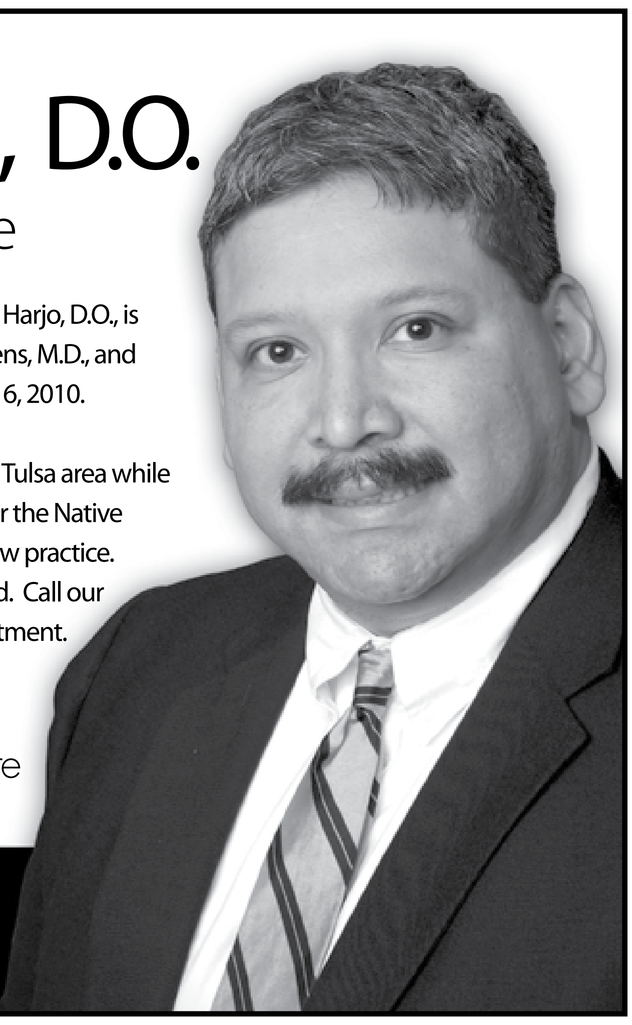

We are pleased to announce that Jim Harjo, D.O., is joining the practice of Matthew Stevens, M.D., and Daniel Studdard, D.O., beginning July 6, 2010.

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IHS honors Cherokee Nation

TAHLEQUAH, Okla. — The Cherokee Nation has received two prestigious national awards for its recent accomplishments in community-based prevention efforts. The U.S. Department of Health and Human Services, through the Indian Health Service and the Bureau of Indian Affairs, has honored Cherokee Nation and Dr. B.J. Boyd, program director for the tribe's behavioral health services program, with two of the 2010 Indian Health Service Behavioral Health Achievement Awards. Cherokee Nation was given the award for outstanding community mobilization and Boyd was given the award for outstanding implementation of behavioral health integration.

"We are very happy for Dr. Boyd and our Behavioral Health Services program to be honored in this manner," said Chad Smith, principal chief of the Cherokee Nation. "Their programs have helped many individuals and families throughout our jurisdiction, making our communities become more free of substance abuse." The National Behavioral Health Achievement Awards provide individuals and programs within the IHS behavioral healthcare system the opportunity to highlight the many notable contributions aimed toward advancing the behavioral health status of American Indian and Alaska Native people. All awards are open to employees of the IHS, tribal health programs, and urban health programs.

The Cherokee Nation's Community Anti-Drug Network serves to partner communities within the tribal jurisdictional area of the Cherokee Nation to deliver effective substance abuse prevention services through the collaboration of various tribal services. Larger communities in each area were selected as hub sites to begin the process of forming coalitions to combat drug and alcohol problems at the community level. As the hubs gain experience they mentor satellite communities in the area to expand efforts and build an effective network of community anti-drug coalitions across the 14 counties of the Cherokee Nation.

Currently, there are 10 hub communities and 10 additional satellite communities involved in the community anti-drug network being coordinated through the tribe. Hub communities include Bartlesville, Nowata, Claremore, Vinita, Pryor, Jay, Tahlequah, Stilwell, Muskogee and Sallisaw. Satellite communities include Dewey in Washington County, South Coffeyville in Nowata County, Chelsea in Rogers County, Ketchum in Craig County, Locust Grove in Mayes County, Grove in Delaware County, Hulbert in Cherokee County, Skelly in Adair County, Warner in Muskogee County and Vian in Sequoyah County.

The Cherokee Nation partnered with the Center for Substance Abuse Prevention for the purpose of preventing the onset and reducing the progression of substance abuse within the Tribal Jurisdictional Area of the Cherokee Nation. As one of only 12 American Indian partners nationwide, the program focuses on the lifespan of all people within a community. All ages, ethnic groups and cultural populations are addressed. The program provides a framework for communities to enable them to build the infrastructure necessary for effective culturally competent and sustainable prevention.

The program challenges states, tribes, and communities to fully implement data driven and outcome based prevention planning. The three major goals of the program are to prevent the onset and reduce the progression of substance abuse including childhood and underage drinking, to reduce substance abuse related problems in communities and to build prevention capacity at state, tribal, and community levels.

"This award reflects the hard work our prevention staff has put in over the past several years to build relationships in communities and gather support for the problems that our behavioral health programs address," Boyd said. "Whether it's alcohol, drugs, violence, HIV, or teen pregnancy, building relationships with community partners and getting them mobilized is essential to success."

Boyd said that while he was honored by the award he will receive, the program would not be successful without the efforts of the program's prevention staff and the community members serving on the local coalitions. He added that the work done by the staff and community groups is respected not only by officials within the Cherokee Nation, but by officials on the state and national levels as well.

"Our goal is to have the best behavioral health prevention program in the country, and this award indicates we're on the right track," he said. "This award is definitely one they have earned and deserve."

The awards will be presented during the IHS/BIA National Behavioral Health Conference later this month in California.

"I look forward to honoring these accomplishments that promote the IHS mission," said Dr. Rose Weahkee, director of the behavioral health division for the Indian Health Service. "These accomplishments are symbolic of the hard work and dedication to quality behavioral health services."

About Cherokee Nation Health Services: Cherokee Nation Health Services is the first tribal health care system nationwide and the first in Oklahoma to receive the Det Norske Veritas (DNV) Healthcare Accreditation, a worldwide accreditation that focuses on the quality of patient care throughout an entire health care system. The DNV accreditation matches the Cherokee philosophy of "gadugi," meaning working together for the benefit of all. The tribe's hospital, eight health centers, emergency medical services and various health programs work as a team for the benefit of the patients. During the past year, the Cherokee Nation health system saw more than 634,000 patient visits.

About Cherokee Nation The Cherokee Nation is the sovereign operating government of the Cherokee people. It is a federally recognized tribe of more than 290,000 Cherokee citizens, with its capital located in Tahlequah, Okla. Employing more than 8,000 people, Cherokee Nation's annual economic impact in Oklahoma and surrounding areas is more than $1 billion. To learn more, please visit www.cherokee.org.

Welcome to Your Cherokee Nation

Cherokee Nation Behavioral Health Services staff (l-r) Mary Horsechief-Henderson, Mary Shahan, Barbara Williams, Andrea Rooks and Dr. B.J. Boyd. /PHOTO COURTESY CHEROKEE NATION

Theis named 2010 Indian Summer Elder of the Year

By JENIFER PECHONICK

Dolores "Dee" Theis /COURTESY PHOTO

BARTLESVILLE, Okla. – Oklahoma Indian Summer and Executive Director Dee Ketchum are proud to honor Dolores "Dee" Theis, longtime community and Oklahoma Indian Summer volunteer, as OIS's 2010 Elder of the Year.

"I was very humbled and honored," Dee said of the decision which will be in celebration of the 23rd season of the Native American festival.

While, Dee accepts the honor with deep pride she says she is most thankful she was able to be present for the first planning meeting for Oklahoma Indian Summer in 1988.

"I was at the very first meeting," she says.

"Just to be a part of such a thing is humbling, but for Bartlesville to have this and to have it grow has been quite an experience."

She says that the festival "bridges the gap between the Native American community and people that are not familiar with it; it's a social event, a time to come out and experience a part of that Native American culture."

An Osage-Cherokee, Dee's great-grandfather Laban Miles was the last Osage Medicine Man the Tribe ever had and her brother is John D. Free, noted artist and owner of The Bronze Horse in Pawhuska. For the last 50 years Dee and her husband Raymond have made their home In Bartlesville and have served in a variety of capacities with Oklahoma Indian Summer over the years. Raymond served as chairman of the festival in 1995 and in recent years has served as Senior Vice-Chairman. He currently is on the Board of Directors of the festival.

Living in and around northeast Oklahoma most of her life, Dee attended St. Mary's Academy in Leavenworth, Kansas before graduating from Pawhuska High School In 1951. She also enjoyed working for 18 years as a volunteer at the Bartlesville Community Center.

Dee served as Hospitality Chairman for Oklahoma Indian Summer for 15 years. Realizing the need for expansion, Dee created a Hospitality Room to provide incoming artists a relaxing environment to take a break from their booth.

"Along with Annette Ketchum and the late Florian Griggs, I have been honored to participate in the selection and crowning of the Oklahoma Indian Summer Princess" she says.

Dee's other volunteer positions over the years almost become too numerous to mention. She has been a member of the Bartlesville Indian Women's Club for 39-years and during that time held the offices of first vice-president, and treasure. She also served as delegate to the Allied Arts and Humanities Council, and was a board member of the Women's Club House, as well as being a member of the scholarship committee. Over the years with the BIWC Dee has assisted in presenting their traditional Indian women's clothes in style shows around the country including stops in Washington D.C., San Antonio, the Governor's Mansion in Oklahoma City, Glicrease in Tulsa, Claremore and Coffeyville. Currently Dee is proud to serve as an Advisor to the BIWC Style Show.

With the plethora of volunteer work Dee continues to do, never far from her mind is the "Osage-French Cultural Exchange" and intercontinental exchange that she and Ray were instrumental in organizing in 1991.

Ray was founder of the exchange at the request of the Occitan President Jean-Claude Droullhet The exchange became so successful that a French group became guests of the Oklahoma Indian Summer as they toured Oklahoma.

"When we visited France I was able to participate in style shows for our hosts," she says.

"Traditional dress of various tribes were shown to the French people and accepted with great passion and respect."

The exchange continues today as the sister city exchange of Pawhuska and Montauban, France.

"We've entertained people about ten times and we have gone to France twice," she says.

Through the years she says she has fond memories of the artists who have attended Oklahoma Indian Summer Festival and values the friendships she has made.

"I would like to express my gratitude to the Board of Directors for nominating me for this great honor as the 2010 Oklahoma Indian Summer Festival Elder of the Year. I've enjoyed it, I've had great joy with it," she says. The Oklahoma Indian Summer Festival is held each fall in September in Bartlesville and features an American Indian art market that attracts regional artisans to a competitive show and sale. Besides the intertribal powwow, other festival highlights include American Indian storytelling, horse painting, a church service and gospel sing. Admission to the festival is free.

For more information call 918-331-0934 or visit www.okindiansummer.org.

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Native women's conference focuses on empowerment, leadership

By CHRISTINA GOOD VOICE
Native American Times Correspondent

TULSA, Okla. – Hundreds of Native women will converge on Tulsa as the Women Empowering Women for Indian Nations organization hosts its sixth annual conference titled 'Sovereignty: The Strength of Native Women.'

The conference is set for July 20-23 at the Hard Rock Hotel and Casino Tulsa.

Susan Masten, Yurok, who is co-president and is also a founding member, said it's important that the conference takes place because today, many Indian women don't take time for themselves.

"I think we face a lot of challenges with just raising a family and having a career and just juggling more responsibilities," she said. "As women, we tend to be so busy taking care of everyone else we forget to take care of ourselves."

The conference is about bringing all Native women together, Masten said.

"It's empowering in itself," she said. "It's uplifting and gives you that little bit of rejuvenation you need to replenish your heart and soul because it's a very supportive and uplifting environment."

The conference includes many workshops and panels on topics for Indian women, including 'Balancing Your Professional and Personal Life,' 'Entrepreneurship for Native Women's Success in Business,' 'A Cultural Perspective in Healthy Relationships' and many others.

"It's a wonderful opportunity for being able to prepare for leadership as well as providing tools for women in leadership," Masten said. "We are always looking for creating a better world and life for our children and future generations."

Native women are the ones who help bring back some of the balance lost in their communities, she said.

The organization also has a special tribute planned at the conference for the late Wilma Mankiller, who died in April from pancreatic cancer at age 64.

"Wilma Mankiller was a founding board member for WEWIN," Masten said. "She'd invited us to come to Oklahoma three years ago and we'd already had commitments for the next three years for our contracts."

WEWIN had planned to honor Mankiller at the conference prior to her death.

"We were thinking she'd still be with us," she said. "We wanted to honor her but we thought it would be so much nicer to honor her at home in her own territory. We're still going to honor her and we've created a Wilma Mankiller scholarship fund."

"WEWIN is the sisterhood of Indian women. No matter if they're Alaska Natives or all of the women in the lower 48, that sisterhood and bond is so strong," said Margo Gray Proctor.

The scholarship will be available to women who'd like to attend but can't afford to come to the WEWIN conference, Masten said.

"We're honoring her memory in her homeland," she said. "It's very sad but a wonderful opportunity to celebrate all the things Wilma was able to do for women in Indian country."

WEWIN member and Osage citizen Margo Gray-Proctor got involved with the group three years ago, and she said it's different than other women's organizations.

"(The conference is) Women Empowering Women for Indian Nations, and that's exactly what it is," Gray-Proctor said. "WEWIN is the sisterhood of Indian women. No matter if they're Alaska Natives or all of the women in the lower 48, that sisterhood and bond is so strong."

Indian Country needs Native women as leaders, she said.

"There's so much work that needs to be done in Indian Country," Gray-Proctor said. "We need all the women who are going to be there, and you just feed off the energy."

WEWIN founders urge women in attendance to bring their daughters, granddaughters, nieces and other female relatives.

"I think that's the most exciting thing we see," Masten said. "Women do bring their daughters, granddaughters and nieces to be able to see women as role models and for them to aspire and have dreams that are bigger."

Masten, who was a first generation college student and graduate, said many times Native women don't realize they are someone's role model.

"We sometimes aren't aware of role models in our communities," she said. "You don't realize who you impact in your day to day life. It's phenomenal what having a successful person, positive role model in your family and community can do."

WEWIN founders are Masten, Veronica Homer, co-president, Mohave/Shasta, Rachel Joseph, secretary, Shoshone/Paiute/Mono, Melanie Benjamin, treasurer, Mille Lacs Band of Ojibwe, Wilma Mankiller, Cherokee, Nora Antone, Mojave/Hopi/Tewa, Geri Small, Northern Cheyenne, Patricia Parker, Oklahoma Choctaw, Cecelia Fire Thunder, Oglala Sioux, and H. Sally Smith, Curyung Tribe.

The Indian Women Founders established WEWIN because they are "committed and dedicated to" six purposes:

- To strengthen and sustain tribal cultures for the benefit and destiny of the children.
- To educate about the tribal cultures, the history of native people, the inherent rights we exercise for the good of our people and others and of current issues that affect our well being.
- To promote honest, dignified tribal leadership who reflect pride for those we represent.
- To support and encourage tribal leadership.
- To instill a balance between service and solitude and between fulfilling responsibilities and devotion to loved ones.
- To express encouragement, understanding and joy to others dedicated to following the guidance of our Creator and serving our communities as role models.

For more information about WEWIN, visit online at www.wewin04.org.

UKB Clothing and School Supply Voucher Program underway

TAHLEQUAH, Okla. – The United Keetoowah Band (UKB) School Voucher Program began July 19. The program allows children meeting income guidelines to receive a gift card to buy school supplies or clothes. Students in grades K – 8 will receive a $75 gift card and students in grades 9-12 will receive a $100 gift card.

Gwen Goingsnake , UKB Director of Human Services said locations and dates for voucher distributions are keyed to specific districts. Members should only attend the locations for the district they are enrolled to help the process remain orderly.

Illinois and Sequoyah Districts distribution is July 19 from 9 a.m. to 4 p.m. at the UKB Gaming office.

Cooweescoowee and Saline Districts distribution is July 20 from 9 a.m. to 5 p.m. at the Kenwood School Library.

Delaware District distribution is July 21 from 9 a.m. to 4 p.m. at the UKB office in Kansas .

Flint and Goingsnake District distribution is July 22 from 9 a.m. to 5 p.m. at the UKB office in Stilwell.

Tahlequah District distribution is July 23 from 9 a.m. to 5 p.m. at the UKB Wellness Center .

Canadian District distribution is July 24 from 11 a.m. to 3 p.m. with the location still pending.

An extra day for members who do not make it to their assigned locations is scheduled July 28 from 9 a.m. to 4 p.m. at the Wellness Center at the Tahlequah UKB Tribal Complex Area.

Members wanting to apply for the vouchers need to bring a UKB tribal card for each child applying, school verification for each child, proof of residence and household income verification.

School verification forms need to be filled out by the school the child is enrolled in. Parents need to call the voucher office at 456-8698 to have the office fax the form to the school. If the school is closed for the summer the child can bring their last report card.

Along with vouchers, the Henry Lee Doublehead Childcare Development Center is distributing backpacks and floor mats to children four to twelve years of age.

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- Choctaw summer camps
- Osage Nation to hold inaugural
- Indian Summer Festival announces artist

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VOLUME 16 • ISSUE 31 • PUBLISHED WEEKLY • JULY 31, 2010

In this photo taken July 16, 2010, Loren Marchand of Omak, Wash., falls off while trying to make the transition between horses in the World Champion Indian Relay Race in Sheridan, Wyo. ASSOCIATED PRESS PHOTO BY BLAINE McCARTNEY, SHERIDAN PRESS

Indian Relays: Think horse racing with pit stops

By MATT JOYCE

SHERIDAN, Wyo. (AP) – Summer has brought another season of Indian Relay racing to the northern Rockies and high plains, sending tribal teams in motion across the region as they haul their horses in search of reservation jackpots, rodeo purses and bragging rights.

Paying tribute to their cultural reverence for horses, horsemanship and bravery, Native Americans speed bareback around a track, then jump from one mount to the next amid a jumbled mass of rearing steeds.

Think horse racing with pit stops.

"It's a lifestyle really," said Jostin Lawrence, co-owner of an Indian Relay team from the Blackfeet Nation in Browning, Mont. "We're always on the road. If we're not on the road, we're with our horses."

Lawrence's team was one of 24 that gathered in Sheridan on a July weekend for four nights of racing at the Sheridan WYO Rodeo. The meet, which offered $25,000 in prize money, included teams from tribes in Montana, South Dakota, Washington and Idaho.

"It's very competitive," said Lawrence as his team prepped its horses for a race. "We got all these teams here and they're all vying for that championship spot. It's like any kind of racing. You've got your fights in the back, you've got your friends and buddies. Other teams have rivals. So it can be pretty intense. The crowds love it."

The races have become a big draw since they were reintroduced at the Sheridan rodeo 14 years ago, said Zane Garstad, vice president of the rodeo board. Even the professional cowboys hop on the arena fence

See **RELAYS**
Continued on Page 2

Senate rejects $3 billion Indian trust settlement

HELENA, Mont. (AP) – The U.S. Senate has rejected a $3.4 billion government settlement with American Indians that had been added to a much larger war-funding bill.

The Senate passed the almost $60 billion bill funding President Obama's troop surge in Afghanistan late July 21 – but not before stripping out the settlement and $20 billion in other domestic spending approved by the House.

The Senate's approval would have given the Obama administration the authority to settle a class-action lawsuit filed in 1996 by Elouise Cobell of Browning, Mont. Between 300,000 and 500,000 Native Americans claim the Interior Department mismanaged billions of dollars held in trust by the government.

The House attached the settlement to the war-funding bill earlier this month.

Thursday's vote marks the second time the settlement has failed to pass the Senate. It was originally included in the Democrats' jobs-agenda bill that was caught in a filibuster last month.

'Going Green' coming to a tribal school near you

Workshop coaches educators about healthy learning environments

By ESTELLA CLAYMORE
Native Sun News

RAPID CITY, S.D. – Green is more than a color, it's a learning lifestyle.

Now, thanks to a new, first-time workshop and new programs, the option to "go green" is available to Indian country's tribal schools.

The Tribal Green & Healthy Schools Workshop was first presented at the Valley View Elementary School in Rapid City from July 13-15 – free to tribal educators and American Indian leaders.

One workshop goal was "creating safe and healthy learning environments for children," according to the group's agenda. Maylynn Warne, director of Northern Plains Health Promotions Program for the Aberdeen Area Tribal Chairman's Health Board (AATCHB), helped organize it.

"We are just honored that we've had so many tribal officials, tribal chairmen and council members attend," Warne said.

"We really believe that this workshop will help increase the knowledge base in our tribal schools to implement green technologies and healthier practices because by implementing these things we protect the children and their cognitive outcome," Warne said. "The healthier place they have to learn, the healthier the child will be. That's what it comes down too – promoting the health of our children."

Kassel Weeks, Landsfield outreach ooordinator, came to learn about schools.

"I came to learn about chemical school cleanup," Weeks said. "The schools that have the old-time science laboratories have some chemicals that have been in there since the 1960s; very dangerous stuff. I've been helping them clean those up."

Using programs created by the federal Environmental Protection Agency (EPA), Karen Workman, health educator for AATCHB, designed the workshop as "culturally appropriate and effective for tribal based schools."

Workshop topics included several components.

"There is a health component, so there is information about asthma and indoor air quality. There also is an environmental component to it so you have asbestos training, PCB training, recycling and waste reduction," said Workman.

Matt Langenfeld is the chemical initiative coordinator of Pollution Prevention and Toxics Unit for EPA's Region 8. He helped AATCHB create the workshop.

"We originally designed it to be two days long, and we added a half a day so that Nancy (Reish) can do a grants-writing workshop," Langenfeld said. "We have 60 people coming for the grants workshop."

Reish, grant writer for EPA Region 8, con-

See **GREEN** *Continued on Page 4*

Lacrosse team finds victory in loss

By JOHN WAWROW
AP Sports Writer

BUFFALO, New York (AP) – Percy Abrams stood outside a lacrosse field downtown, an ocean away from his sport's world championships.

Abrams is executive director of the Iroquois Nationals and he was left to dwell on what was won and what was lost by refusing to travel to England on non-Native passports.

The Iroquois team made international headlines last week, bringing to the forefront long-standing concerns North American tribes have over sovereign rights. They did so by refusing to board a plane to England with anything but their Iroquois Confederacy-issued passports, which lack the technology and requirements in a post-Sept. 11, 2001 world.

His team was ranked fourth in the world and had a chance to challenge the United States and Canada, perennial powers who played for the title in Manchester.

"It's like an open wound right now because the games aren't over," Abrams said. "We know that those teams didn't have to come through us in order to get to that cup."

Abrams smiled when informed that the Empire State Games' Central New York lacrosse team, playing on the field before him, was honoring the Nationals' decision by placing the Six Nations' emblem on the back of their helmets.

Though the U.S. State Department, at the behest of Secretary of State Hillary Clinton, intervened to allow the team a one-time travel waiver, the British government refused entry.

For the Iroquois, the decision to stay home was easy, even though it meant the world championships would be held without the sport's originators, who say they have played lacrosse for as long as 1,000 years and refer to it as "The Creator's Game."

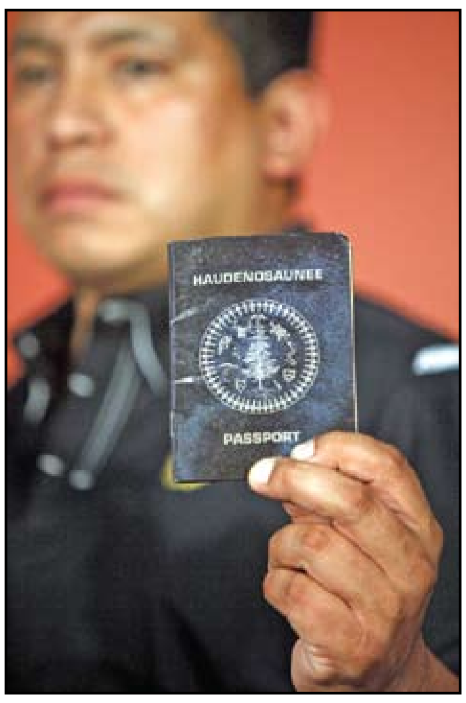
The team's players might be from the U.S. and Canada, but in this instance they were traveling as a nation under the Iroquois flag – not the Stars and Stripes or Maple Leaf – to represent their people in the same way they've done since their passports were first issued in 1977.

"Originally, it was just a lacrosse tournament we wanted to go and play in," Nationals general manager Ansley Jemison said. "But all of a sudden, it became bigger. All of a sudden, we became a bigger hope for all Native peoples."

Jemison was referring to the support – moral and monetary – the Iroquois received when the passport issue first came to light and the team spent days stuck in New York City going through diplomatic channels.

Film director James Cameron donated $50,000 to help pay for travel and meal expenses. Another $10,000 came from the Seneca tribe, one of the Iroquois nations.

See **LACROSSE** *Continued on Page 4*



This July 14, 2010 file photo shows Percy Abrams, Iroquois Nationals lacrosse team board of directors executive director, showing his Haudenosaunee, or Iroquois Confederacy, passport during a news conference in New York. AP PHOTO BY BEBETO MATTHEWS/FILE

Progress being made on AICCM

By SHOSHANA WASSERMAN
AICCM Director of Marketing & Public Relations

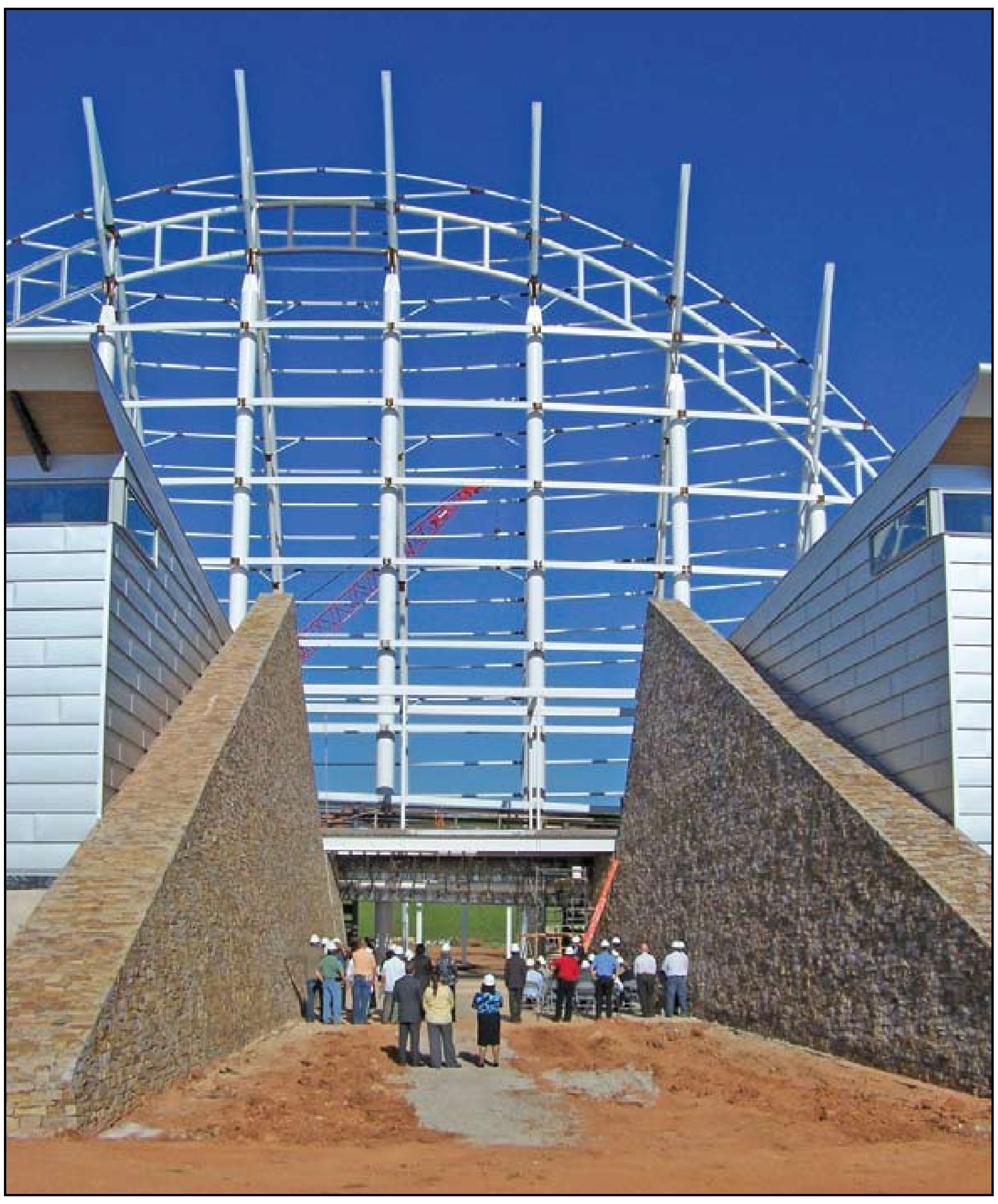
OKLAHOMA CITY – On July 22, 2010 at 8:30 a.m. the final stones were symbolically positioned on the North wall of the two East Gate Entry walls at the American Indian Cultural Center & Museum located at the intersection of (I-35 & I-40), 659 American Indian Boulevard, Oklahoma City, OK 73129. The completion of the East Gate Entry demonstrates the continued progress being made and represents the commitment to complete this important development, even in challenging times.

Native peoples have always recounted history, communicated beliefs and shared values through the art of storytelling. Sometimes this was conveyed through oral traditions, other times important lessons or occasions were recorded in petroglyphs, incorporated into weavings, pottery and beadwork designs. This pre-writing could be easily interpreted by those capable of reading this visual language. The East Gate Entry continues this storytelling tradition as the stone walls convey an important story while welcoming and guiding guests into the cultural center experience. The East Gate entrance is a 113' walk through two dramatic inclining stone walls rising to 40'. The intricate Mesquabuck stone possesses several subtle and compelling attributes. The East Gate walls align precisely with the sunrise of the March (Vernal) and September (Autumnal) Equinoxes, with the sun rising directly in the center of the gate on these astronomically significant days. Executive director Gena Timberman comments, "This distinctive architectural feature reflects building traditions from throughout the Americas dating back millennia which also positioned prominent structures to correlate with astronomical events, such times of equinox and solstice."

The Mesquabuck stone, characterized by its visible red and white strata, carries the name of the Potawatomi chief Mes'k wah-buk, whose name signifies the red color of the sky at sunrise and sunset. Board member David Campbell, recommended that the Mesquauck stone be used says, "This was quarried in Southeast Oklahoma, the Mesquabuck stone is from the Ouachita sediment of the Pennsylvanian Period, dating the stones back approximately 300 million years." Chosen for their splendor and durability, each of the stones in the wall holds a deeper reverence in their honoring of the ancestors of American Indian people in Oklahoma whose perseverance and resilience through tragedy and triumph has enabled these Native cultures to not only survive in Oklahoma but also to succeed as independent sovereign nations.

The stones are a tribute to those who were indigenous to the geographic region now known as Oklahoma while also honoring the ancestors who made the courageous journey from their tribal homelands from throughout North America to what was then known as "Indian Territory." The varying sizes of the stones symbolize the unique characteristics of these individuals and their distinct cultural traditions, as well as the diverse intergenerational relationships among these tribal peoples. All who pass through the AICCM's East Gate move through this powerful intersection of cultural importance will also marvel at craftsmanship that distinguishes this poignant architectural tribute to the unprecedented convergence of 67 American Indian cultures in Oklahoma.

Project Scope: The American Indian Cultural Center & Museum includes a 125,000 square foot cultural center and museum on a 250 acre cultural park located on the Oklahoma River. The site was donated by the City of Oklahoma City and is an ideal location with significant traffic volume and high visibility. The project will also include privately-funded business enterprises such as an arts marketplace and conference center and a centralized visitor information center. Project Team:Johnson Fain and Hornbeek/Blatt Coprime Architects, Centennial Builders, Construction Manager at Risk; Ralph Appelbaum Associates, Exhibit Design, Thematic Approach and Interpretive Concepts; LORD Cultural Resources Planning & Management Inc., Museum and Institutional Planning; Cardinal Engineering, Civil Engineers; Hargreaves Associates, Landscape Design and Architectural Design Group, Owners Representative.



Progress of the east gate entry at the American Indian Cultural Center and Museum. PHOTO BY KIMBERLY RODRIGUEZ

Mich. tribes to get ancient remains

The bones are believed to be of natives who roamed the forests, lakes and streams of Michigan as far back as 3,000 years ago.

DETROIT (AP) – The ancient remains of 59 American Indians currently held at the Cranbrook Institute of Science will be given to tribes in Michigan for burial, the museum's director said Wednesday.

The transfer reflects a national trend as museums, universities and other institutions return human remains to tribes, which have objected to their ancestors' bones being put on display or treated as scientific specimens.

"It is the right thing to do," Cranbrook director Michael Stafford told the Detroit Free Press. "We don't view these remains as data. We see them as people, with spirits and souls."

Stafford has been meeting with tribal officials since they first requested the return of the remains from the Bloomfield Hills facility in 2008.

The Little Traverse Bay Bands of Odawa Indians, representing a coalition of 13 Michigan tribes, will take possession of the remains and discuss burial arrangements with the other tribes. The exchange will take place the first week in August, Stafford said.

"This is a big step forward," said Eric Hemenway, a Chippewa and a repatriation expert with the Little Traverse group. "We are the stewards of our ancestors, and it is our job to take care of them and bring them back to their people."

The bones are believed to be of natives who roamed the forests, lakes and streams of Michigan as far back as 3,000 years ago.

Under a 1999 federal law, tribes had to show a direct cultural connection, such as specific pottery discovered with the remains, to lay claim.

But under new rules that took effect in May, tribes have to show only that the remains were discovered in an area where the tribe has an ancestral link.

Most of the Cranbrook remains were unearthed during roads and building construction.

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Information from: Detroit Free Press, http://www.freep.com

RELAYS

Continued from Page 1

to watch the action.

"I know local people who would say 'I don't mind the rodeo, but I really enjoy the Indian Relay races,'" Garstad said. "So we've brought another group of people to the show."

The rules of Indian Relay are simple. Teams consist of four people and three horses. A team's rider makes three laps around the track, changing to a new horse at the beginning of each lap.

Two teammates stand at the edge of the track holding and calming the waiting horses for the incoming rider. The fourth teammate's job is to catch the arriving horse while the rider dismounts and leaps onto the next horse.

The exchanges are the sport's signature action. At Sheridan, the mild roar of the crowd escalated into full-throated cheering as the six riders charged back into the arena from the half-mile track. The catchers waved their riders in for the exchange, and the holders shoved them on their way, cursing or clapping, depending on their results.

A perfect exchange is beauty in motion. The rider leaps off his horse and bounces one or two steps before vaulting onto the next horse and hugging its neck tightly as it takes off for another lap.

But with 24 people and 18 horses all working in an area about the size of a basketball court, complications are common. Horses get excited and start dragging their holders around. Horses throw riders, rearing or taking off before the rider has a firm hold. Accelerating horses crash into one another or trample the holders.

Bumps and bruises are common, and broken bones aren't unusual.

"Every position on the team is dangerous," Lawrence said. "Anything can happen at any time. Horses hitting you from another team, your own horse blowing up."

Participants view the event as a cultural and spiritual connection to their forefathers and the historical tribal practices of warfare and hunting.

Some point to how hunters would herd bison over long distances to force them over cliffs, jumping on new horses at relay points along the way. Others hearken to raids in which one tribe would steal another's horses and take them home.

"They would tether their horses along the route," said Shawn Real Bird, a Crow tribal member from Garryowen, Mont., and a coordinator of the Sheridan Indian Relay. "They were herding them back, and they would jump on a fresh horse every so often all the way back to their home area."

The origins of organized Indian Relay racing are unclear. LaGrand Coby, president of the Shoshone-Bannock Relay Association, said the eastern Idaho reservation has been running Indian relays as part of tribal fairs since the early 1900s.

Racers relish the competition with other tribes.

"I do it for fun, but there's still the bragging rights that everyone wants from every different nation," said Wade Amyotte, 24, a Crow rider from Lodge Grass, Mont., and a two-time champion at Sheridan. "It's the same as a long time ago, the bragging rights."

Prize money also fuels the competition. It helps the teams pay for gas, horse feed and new horses. The teams race different types breeds, mostly thoroughbreds, purchased from racetracks across the country.

At the Sheridan race, the team members camped with their families in tents and horse trailers at the fairground stables. It's one of several opportunities each summer to race in front of big audiences at western rodeos and fairs, interspersed with smaller races on their reservations.

The races help promote and preserve Native American horse culture, Real Bird said.

"It also gives these young men a goal so they can ride their horses, exercise their horses and lead a good clean healthy lifestyle," he said. "It's a new beginning for each and every Indian relay racer every time they run a new race."

In this photo taken July 16, 2010, James Bullshoe, left, and Zack Rock, right, rides past an uncooperative horse during the World Champion Indian Relay Race in Sheridan, Wyo. ASSOCIATED PRESS PHOTO BY BLAINE McCARTNEY, SHERIDAN PRESS

NY tribe faces late recognition challenge

By FRANK ELTMAN
Associated Press Writer

CENTRAL ISLIP, N.Y. (AP) – A small Long Island-based Indian tribe seeking federal recognition since the 1970s got some help Wednesday from a sympathetic federal judge, who ordered the Interior Department to indicate within 10 days when it might rule on an 11th-hour challenge to the tribe's efforts.

The Southampton-based Shinnecock Indians were told in June that the Interior Department had approved the tribe's application for federal recognition, pending a 30-day comment period. But a Connecticut-based group filed a challenge last week, contending it was seeking to protect the jobs of 18,000 casino workers in that state, said the Shinnecocks "failed to meet all the criterion for federal recognition."

Matthew Hennessy, executive director of the Connecticut Coalition for Gaming Jobs, said the Interior Department failed to consider that the Shinnecocks have received financial backing from a Detroit-based casino operator over the past several years.

"It is clear that this recognition process has been hijacked by wealthy casino developers solely for their benefit and as a result, a huge part of Connecticut's economy is at stake," Hennessy said in a statement. The group has not identified what businesses support the coalition.

The challenge puts on hold final recognition for the Shinnecocks, who have indicated they intend to operate a casino in New York, until the Interior Board of Indian Appeals rules on the Connecticut group's challenge.

Assistant U.S. Attorney Kevin Mulry said he did not believe the appeals board was operating under any specific timetable for a decision.

But U.S. District Court Judge Thomas Bianco, noting the Shinnecocks' effort has been repeatedly delayed, said he expected the appeals board to commit to a date for a ruling by the end of the month. If that doesn't happen, Bianco said he would consider an application by the tribe for a judgment in favor of the Shinnecocks' application.

"Both sides have gone too far to have a delay," Bianco said to a courtroom jammed with more than 100 Shinnecock members, many of whom were dressed in traditional Indian clothing, including feathered headdresses.

Lance Gumbs, a senior member of the tribal council, said after the court session that while members consider the Connecticut group's challenge "frivolous," he was pleased with the judge's lack of appetite for further delay.

"What the nation wants is to have this resolved," he said outside the federal courthouse. "The process has a deep flaw in it when someone can come in at the last minute and make a frivolous challenge."

Federal recognition is required for any Indian tribe seeking to operate a casino. Tribal members are also eligible for scholarships and other federal aid when recognition is granted.

Spokespeople for both the Mashantucket Pequot Tribal Nation, which runs the Foxwoods Casino, and the Mohegan Tribe, which operates Mohegan Sun, have denied any involvement with the Connecticut group. Shinnecock leaders said they were willing to believe that, but Gumbs said he was suspicious that unions or others with a financial stake in the success of the Connecticut casinos may be behind the challenge.

"They are cowards because no one has come forward," said Randy King, another Shinnecock trustee. "We are going to be recognized. It's just a matter of time."

Detroit-based Gateway Casino Resorts backed a $920,000 lobbying effort by the Shinnecocks between 2004 and 2008, according to data from a government watchdog group, the Center for Responsive Politics.

King called the Connecticut group's objections over the Gateway support "totally ridiculous. If the investor was a native, would that make a difference?"

History rests on history

By LEIGH COLEMAN
The Sun Herald

BILOXI, Miss. (AP) – In a heavy rain, ancient pieces of Native American pottery shards still sometimes surface at the ultra-modern beachfront facility designed by Frank Gehry for the Ohr-O'Keefe Museum of Art in Biloxi.

Most are small, about the size of a thumbnail, but, "It's a tiny piece of history that remains with us," says Denny Mecham, museum executive director.

The shards tell her that "across the coast and inland as well, Native Americans used the same clay as George Ohr did."

Pieces of pottery and skeletal parts dating back centuries have long been found on the 4-acre property, which was once called the "Harvey Site" after the family who lived there prior to Hurricane Camille in 1969.

Artifacts were found scattered throughout the site about three feet below the surface.

Mecham said an environmental review using radar was done in 2000 to thoroughly understand what was there before the museum could be built.

The survey determined everything there was too disturbed by neighborhood construction and past storms for any significance, said Jay Milner, facility supervisor and resident potter.

"It is exciting to see remnants of the past under this museum of history," Milner said, "To me, they almost seem like tiny treasures, because they are remnants of how pottery was made in this area."

He said the biggest piece he has found was about 2 inches. He has found Native American arrowheads, clay pieces of ceremonial pottery and some fragments that were possibly molded for cooking. Some pieces have color, some are coiled and others are smooth and undecorated.

He said he has stored a box of the ancient pieces for safekeeping.

Historian Dale Greenwell of D'Iberville directed the archaeological work at the Harvey Site in the early 1970s. He is a former anthropology instructor at USM Gulf Park, has directed an archaeology research team for a dozen years and has coordinated nearly 50 archaeological projects on the coast.

Greenwell said he and a team of archeologists determined that the Native American artifacts were not from the Biloxi Indians, but from tribes from hundreds of years earlier.

The archaeology reports say the Harvey site was first occupied about 2,000 years ago, then substantially about 1,600 years ago.

"Therefore, these Native American tribes were at what is now called the Harvey Site a dozen centuries before the Biloxi tribes entered the coastal area," Greenwell said.

Greenwell's team consisted of archaeology undergrad and graduate students from the University of Southern Mississippi.

The city of Biloxi later provided a $1,250 grant for additional work.

"When we first discovered something at the site it was when a bulldozer removed most of the shell cap or middens left by prehistoric people more than 1,500 years ago," Greenwell said.

"We kept digging and found in the lowest level evidence of structures, or lodgings, that was about 2,000 years old."

Greenwell said the team also found two burial areas and more than 10 skeletons.

"The volume of debris, broken ceramics and food remains were quite numerous and very significant," Greenwell said. "We thought the site would perhaps be preserved but that did not happen. Subsequent archaeological tests, which were limited, did not confirm the significance."

Greenwell has written more than 100 pages documenting the find and passed on to the Mississippi Department of Archives and History.

"In the mass burial many bones were missing, suggesting the initial burials were elsewhere, perhaps off the ground," Greenwell said. "The skeletal parts were later removed from somewhere and carried to Harvey for final burial. That suggests Harvey was more important than a 'camp.'"

He said the occupation and burials are from the Marksville Period (around A.D. 300-400) of the Woodland Cultural Tradition.

The Ohr-O'Keefe Museum of Art honors the exuberantly creative Mississippi master potter George E. Ohr (1857-1918), and its new campus is scheduled to open in November.

Mecham keeps a few of the clay artifacts in her office and says they fascinate her every time she holds them in her hand.

"It is so appropriate that we find something this significant and historical under the place where George Ohr's life and art will be on display," Mecham said. "I think he would have really thought this was something amazing."

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Information from: The Sun Herald, http://www.sunherald.com

900-year-old figurine uncovered in massive Illinois archaeology dig

By GEORGE PAWLACZYK
Belleville News-Democrat

BELLEVILLE, Ill. (AP) – If just one more shovel of earth had been removed, the curious figurine of a kneeling woman carved about 900 years ago might have ended up in a 19th century curio shop.

Or lost forever.

Instead, archaeology graduate student Steve Boles found the rare, 6-inch-high artifact this spring at a massive archaeological dig now under way at the old National Stock Yards to make way for construction of a new $670 million Mississippi River bridge. The figurine and the whole excavation have caused great excitement among archaeology professionals and students.

The sheer size of the dig and the discovery of a buried city dating to around 1050 A.D. – the same time that mound and city building also took off at nearby Cahokia Mounds – has raised hope that an old archaeological puzzle may finally be solved: Where did the Mississippians – a non-nomadic, warrior-based agricultural society – come from and why did they build on such a grand scale?

Site manager and archaeologist Jeff Kruchten said that since last fall, 137 dwelling sites have been dug up or are being excavated. Another 500 to 650 are thought to exist, pushing the estimate of the city's peak population to at least 4,000.

Because the site must be fully excavated or be forever lost to construction, the usual practice of digging up only a part of a site to save it for future archaeologists – the strict practice at Cahokia Mounds where only 1 percent of the site has been excavated – has been dropped. Pretty much the whole stockyards site will be dug.

Joe Galloy, director of the survey's American Bottoms Field Station and overall supervisor of the dig, said simply, "This is the biggest look at a Mississippian City ever. It's really a very rare opportunity."

Boles' excavation showed that the figurine had a close call just before the turn of the century when a manure drain pipe being installed at the stockyards was placed just an inch away from where the treasure was found just 3 feet below the surface. Workmen somehow missed finding it.

Archaeologist Brad Koldehoff said that the back of the figurine was charred from a fire that probably destroyed a hut-like Mississippian home and could have produced enough heat to explode the relic – made of flint clay, a soft, reddish substance found in Missouri that dries rock hard.

The roughly carved face of a woman, whose long hair winds down her back, stares impassively. She appears to be holding a conch shell, which were often imported from early people who lived along the Gulf of Mexico.

Like Pompeii, this 1,000-year-old buried city was basically forgotten for centuries. In the 19th century, 45 mounds that surrounded the site were carted off and used to raise certain areas in East St. Louis above flood level.

Galloy said that one important finding is that there was no clear delineation between this Mississippian city and other sites in the area.

"It was like a big urban sprawl. Well-worn trails led everywhere."

Galloy and Kruchten said a key part of learning the answers to the origin of the Mississippians may lie not only with the size and scope of the excavation, but also with the 1050 A.D. date, confirmed by cross-checking radiocarbon and pottery-dating methods. Earlier findings from Cahokia will be compared to what is learned from the stockyards city to determine the significance of the entire Mississippian habitation.

Galloy said he agrees with other archaeologists who believe that Cahokia and its surrounding towns were the beginning of and the cultural center of what became the Southeastern Ceremonial Complex of mound building stretching from Illinois south to Mississippi to Georgia.

"It was the administrative center," Galloy said.

"It's mind blowing," added Kruchten, who spends his days going from "square to square," as each digger's excavation is called.

"We are finding evidence of special buildings that could have been used for religious purposes or communal areas, and of sweat lodges," he said. The evidence of a sweat lodge is a circle of dark stains where a hut's poles once stood with a hearth in the center.

A sweat lodge, widely used among historical American Indians even today, features a small enclosure with an open fire to boil water. The steam and darkness are believed to purify body and mind.

Unlike other Mississippian sites, early, more primitive habitations were not found beneath the stockyards city.

"There was nobody there before them. So, it was kind of an empty piece of the flood plain where Mississippian developers came in and for just a hundred or two hundred years or so cut down trees, leveled things off and built mounds," said Koldehoff, cultural resource coordinator for the Illinois Department of Transportation. He formerly headed the Illinois Transportation Archaeological Research Program, known now as the Illinois State Archaeological Survey.

Koldehoff said the 1050 A.D. date is the "Big Bang" for mound building, and was popularly applied to the study of the culture by archaeologist Tim Pauketat, whose book, "Cahokia – Ancient America's Great City on the Mississippi," chronicles this sometimes violent culture where human sacrifices were known to occur.

"It was like this big, happening place and then boom, it ends and it just sits there and then the stockyards come in," Koldehoff said. The stockyards officially opened in 1873.

Excitement has caught on among the diggers, including archaeology graduate student Liz Watts of Indiana University.

Recently, she finished excavating parts of two dwellings that came together at one corner. Each posthole stain found in the soil was meticulously charted on a large graph, as were artifacts and household trash, including a small, serrated Cahokia arrow point (a sharp piece of chert that might have served as a skinning knife), a pile of bird bones and a lump of limestone.

The 24-year-old Watts said she has caught the excitement of the dig and like others hopes the answer to the origin of the Mississippians culture might turn up, or at least part of the answer.

As for digging and sifting dirt in 90-degree heat, she said" "All of it may not be flashy and glamorous. That's why I like this kind of archaeology. To me it's all flashy and glamorous."

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Information from: Belleville News-Democrat, http://www.bnd.com

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- News from the crossroads of Indian Country -

Obama says he'll sign Tribal Law and Order Act

By FELICIA FONSECA
Associated Press Writer

FLAGSTAFF, Ariz. (AP) – A bill giving American Indian tribes more authority to combat crime on reservations has cleared Congress and is headed to President Barack Obama, who said he looks forward to signing it.

Obama said the Tribal Law and Order Act, which passed the U.S. House July 21, is an important step in addressing the "unique public safety challenges" that confront reservations.

"The federal government's relationship with tribal governments, its obligations under treaty and law, and our values as a nation require that we do more to improve public safety in tribal communities," Obama said. "And this act will help us achieve that."

The Senate approved the measure in June.

The bill came as a response to what Sen. Byron Dorgan, D-N.D., said is a crisis situation on Indian reservations, where violent crime continues to devastate communities at rates much higher than the national average.

The measure provides for the appointment of special U.S. attorneys to ensure violent crimes are prosecuted. It also revamps training for reservation police, expands the sentencing authority of tribal courts from one to three years, and improves the collection and reporting of Indian crime data.

"This is going to have a very big impact for tribes across the country," said Dorgan, the bill's author. "I think they'll move quickly to take advantage of the provisions."

Bernadine Martin, chief prosecutor on the Navajo Nation, said she looks forward to a provision that requires the U.S. Department of Justice to maintain criminal data on cases from Indian Country that U.S. attorneys decline to prosecute, and share evidence from those cases with tribal officials. Some U.S. attorneys already do that.

Knowing which crimes are declined will help tribal prosecutors decide whether they should move forward with tribal charges, which typically carry less stringent punishments than federal charges.

"They have to now tell us what they're taking in and tossing out," Martin said.

The bill also requires that tribal and federal officers serving Indian Country be trained in interviewing victims of sexual assault and collecting evidence at crime scenes. Lack of evidence is among the reasons that federal justice officials have cited in declining to prosecute cases.

The pool of potential recruits for Bureau of Indian Affairs law enforcement could also see a boost with the bill, which raises the maximum hiring age from 37 to 47. Fewer than 3,000 BIA and tribal police officers patrol more than 56 million acres of tribal lands, said Rep. Stephanie Herseth Sandlin, D-S.D., a sponsor of the House measure.

On the 2.3 million-acre Standing Rock Sioux Reservation, which straddles the South Dakota-North Dakota border, the BIA had only nine patrol officers in 2008. That meant at times, just one officer was on duty to patrol a land mass about the size of Connecticut.

"When you live in those circumstances, it is not a safe place to live," Dorgan said.

Jefferson Keel, president of the National Congress of American Indians, lauded the measure, saying law enforcement on tribal lands has long been hamstrung by federal restrictions and inadequate resources.

"The Tribal Law and Order Act is a significant step forward for tribal police – officers who serve their communities honorably and deserve the full authority to protect Indian Country just like any other state, county or city in the nation," Keel said in a statement.

Gas driller faces eviction from reservation

By PAUL FOY

SALT LAKE CITY (AP) – The Ute Indian tribe is threatening to kick a gas producer off an eastern Utah reservation in an escalating dispute that has the company questioning the tribe's sovereignty.

Ute Chairman Curtis R. Cesspooch made the threat after a federal judge in Salt Lake City declined to resolve the bitter dispute, opening Questar Corp. affiliates and a spin-off company to possible eviction from the Uintah-Ouray Reservation.

Judge Dale Kimball granted an injunction against tribal action July 1 but ruled July 16 that the federal courts had no jurisdiction over a contract dispute. The dispute could be headed for arbitration, but a lawyer for Cesspooch said July 20 that Questar-related companies could instead face eviction by a tribal court in 10 days.

At issue is an effort by a Questar spin-off company, QEP Resources Inc., to expand one of its five gas-producing plants on the reservation over the objections of the tribe and the U.S. Environmental Protection Agency.

Cesspooch issued a strongly worded statement after the tribe's victory Friday. He was angered by Questar's argument in court that part of the reservation where it operates ceased to exist as Indian Country a century ago. The EPA's position in court papers is that all of the company's gas-processing plants are on a reservation.

"We had invited Questar onto the reservation to develop our minerals, but instead of acting as our partners, they have harmed the tribe and told us we do not exist as a people in our own reservation," Cesspooch said.

The Ute tribe has stopped work on an expansion of one of QEP's gas processing plants and a new power line. Cesspooch said the company refused to obtain the tribe's permission or permits for the expansion.

In court filings, the company maintains that in 2005 the tribe gave it "complete access" to the reservation for 20 years. The tribe counters that the agreement requires Questar to obtain permission for new projects.

The dispute developed as the EPA filed a 47-page complaint in 2008 against Questar Gas Management Co. for permit and emissions violations at each of its gas processing plants on the reservation.

Questar Corp. spun off Questar Gas Management Co. into a separate company July 1 called QEP Resources Inc.

A spokeswoman for the Denver-based company, Emily K. Kelley, said Tuesday that QEP had no comment on the court fight.

"QEP strives to be a good neighbor in all of the communities where it operates and has done such since 1922," she said in an e-mail.

Cesspooch said QEP has been anything but a good neighbor.

"Questar was attempting to come onto our land unlawfully to build a huge gas processing plant expansion ... in direct violation of existing federal and tribal regulatory requirements governing use and access of tribal lands," he said in the statement.

Cesspooch added, "The tribe is also considering instituting a widespread eviction and banishment of Questar and its affiliates from all tribal lands if Questar continues to engage in unlawful activities resulting in trespass on the lands of the reservation that threaten the health, safety and welfare" of more than 3,100 tribal members.

The chairman didn't immediately return a message left by The Associated Press on Tuesday. The tribe's Denver lawyer, Thomas W. Fredericks, said no eviction was under way, but that if the tribe makes good on the threat, it could be ordered by a tribal court in as quickly as 10 days.

The EPA's lead attorney on the case, Michael J. Boydston of Denver, and a spokesman for the agency, Richard Mylott, declined to comment as of press time.

LACROSSE

Continued from Page 1

All might not be lost for the Iroquois this year. Jemison said that as a result of the publicity the team has been invited to play in several tournaments.

"We felt it was very important that they stuck by their guns," Seneca President Barry Snyder Sr. said. "Maybe there were alternatives. But the alternative was not to cave in to the pressure to use another passport. ... They make us very proud. For us, they won the trophy already."

On paper, the Iroquois officially had an 0-3 record at the 30-team championship, forfeiting games 1-0 each against Spain, Hong Kong and Norway.

This was one of the strongest teams the Iroquois fielded in years – a solid mix of veteran and young talent.

"That's the biggest disappointment, not being able to showcase our best team," midfielder Brett Bucktooth said. "We feel we could've been very competitive and competed in any of the medal games."

Still, he has no trouble with the decision to not play.

"No one wants to give up their identity. And we as a native people have been fighting for our rights for hundreds of years," Bucktooth said. "Life's resumed back to normal for me. I really didn't get down about not playing because there's not much I can do about it now."

All might not be lost for the Iroquois this year. Jemison said that as a result of the publicity the team has been invited to play in several tournaments. One is in Bermuda, where organizers say passports should not be an issue.

Also on the table is a proposal for what would amount to a quasi-North American championship at the Carrier Dome in Syracuse this fall. The tournament would feature the Iroquois, the U.S., Canada and potentially three of the country's top college teams.

Jemison recalled with a laugh what his players said when told about the tournament.

"They said, 'Let's fly England in and let's play them,'" he said.

GREEN

Continued from Page 1

ducted that workshop with Jean Belille of environmental justice for EPA Region 8.

"I basically teach people how to apply for a grant, how to write the application, how to – basically – look for grants that might be out there, what types of concerns are in their environment and how to find grants for that and how to help their community," Reish said.

The workshop itself drew about 50 attendees during the first two days.

"Tribal representatives from all over came to this workshop," Langenfeld said. "There is actually a woman coming from the Seneca Tribe in New York."

Most of the workshop attendees came from Region 8: Colorado, Montana, North Dakota, South Dakota, Utah, Wyoming and 27 tribal nations.

"There are topics in there like Nancy's grants, and I'm doing chemical school clean-out, PCB in chalk, asbestos, lead in paint, composting and gardening in schools," Langenfeld said. "We are putting together some pledges that various tribal members can sign up for so that we can assist them in working toward getting things done that are good for schools and help protect the health of the children in the schools."

The idea for creating this workshop came from P3T program director Melanie Pallman, EPA Region 8.

"I have two sons, age 11 and 13, and I kind of thought about how much time they spend at school," Pallman said. "I mean, I can control what they are exposed to at home but they spend a lot of time at school."

Programs were created by the EPA earlier this year with a focus on the environmental safety of schools.

"I could see all the different programs that we have related to schools and it seemed like we were all going out individually and it would make more sense if we kind of packaged them together and had all the programs that had a school emphasis and made it kind of one stop shopping," Pallman said.

"All of the programs that we are talking about here are all on the Internet, where they are all available," Langenfeld said. "They can also go on our Region 8 website. We have all the info on that website. It's called Tribal Green and Healthy Schools Initiative.

The workshop is a pilot program, according to organizers.

"We are hoping to do another one," Pallman said.

"First in Region 8 then take it to more of a national basis," Langenfeld said.

Another workshop tentatively is scheduled next year for Montana.

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COMMENTARY

A new superintendent at Mount Rushmore Memorial

By TIM GIAGO
(Nanwica Kciji)
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Two things happened nearly simultaneously at Mount Rushmore a couple of weeks ago. First, the only Native American superintendent to ever be in charge at the Memorial, Gerard Baker, Mandan Hidatsa, decided that his new job as liaison for the National Park Service for the Indian nations would take him away from his home in the Black Hills and from his family much too much and since he had reached the point in his career where he could retire, he decided to take it.

Mr. Baker's health has not been so good of late. He had open heart surgery and several months ago he had a mini-stroke that still causes him headaches and he made the wise choice of taking the time to enjoy his family and his many friends while he was still able to do so.

Mr. Baker brought renovations to Mount Rushmore that should have been a part of the landscape from day one. As a Native American he knew the sacredness of the Hills to the local tribes and he wondered why the history, culture and the traditions of Native Americans were totally absent from the Memorial.

After all, he surmised, the Black Hills were never taken legally from the Lakota, Dakota and Nakota, but were stolen surreptitiously and dishonorably. Of course he also knew that this was not the way most white people saw it.

Most whites followed the writings and teachings of the white authors, anthropologists and historians who claimed that the local tribes had only been in the Black Hills for a short time and therefore they had as much right to it as the Indians. None of the experts ever wanted to listen to the oral history of the tribes who saw the Black Hills as their place of origin.

What most whites failed to take into consideration is that it didn't matter how long the local tribes had claimed the Black Hills because that was settled when the United States government tried to purchase the Hills from the local tribes recognizing their inherent ownership. The Fort Laramie Treaty of 1868 put it in writing proclaiming the tribes of the Great Sioux Nation as legal title holders to the Black Hills.

Then why wasn't this historic fact a part and parcel of the presentations and exhibits at Mount Rushmore? That is the question that bothered Mr. Baker so much so that against the wishes and the judgment of many of his fellow park rangers and supervisors, he decided that ignoring the culture of the rightful owners of the Hills was wrong and it smacked of institutional racism.

The other thing that followed hot on the heels of Mr. Baker's retirement was the first anniversary of the Greenpeace incident. In this event members of the organization breached the security devices set up at the Memorial and made it to the top of President Lincoln's head long enough to drape Greenpeace banners from it. The locals considered this to be one of the most awful things ever to happen at Mount Rushmore and immediately pointed their darts of hate at Mr. Baker and when he said that the security system worked as it was intended, they nearly blew their lids. If they had been the least bit fair and inquisitive they would have discovered that the security system did work as it was set up to work, but Mr. Baker could not have known that a couple of the security cameras were on the blink.

So instead of lauding Mr. Baker for all of the good he had done for his fellow Native Americans and for all fair-minded white Americans, at his retirement the local media rehashed and rehashed the Greenpeace breach. "Oh my god, what if they had been terrorists?" Yeah, right; terrorists have nothing better to with their time than to attack an inanimate object like a mountain.

Well, Greenpeace be damned: Gerard Baker was the best superintendent ever to gaze upon the four faces of the Memorial and it is too bad that the two-faced bigots condemning him refuse to learn and accept the history of the people who were here long before them.

Oh yes, the new superintendent that replaces Mr. Baker is Cheryl Schreier and she has some mighty big shoes to fill. We can only hope that she realizes that until the tribes of the Great Sioux Nation surrender ownership of the Black Hills, it is still their property and all of the wonderful additions made to the Memorial by Mr. Baker must not only stay there permanently, but they should be expanded to include all of the history of the true landlords of the Black Hills.

Tim Giago

(Tim Giago, an Oglala Lakota, is publisher of the weekly Native Sun News. He was the first Native American inducted into the South Dakota Newspaper Hall of Fame and was the founder of the Native American Journalists Association and a Nieman Fellow at Harvard in the Class of 1990. He can be reached at editor@nsweekly.com)

Around the Campfire: Son of Geronimo

By DR. DEAN CHAVERS
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The tribal leader with one of the longest records in office in the Twentieth Century was born in 1924 in Mescalero New Mexico. The Hon. Wendell Chino was first elected President of the Mescalero Apache Tribe in 1953 and served in that office until his death on November 4, 1998—forty-five years of unbroken service. He was 74 years of age when he died of a heart attack while on business in California.

He was elected to office 23 times without losing an election. Indian leaders from all over the U. S. attended the funeral at the tribal gymnasium. The auditorium was so full that people had to be turned away, and were forced to listen to the ceremonies on loudspeakers outside the building.

During his tenure in office, the Mescalero Apaches started to regain some of the huge ground they had lost after being forced onto the reservation in the 1890s. They transformed the reservation into a prosperous business empire with a sawmill, a metal fabrication plant, a tribal cattle herd, a casino, a ski resort, and a resort hotel.

"Navajos," he joked, "make rugs. The Pueblos make pottery. The Mescaleros make money." Wendell was a legend for decades before he died. He stood five feet and six inches, but his small size hid his huge heart and his momentous courage. When the BIA goons threatened to impede his efforts to start a tribal cattle herd in the 1950s, he strapped a billy club to his side, in plain view, and dared anyone to mix it up with him.

Along with his long time friend Roger Jourdain of Red Lake, Wendell revived the concept of tribal sovereignty. The BIA had spent decades between 1880 and 1950 trying to convince the tribal governments that they had little or no authority.. Wendell and Roger had more to do with reversing this trend than perhaps any other tribal leaders.

"When Roger and I started talking about tribal sovereignty in the 1950s," Wendell told the NCAI in 1991, "some tribal leaders didn't know what we were talking about. They did not have a concept that the tribal government is a sovereign, one that precedes the U. S. government and the Constitution."

"They thought we were radical, that we would get in trouble," he went on. "But today they finally realize we were right all along. The BIA has to listen to us, not the other way around."

Being sovereign to Wendell meant the tribe could make laws for its people. It could pass tax laws and enforce taxation, still a novel concept in Indian County. The tribe could even issue license plates for cars and trucks, which a few have since done. And the tribe could compete in the larger world of developing businesses on reservations.

His most daring moves were in defying the prevailing winds. He refused to make payments to the State of New Mexico from the Mescalero casino, the Inn of the Mountain Gods, which put him on a collision course with the State. All other tribes in the State had agreed to pay 16 and two-thirds of their net profits to the State as part of a compact agreement that let them put casinos on their reservation. Wendell was the only holdout, saying the State had no authority over the affairs of the Mescalero Apaches.

Wendell said in 1995 at a meeting of the New Mexico Indian Economic Development Summit how he had masterminded his tribe's amazing economic progress.

"After the European occupation of North America, we Mescalero have been confined to 500,000 acres and told to sustain ourselves on this small base. We live in a remote and beautiful reservation with all its beauty. We have had to address the problem of economic insecurity in a persistent way for a long period of time. Along the way we have learned many economic development lessons."

"Over 20 years ago, we bought a small ski area that is now Ski Apache. We paid $1.5 million for this business, in spite of the fact that the tribe was practically broke at the time. No bank in New Mexico, Colorado, Arizona, or Texas would loan us the money, so we went to New York City, to Wall Street."

"It was at this point that I made the biggest blooper of my career. The Bureau of Indian Affairs heard I was seeking private sector funding and offered the money at a lower rate of interest. I took the lower rate of interest, but lost access to the expertise that the private sector could have provided."

"If we are going to advance our people, we have to be visionaries. We must have plans and persist in carrying them out. We must solicit expertise as well as the money. Ski Apache cost the tribe $1.5 million to buy. It is now worth $40 million. It cost the tribe $12 million to build the Inn of the Mountain Gods. I can't tell you how much it is worth now, but you can't buy it."

"We first decided to buy a few Hereford cattle and develop this as a tribal enterprise. Today we have a successful, revenue-producing cattle-raising business. We then used the natural resources of forests and developed a timber industry. Today we own a small sawmill that employs our people and provides revenue to the tribe. We developed small springs that existed on the reservation and now we have 300 acres of lakes, which provide support for our resort hotel."

He fought hard for the rights of his people. Although his detractors labeled him as a "benevolent dictator," his most vehement critics stated that he did things only for the interests of his people. He fought many political battles. In 1977 he went to court to secure the right of tribes to the natural resources on tribal lands—a battle he eventually won. He summed up the problem by saying, "The White man has raped this land and now he wants the six million acres of Indian land in this state."

In 1994, when three-term New Mexico Democratic Governor Bruce King would not negotiate with the tribes for gaming compacts, Wendell called him a pendejo, or stupid person in Spanish. Wendell threw his support to King's Republican opponent, Gary Johnson, who won twice with the backing of the New Mexico tribes. Johnson promised to carry out negotiations, which he did after he was elected.

Wendell, however, still objected when the tribes agreed to pay one-sixth of their net profits to the State. This case is still pending, but Mescalero is still not paying this money to the state. "The State is trying to extort money from us," Mr. Chino said.

Governor Gary Johnson ordered flags in New Mexico flown at half-staff for a week in honor of Wendell. "I lost a friend, and New Mexico has lost a true statesman who represented the integrity and dignity of all Indian people.

(Dr. Dean Chavers is Director of Catching the Dream, a Native scholarship organization. His latest books are "Modern American Indian Leaders" and "Racism in Indian Country" This column is adapted from the "Leaders" book. Contact him at CTD4DeanChavers@aol.com.)

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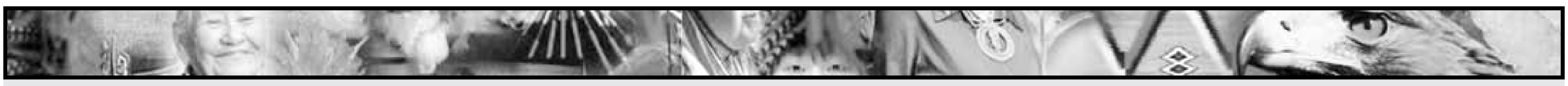

EVENTS

**Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.*

1st and 3rd Thursdays

The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). We will be hosting exciting events and fun cultural activities all summer long! Dinner served at each meeting. Please join Indian Health Care Resource Center of Tulsa at our next Strengthing Our Native Youth - Native Nations Youth Council meeting! Please call or email ahead of time to confirm in case we meet at an alternate location for an event. Info Call: Jiles Pourier (918) 382-2200 Email: nnyc@ihcrc.org

Through-August 31

"It's All About Me: A Numunuu Children's Exhibit featuring art and photography by Comanche Children. At the Comanche National Museum and Cultural Center, 701 NW Ferris Avenue, Lawton, OK. Opening Reception March 18, 1:06 pm to 3:06 pm. Free admission. For more info: www.comanche-museum.com.

July 29

Dream Keepers 2010 awards banquet, 6pm at Central Community Center, 1028 E. Sixth St., Tulsa, Okla. Admission $7 Adults. For information call 918-760-3039

July 30-August 1

Kiowa-Apache Blackfoot Society - 51st Annual Ceremonials at the Apache Tribal Dance Grounds South of Fort Cobb, Oklahoma
Free and Open to Public
1:00pm - 6:00pm Blackfoot Ceremonial
6:00pm - 7:00pm Supper
7:00pm - 11:00pm Gourd Dance
Arts & Crafts Vendors Welcome with a Raffle Donation. For more Information call Nathan W. Tselee @ (405)247-2649 or (405)933-2179

July 30-August 1

The Original Trail of Hope 20th Annual 12-Step Conference at Ramada Airport East Inn, I-244 at Garnett Rd., Tulsa, OK. Speakers starting 8 p.m. Friday and 10 a.m. Saturday through 11 a.m. Sunday. Workshops Saturday 2-5 p.m. Medicine Hoop Ceremony Sunday at 7 a.m. Raffles, prizes, hospitality room, children's art table, 24-hour meetings, tee shirts. Bingo Friday night, sock hop Saturday night. Great hotel rate includes breakfast buffet for up to 4 people for $59.95 plus tax. No vendors. $18 registration at the door. Call 918-403-9605 or visit http://home.earthlink.net/~trailofhope

July 31-August 1

Mid-America All-Indian Center 39th Annual Powwow at 650 N. Seneca, Wichita, KS 67203
316 350-3340 www.theindiancenter.org

August 2-7

79th Annual American Indian Exposition at Caddo County Fairgrounds, E. 7th St. & E. Broadway St., Anadarko, Okla. www.americanindianexposition.org or e-mail Tracey Gabehart at exposecretary@yahoo.com

August 6

Oklahoma Indian Nations Powwow at Concho Powwow Grounds, Concho, Okla. 405-295-1473

August 6-7

25th Annual Bell Pow-Wow at Bell Community Center, Stillwell, Okla. (On the Bell Road near Stilwell) For more information call Nancy Oosahwe at (918) 931-1176 or Email: nancyteacherbe@hotmail.com

August 6-8

Kaw Nation Powwow at Kaw City, Okla.
866-404-5297 or 580-269-1150

August 14

Oklahoma City Indian Clinic Annual Contest Pow-Wow at the State Fairgrounds Cox Pavilion Oklahoma City, Okla. For more information contact Susan Geary at arapahowoman2174@yahoo.com

August 16-18

Indian Country Business Summit at Embassy Suites, Norman, Okla. Sponsored by Oklahoma and Texas American Indian Chambers of Commerce. Info call: 706-474-4116.

August 21

Eastern Shawnee Children's Back to School Powwow at the Eastern Shawnee Powwow Grounds, Seneca, Missouri (behind Bordertwon Casino). Children's activities, storytelling, Gourd Dance. Grand Entry at 7 p.m.

For more information call Dian 918-666-7710, ext. 1122

August 27-29

Indian Council of Many Nations 48th Annual Summer Powwow at Leavenworth County Fairgrounds. All dancers, drums and singers welcome. For information call Neil 816-223-5978 or e-mail cowtown_cookers@sbcglobal.net, or visit www.kc-icmn.org

September 3-5

Cherokee National Holiday

Tahlequah, Okla. For more information about the Cherokee National Holiday, please call the Cherokee National Holiday office: 918-453-5536, visit online at see online http://holiday.cherokee.org, or email lslagle@cherokee.org.

September 4-6

Cherokee National Holiday Art Show and Sale. Tahlequah, Okla. at the Tahlequah Armory on Water Stn behind Court house square.

Info: http://holiday.cherokee.org

November 27

Choctaw Casino Resort Powwow, Durant, Okla. For information call Willard Polk 580-924-8280, ext. 2349 or Sharon Polk at 580-920-0160, ext. 1141

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Comanche Nation College Signs MOU with Bacone College

By BRIAN DAFFRON
Comanche Nation College

LAWTON, Okla. – Comanche Nation College (CNC) added a new partner to its educational community when the Presidents of CNC and Bacone College of Muskogee, Okla. signed a Memorandum of Understanding (MOU) on June 25, 2010. The purpose of the MOU is to build a relationship between the two institutions in support of American Indian Studies (AIS) coursework. Prior to this partnership, CNC students were unable to receive transferability of credit for AIS courses or to pursue a degree in American Indian Studies. This new partnership will enhance the delivery of the American Indian Studies and general education courses through distance education.

Students who are dually enrolled through Comanche Nation College and Bacone College will continue to receive financial aid counseling and access to state financial aid and federal Title IV funding, as well as online library resource privileges.

With Comanche Nation College being the first tribal college in Oklahoma established through a tribal charter in 2002, it is only appropriate that CNC forge a relationship with Bacone College. Created in 1880, Bacone was originally established as a Christian college for American Indian students. American Indian students, of the seven principal tribes in western Oklahoma, historically attended Bacone College whose mission was to provide "culturally appropriate educational opportunities to Indian and non-Indian students."

Bacone College will accept transfer credits from other accredited Oklahoma higher learning institutions. Bacone College also recognizes the required 51 percent Indian Student Count through CNC's membership in the American Indian Higher Education Consortium (AIHEC), the governing body for all Tribal Colleges and Universities.

Students interested in attending CNC and Bacone College as a dually enrolled student may apply at Comanche Nation College and receive credit for Indigenous coursework in American Indian Studies. President Lopez welcomes educational partnerships that recognize the College's vision and mission. Dr. Lopez states, "This new partnership opens the door for students to earn an associate to a bachelor degree in American Indian Studies."

The Summer Youth Camps have about 2,500 kids participate each summer. PHOTO BY LISA REED, CHOCTAW NATION

Choctaw Youth Camps promote cultural enrichment, active lifestyles

By CHRISSY DILL
Choctaw Nation of Oklahoma

DURANT, Okla. – The Choctaw Nation has many organizations to promote the growth of their youth. Whether it is teaching them the Choctaw language or aiding them in furthering their education, it's evident that the Choctaw Nation cares about its youth excelling. The Summer Youth Activity Camps provide Choctaw children with opportunities to participate in various sports and activities, promoting an active lifestyle and productivity in the young population.

There are several Choctaw Cultural Events employees who are in charge of the camps. Kevin Gwin is the Youth Camp Coordinator, and he has been helping with the camps for the past six years. "I have always enjoyed working with kids," said Kevin, "so it was an easy choice when my executive director offered me this job."

With the help of his assistants, Kevin is responsible for setting up the dates, locations and times for all the camps. He's also in charge of ordering the sports equipment that is given to the campers and responsible for finding and hiring coaches.

"Over the years I meet lots of coaches," said Kevin. The Summer Youth Camps have responsible coaches and staff who are motivated to give the kids a good time while teaching them about the sport or activity of their choice. "When I tell the coaches what I do, and ask if they would like to help in the summers, they jump at the opportunity."

There are six camps offered to the kids. The camp that shows kids different aspects of the Choctaw heritage and culture, the cultural enrichment camp, gives them some exciting opportunities. The campers take part in stickball, archery, arts and crafts, storytelling and the Choctaw language.

Though the cultural enrichment camp gives campers the chance to shoot a bow and arrow and play some stickball, it's the golf camp that usually has the most participants. It's the staff and instructors' priority to teach each participant, whether it be a first-time golfer or an advanced golfer, the rules and game of golf.

"My personal favorite [camp] is golf," Kevin said, "because I love to play golf myself." The golf camp is also Kevin's favorite sport to put his coaching skills to work. "Because I play so much, I feel I can help all skill levels with something in their golf games."

The baseball and softball camps were conducted by former Division I players from the Big XII and ACC Conference in softball and top Oklahoma high school coaches. The players were coached in areas of hitting, pitching and fielding. Each camper was given the proper instruction that will help improve his or her level of play. They were also shown how setting goals and self-discipline will not only help their playing ability, but help them in their everyday lives off of the field.

During the basketball camp, the campers learned fundamental skills of basketball to use throughout his or her school career with the ultimate goal of playing college-level basketball. They picked up tips from high school head coaches and former university players.

The football camp this summer featured the University of Oklahoma's Assistant Coach and Quarterback Coach, Josh Heupel, former Big XII players and former NFL coaches. The boys received instruction in areas of offensive drills, defensive drills and Sooner ball.

The Summer Youth Camps have about 2,500 kids participate each summer. The selection of activities, from learning the Choctaw language to hitting a home run, give Choctaw children opportunities to have a fun summer learning more about the sport they love to play.

"I feel very fortunate to work for great employees at the Choctaw Nation," said Kevin. "Without everyone's help from my department and all other departments that volunteer their time, these camps would not be possible."

If you are interested in getting your child active next summer, the application deadlines for each camp are in April. Applications have to include copies of the child's Certificate of Degree of Indian Blood card and Choctaw Nation membership card. Saying, "I can't wait to see the kids again next year," Kevin is already anxious to get started for the summer of 2011. Whichever of the six camps your child chooses to attend, the coaches, along with the Cultural Events and Summer Camps employees, promise them a fun, active and educational time.

For more information call Sue Folsom, Executive Director, at (800) 522-6170.

Miss Cherokee contestant deadline extended

By TRAVIS NOLAND
Cherokee Nation

TAHLEQUAH, Okla. – The Cherokee Nation is inviting young Cherokee women the chance to represent their nation and receive higher education scholarships, recognition and the experience of a lifetime. The deadline for applications has been extended until Friday, July 30. As she has done for decades, Miss Cherokee serves as a messenger to promote the government, history, language and culture of the Cherokee people and as a special representative of the Cherokee Nation, the winner can look forward to a year of travel to many exciting events and places. To be eligible to vie for the 2010 Miss Cherokee title, contestants must be a Cherokee Nation citizen between the ages of 17 and 22 before August 28, 2010, and be at least one quarter Cherokee. Other eligibility requirements must be met. Application packets must include all required documents and must be postmarked no later than Friday, July 30, 2010. Applicants who submit the required information by the deadline will be notified that they are an official candidate for the 2010 Miss Cherokee Leadership Competition. Miss Cherokee Leadership participants will be judged in several categories, including an interview, platform presentation, social skills, tribal knowledge and their usage of the Cherokee language. Participants in the competition will be asked to show their leadership attributes by demonstrating knowledge of cultural activities and skills, a history of community service and leadership and the desire to share those qualities with the public in a gracious, professional manner. Nancy Scott, coordinator for the competition, said several scholarships will be awarded as part of the competition, including a $3,000 scholarship to the winner, and $2,000 and $1,000 scholarships given to the first and second runners-up. Contestants must be able and available to fulfill the physical duties of the position, including travel and public appearances, and if selected, official appearances begin Saturday, Sept. 4, immediately following the crowning. Danielle Culp of Claremore serves as the current Miss Cherokee, and will pass her title to the 2010 winner at the Principal Chief's State of the Nation ceremony held during Cherokee National Holiday on Labor Day weekend. To request an application or for more information, contact Scott at (918) 453-5259 or by e-mail at nscott@cherokee.org.

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Osage Principal Chief Elect John D. Red Eagle

Assistant Principal Chief Elect Scott N. Bighorse

Osage inauguration ceremonies Aug. 4

By PAULA STABLER
Osage Nation

PAWHUSKA, Okla. – The Osage Nation will hold Inauguration Ceremonies for new Principal Chief Elect John D. Red Eagle and Assistant Principal Chief Elect Scott N. Bighorse on Wednesday, August 4th, at the Wah Zha Zhi Cultural Center in Pawhuska.

Swearing In Ceremonies will begin at 10:00 a.m. followed by lunch at the Cultural Center. The two Chiefs will be sworn in by Osage Nation Supreme Court Justice Charles Lohah.

Chief Red Eagle and Assistant Chief Bighorse will take office immediately following ceremonies on August 4.

Current Principal Chief Jim Gray has set a transition plan into place and over the next two weeks the newly elected officials will be oriented on the Nation's programs and current business affairs.

Ceremonies were held earlier this month for incoming Osage Nation Congressional Members and Minerals Council.

Tonkawa Tribe uses new grant to emphasize community education

By DWAIN CAMP
Tonkawa Tribe

FORT OAKLAND, Okla. – Thanks to the Institute of Museum and Library Services, visiting the library area in the Ft. Oakland Jr/Sr building will be a more pleasant and rewarding experience. The prestigious new $7,000.00 grant award will provide not only new books and magazine subscriptions with Native American content but bean bag chairs and floor pillows for the book nook. Additionally, elders may now receive an honorarium to tell historical and culturally enriching stories to local youth. A summer reading program, supplies for the computer lab and ongoing library related training will also be provided by this grant.

If you would like more information about this grant please call Marilyn Epley at 580-628-2561 or e-mail: mepley@tonkawatribe.com.

For more about the Tonkawa Tribe, visit www.tonkawatribe.com.

Indian Summer Festival announces featured artist

By JENIFER PECHONICK
Indian Summer Festival Coordinator

BARTLESVILLE, Okla. – Oklahoma Indian Summer Festival officials announced that Debbe Edwards of Northeast Oklahoma, who earned the 2009 OIS Best of Show award, is this year's featured artist. The annual festival, scheduled Sept. 17-19 in downtown Bartlesville, Okla. pays homage to American Indians through a juried art show, Oklahoma's largest intertribal powwow, storytelling, church service and gospel sing, and cultural demonstrations.

"I was so surprised, so thrilled, and felt so honored to have received the "Best of Show" Award. It gives you such a feeling of pride about all of your hard work paying-off. "Lazy Days" was an enjoyable piece of stone to create, then it is all rewarded when people appreciate and like what I've created," says Debbe. "Indian Summer Festival is one of the most artist-friendly shows that I attend. The facility is great, and there always seems to be a pretty good attendance of people at the Art Show."

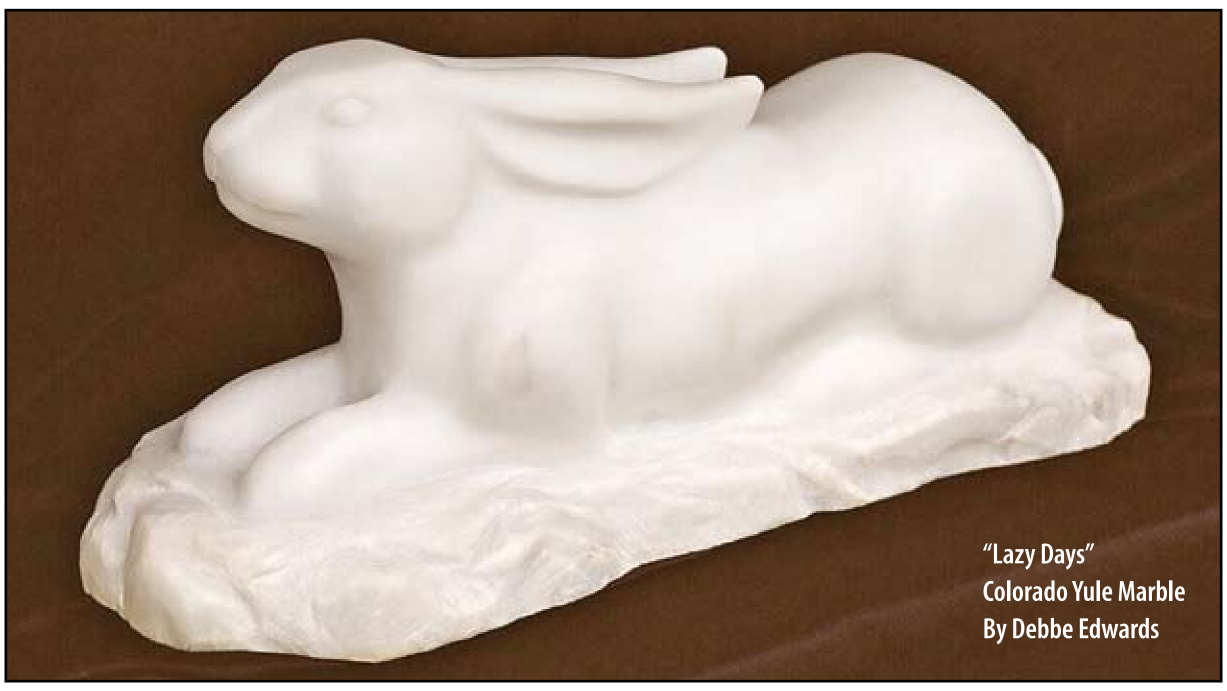
Debbe Edwards is a Native American Indian sculptor from Northeast Oklahoma. She is a member of the Cherokee Nation. Animals have always been a big part of her life, from raising wild animals, to training and raising Quarter Horses. She credits her grandfather, with whom she spent a great amount of time, with teaching her respect, patience, love, and deep insight about all animals. Debbe competed in college rodeos while attending Kansas State University, after college, and then with her two daughters through their high school years.

Debbe began carving in wood in 1990 after receiving a small set of woodcarving tools from her husband for Christmas. She became instantly "hooked" and her life started taking on a new challenge. Attending woodcarving shows, Debbe won many Best of Show and Judges Choice Awards with her sculptures. She began teaching seminar classes in 1994, and has taught classes throughout the United States and Canada. In 1998 Debbe also began sculpting in stone with great enthusiasm along with producing bronzes from some of her original wood sculptures. She now focuses on attending Fine Art Shows and Indian Art Shows with her sculptures and has now won many awards and Best of Shows at these shows.

Through her art much attention is given to detail, character, and mood in each piece thus creating very life-like animal sculptures. Each of her sculptures reflects a part of her life. Debbe still lives on her 30-acre farm and continues her work with her horses as well as her art.

Besides the intertribal powwow, other festival highlights include American Indian storytelling, horse painting, a church service and gospel sing. Admission to the festival is free.

For more information contact Jenifer Pechonick, festival coordinator, at 918-331-0934 or visit www.okindiansummer.org.



"Lazy Days"
Colorado Yule Marble
By Debbe Edwards

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- Feds start Indian civil rights discussion
- Muscogee (Creek) CEO joins Public Health Corps
- Bulldog aids counselor, teen addiction program

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NATIVE AMERICAN TIMES

VOLUME 16 • ISSUE 34 • PUBLISHED WEEKLY • AUGUST 20, 2010

Judge dismisses lawsuit over Geronimo's remains

NEW HAVEN, Conn. (AP) – A federal judge has dismissed a lawsuit by descendants of the Apache warrior Geronimo, who claimed some of his remains were stolen in 1918 by a student society at Yale University.

The lawsuit was filed last year in Washington by 20 descendants who want to rebury Geronimo near his New Mexico birthplace.

It claimed Skull and Bones members took some remains from a burial plot at Fort Sill, Oklahoma, where Geronimo died in 1909.

Judge Richard Roberts last month granted a Justice Department motion to dismiss, saying the plaintiffs didn't establish the government had waived its right not to be sued without its consent.

He also dismissed the lawsuit against Yale and the society, saying the plaintiffs cited a law that applies only to Native American cultural items excavated or discovered after 1990.

Skull and Bones is not officially affiliated with Yale.

Osage Nation says it's appealing to Supreme Court

By MURRAY EVANS
Associated Press Writer

OKLAHOMA CITY (AP) – The Osage Nation plans to appeal to the U.S. Supreme Court its lawsuit that seeks to exempt tribal members who live and work in Osage County from state income taxes.

According to the tribe's website, Chief John Red Eagle said the Osage Nation will file the appeal before Oct. 22. Both a U.S. District Court judge and the 10th U.S. Circuit Court of Appeals have ruled against the tribe so far in its 9-year-old lawsuit against the Oklahoma Tax Commission.

The Pawhuska-based tribe claims Congress never affirmatively disestablished its 1.5 million-acre reservation in northeastern Oklahoma and that federal law exempts tribal members who live and work there from paying state income taxes.

Red Eagle replaced Jim Gray on Aug. 4 as the tribe's chief. Neither Red Eagle nor other tribal officials immediately returned phone and e-mail messages left last week.

Tax Commission spokeswoman Paula Ross said that agency "had anticipated that the Nation would appeal and we will take appropriate action when we receive a copy of that appeal."

In his ruling in January 2009, U.S. District Court Judge James Payne concluded the tribe's reservation no longer exists. He said the state of Oklahoma had governed Osage County for more than 100 years and noted

See **OSAGE** *Continued on Page 2*

Judge sides with American Indians in voting case

By BEN NEARY
Associated Press Writer

CHEYENNE, Wyo. (AP) – A federal judge on Aug. 10 sided with American Indians and ordered Fremont County to elect county commissioners in five separate districts.

U.S. District Judge Alan B. Johnson's order rejected Fremont County's proposal to continue with at-large voting in most of the county.

Fremont County holds most of the Wind River Indian Reservation, the only reservation in Wyoming. Plaintiffs in the voting lawsuit include members of the both tribes there, the Northern Arapaho and Eastern Shoshone.

Johnson this spring ruled in favor of the Indian plaintiffs who filed a lawsuit against the county in 2005. Johnson agreed that the county's long-standing system of at-large voting system violated the Voting Rights Act by diluting the Indian vote.

In response to Johnson's ruling, Fremont County had proposed two similar

See **VOTING CASE** *Continued on Page 4*

James Wooden Legs, left, and Loretha (Rising Sun) Ginsell demonstrate the sign for car in Plains Indian sign language Aug. 7 at North Park in Medicine Lake, Mont. Grinsell, who is deaf, grew up on the Northern Cheyenne Reservation using Plains Indian sign language to communicate with her foster grandmother. She relied exclusively on "hand talk" until she went to school at age 9 and learned the more commonly used American Sign Language. ASSOCIATED PRESS PHOTO BY CASEY RIFFE, BILLINGS GAZETTE

Tribal 'hand talk' in danger of being silenced

By DONNA HEALY
The Billings Gazette

BILLINGS, Mont. (AP) – Loretha (Rising Sun) Grinsell is fluent in a language few people understand, a language without spoken words.

Grinsell, who is deaf, grew up on the Northern Cheyenne Reservation using Plains Indian sign language to communicate with her foster grandmother.

She relied exclusively on "hand talk" until she went to school at age 9 and learned the more commonly used American Sign Language.

She uses the Plains Indian signs, interspersed with ASL, to communicate with her cousin, James Wooden Legs, who became deaf from a fever during a bout with spinal meningitis as an infant. Like Grinsell, Wooden Legs learned Plains Indian sign language before he went off to the school.

Today, Grinsell knows about 10 sign-talkers in the Northern Cheyenne Tribe who are fluent and another 20 who can communicate on a basic level using sign language.

Along the Great Plains of North America, stretching from Canada into Mexico, Plains Indian sign language was once the lingua franca, the common language among tribes speaking at least 40 different languages.

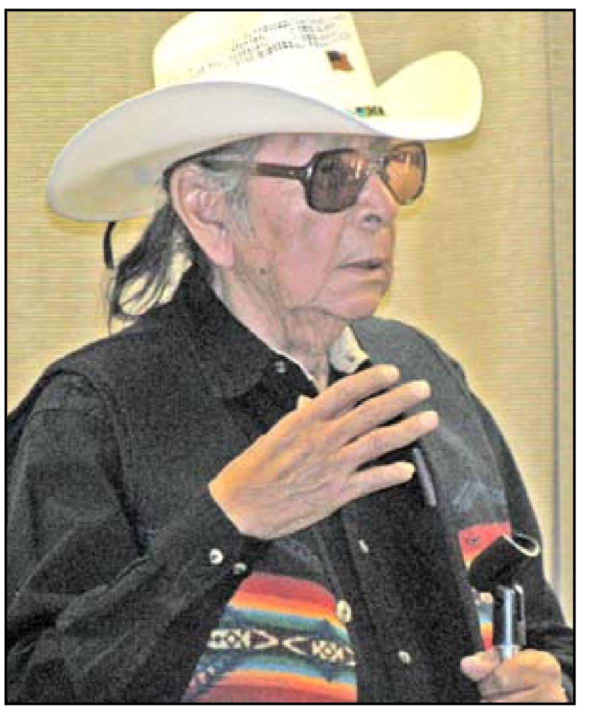
As a common language, hand-talk was used to negotiate tribal alliances and form trading partnerships. Within tribal groups, elders used it for storytelling and rituals, as an alternative to the spoken language.

Now Plains Indian sign language is recognized as an endangered language, like many spoken tribal languages.

Last week, fluent sign-talkers from tribes across Montana and surrounding states gathered on

See **HAND TALK** *Continued on Page 4*

Linguist brings language lessons, laughter to Indian Exposition



Alonzo Moss Sr. tells his audience that their native language is their identity, saying "The only thing that's going to make me Arapaho is if I speak Arapaho." NATIVE TIMES PHOTO BY DANA ATTOCKNIE

By DANA ATTOCKNIE
Native American Times

ANADARKO, Okla. – Alonzo Moss Sr. knows his Northern Arapaho language and his Johnny Cash songs.

Moss, 72, was honored as the 2010 Indian of the Year for the 79th American Indian Exposition during a reception Aug. 7 at the First United Methodist Church of Anadarko.

During his reception, he shared a hearty dose of laughter and language lessons with a side of singing and playing guitar to Johnny Cash songs.

"He's really comical. He really impresses people, the way he talks … he just kind of fits in with the crowd. He wasn't standing high," Lucy Wabaunasee, American Indian Exposition president said. "(And) He likes Johnny Cash."

Moss was born June 30, 1938 on the Wind River Indian Reservation in Fort Washakie, Wyo. His parents are Paul and Wyoma Moss. On Feb. 8, 1958 he married Gladys Goggles and they later had two sons and five daughters.

He worked as a tree feller and on numerous labor jobs before earning his G.E.D. in 1970.

He served as a teacher's assistant for Wyoming Indian Schools and later began teaching Arapaho language at Wyoming Indian High School.

After teaching for 20 years at the high school, he began teaching Arapaho language at Central Wyoming College, Wind River Tribal College, the University of Colorado - Boulder and the University of Wyoming.

Moss told the crowd their native language is their identity, it's who they are.

He said a person's identity is not defined by having a tribal car tag or anything of the like.

"The only thing that's going to

See **LINGUIST** *Continued on Page 7*

Sanford creates Native American health office

By DIRK LAMMERS
Associated Press Writer

SIOUX FALLS, S.D. (AP) – The largest hospital system in the Dakotas is launching a new effort to reach out to residents of the region's Native American reservations, hospital officials announced Wednesday.

Leading Sanford Health's new Office of Native American Health will be Dr. Donald Warne, a member of the Oglala Lakota tribe from Pine Ridge. He will coordinate activities among the hospital system, the federal Indian Health Service and the 28 tribes within Sanford's coverage region, which spans South Dakota, North Dakota, Minnesota, Iowa and Nebraska, said Mark Johnston, a Sanford Health vice president.

"It's an important step to try to improve the health and welfare of the folks on different reservations in Sanford Health's service area," Johnston said Wednesday.

Warne most recently served as head of the Aberdeen Area Tribal Chairmen's Health Board, a Rapid City-based organization that acts as a liaison between Native Americans and the federal Indian Health Service. He also is an instructor at Arizona State University's law school, where he teaches Native American health policy.

He said the new effort will help address health disparities between Native Americans and other residents.

"Diabetes and related conditions seem to occur at a much higher rate in Native American communities, particularly here in the Northern Plains," Warne said. "With high rates of diabetes, we also see high rates of things like kidney failure and subsequent needs for locally available dialysis services."

Warne met with members of the Rosebud Sioux Tribe in Pine Ridge on Wednesday to discuss a collaboration between tribal communities, Sanford and Novo Nordisk, a Diabetes pharmaceutical company. On Thursday, he will meet with residents of the White Earth Indian Reservation in Minnesota about their needs for dialysis.

Sanford does not have clinics or hospitals on reservations, but many of its facilities serve Native American patients, Johnston said.

Sanford in June announced it would establish a digital mammography center in Chamberlain to help underserved women in central South Dakota, including those on the nearby Crow Creek and Lower Brule reservations. It is being funded with a $489,300 grant over three years from the charitable trust established by the late hotel and real estate baroness Leona Helmsley.

The Sanford Health Network also will provide about $372,000 for a 16-passenger van that will travel to Native American reservations and communities in remote areas in a three-county area, providing transportation for women to and from the digital mammography facility.

As part of treaties signed by the Sioux Nation in the late 1800s, the federal government agreed to provide medical care on Native American reservations,

The government-run Indian Health Service today runs hospitals and clinics on most reservations. But critics long have complained of insufficient financial support that has led to constant turnover among doctors and nurses, understaffed hospitals, sparse specialty care and long waits to see a doctor.

Sanford Health was created last year when Sioux Falls-based Sanford and Fargo, N.D.-based MeritCare merged. The system now employs 17,000 health care professionals working in more than 75 communities across the United States.

Hawaiian recognition alive for vote this year

By MARK NIESSE
Associated Press Writer

HONOLULU (AP) – There are enough votes in the U.S. Senate to pass a bill treating Native Hawaiians like the nation's other indigenous groups, according to Sen. Daniel Akaka's office.

He expects passage by the end of the year but the legislation would need to be squeezed into a busy Senate calendar, and it already failed to get consideration before senators left Washington for their August recess.

"There is still time," wrote Akaka, D-Hawaii, in an editorial published in the Honolulu Star-Advertiser. "Native Hawaiians have not been provided the same opportunity for self-determination as the rest of America's indigenous people. I am determined to see the Native Hawaiian Government Reorganization Act enacted into law, so we can at long last begin the reconciliation process."

Most Democratic and a few Republican senators would vote for the measure, giving it more than the 60 votes needed to end debate and move on to an up-or-down vote on the bill itself, said Akaka spokesman Jesse Broder Van Dyke.

In addition, Senate Majority Leader Harry Reid, D-Nevada, has committed to find time on the Senate's schedule to bring it to the floor this year, said Clyde Namuo, chief executive officer for the state Office of Hawaiian Affairs.

"We're ready to go. We're ready to rock and roll," Namuo said Wednesday. "This has been such a long haul. Nobody wants to be too cocky about it."

Hawaiians are the last indigenous people in the United States who haven't been granted federal recognition, a right already extended to Alaska Natives and Native American tribes. The bill would start negotiations for a new Native Hawaiian government and the land, money and power that comes with it.

The legislation already passed the U.S. House of Representatives in February on a 245-164 vote.

The last time it came before the Senate in June 2006, it fell four votes short of the 60 needed to end debate. This year, Democrats control 57 seats in the Senate compared to just 44 in 2006. Two independents generally vote with the Democrats.

Namuo said the bill could come up after primary elections are completed in September, when Republicans in tough primary contests wouldn't have to worry as much about supporting a controversial issue.

The Senate returns to session from Sept. 13 to Oct. 8, from Nov. 15 to Nov. 19, and then from Nov. 29 until it concludes business.

OSAGE

Continued from Page 1

the tribe had "not sought to re-establish their claimed reservation or to challenge the state's taxation until recently."

Payne also said ruling in favor of the tribe "would have significant practical consequences not only for income taxation but potentially for civil, criminal and regulatory jurisdiction in Osage County."

Payne cited three federal laws – one from 1890 and two from 1906, one year before Oklahoma became a state – that he said reflected Congress' intent to "disestablish and terminate Osage County's reservation status" and subject the tribe, its members and its lands to Oklahoma law.

After the appeals court in May denied the tribe a rehearing of the case, the tribe was given an Aug. 23 deadline to file an appeal to the Supreme Court. Because of a scheduled tribal election, the tribe asked that the deadline be extended and that request was granted.

If the tribe ultimately loses the case, it could place the operation of three of its casinos – in Tulsa, Skiatook and Ponca City – in jeopardy, because those casinos are not located on land held in trust by the federal government, which is required in Oklahoma. The casinos have operated under a 2005 decision by the National Indian Gaming Commission that said the Osage reservation still existed.

Gray has said the tribe would begin the process of placing the land on which the casinos sit into trust. That can be a years-long process, one the tribe apparently is trying to kick-start with help from the state.

Gov. Brad Henry sent a letter on Monday to U.S. Interior Secretary Ken Salazar, asking that the agency "assist the Osage Nation in completing the process of taking those properties into federal trust as promptly as possible to avoid any possibility of closure of those facilities."

Henry said in the letter that if the casinos closed, it "would result in the unfortunate loss of many jobs and great hardship on many Oklahoma families. There can be no doubt that the success of our tribal economies has a significant impact on the health of our state economy."

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Latgawa claims not recognized by BIA

Stanley Speaks, regional director for Indian Affairs, said the Latgawa name is unknown to him and definitely isn't one of the nine federally recognized tribes in Oregon.

By **DAMIAN MANN**
The (Medford) Mail Tribune

MEDFORD, Ore. (AP) – The office of the Latgawa Indian tribe in Central Point is filled with what members call documentation of its legitimacy – even down to a gold shield proclaiming its wearer the marshal of the tribe's justice court.

Chiefs Grey Eagle, aka John Newkirk, and Red Hawk, aka Rick Davis, say they've got patrol cars that roam 100 square miles of their land in Southern Oregon, 12 helicopters on standby to fight wildfires and the ability to issue valid Latgawa driver's licenses and license plates.

They say they're hereditary owners of the land that includes Gold Ray Dam near Gold Hill, and they've threatened to sue Jackson County all the way to the U.S. Supreme Court for refusing to negotiate with them over its removal.

But the U.S. Department of the Interior's Indian Affairs hasn't heard of the Latgawas. And other tribes condemn the Latgawas as nothing more than a private group claiming to be Indians.

"He's a big fake," said Betty Hall of the Shasta Nation in Northern California, referring to Newkirk. She said her American Indian tribe split into two factions about 10 years ago in part because of a dispute that erupted after Newkirk claimed he was going to build a university for American Indians. Some of the members believed Newkirk, while others doubted his veracity.

Stanley Speaks, regional director for Indian Affairs, said the Latgawa name is unknown to him and definitely isn't one of the nine federally recognized tribes in Oregon.

"That's a new group as far as I'm concerned," Speaks said.

Newkirk and Davis say they don't need recognition by the federal government to establish their legitimacy. At the same time, they wouldn't mind a letter from Congress that affirmed their standing so they wouldn't have to deal with the misunderstandings about their tribe from government agencies and other tribes.

"It's a real barrier to get over the stigma of what the federal government does or does not recognize," 55-year-old Davis said.

Newkirk, 84, said his tribe has provided substantial proof establishing its legitimacy, even without the federal recognition.

"The BIA (Bureau of Indian Affairs) could never give us something they never took away," he said.

Newkirk and Davis' claims about their tribe are difficult to verify. When asked about the 12 helicopters that could be used for fire suppression, Davis said he couldn't reveal the name of the benefactor who provided them. He said the helicopters were in Albany and weren't ready for flying but could be operational within a week's notice.

The U.S. District Court in Medford has not allowed the Latgawa to operate a tribal court there, though it has been involved in a federal lawsuit and divorce proceedings.

Central Point police in 2006 warned the Latgawas not to issue driver's licenses or license plates because of the lack of federal recognition.

Davis, who is a marshal with the Latgawa tribal patrol, said he is still convinced he can use the plates and license but wants to avoid "oppression" and "racial profiling" from law enforcement. He didn't want to put a Latgawa license plate on his patrol car, preferring to keep it on his desk for the time being.

"Right now we're getting enough persecution without putting a bull's eye on our cars," he said.

Newkirk acknowledged that much of the land patrolled by the Latgawa is part of the Bureau of Land Management, but he still considers it tribal land.

The claims made by the Latgawa, including that their territory stretches into Montana and Colorado, have irked the Confederated Tribes of the Siletz Indians, which is federally recognized.

The Siletz sent Jackson County a letter on Aug. 2 condemning Newkirk and his group for laying claim to rights and interests in Jackson County that belong to the Siletz.

In the letter written by the Siletz's attorney, Craig Dorsay of Portland, the tribe said it is made up of various other smaller tribes and bands, including the Latgawa.

"Mr. Newkirk's group possesses no sovereignty, no sovereign rights and has no rights under federal law or tribal law," the letter states. "Mr. Newkirk's group(s) are simply private groups claiming to be Indians."

Newkirk and Davis responded in an Aug. 4 letter, condemning the Siletz and threatening a lawsuit, while questioning the legitimacy of the Siletz tribe itself.

"We grow tired of the Siletz Tribe which itself is a questionable federally recognized group of tribes," the letter states.

Jackson County legal counsel Frank Hammond sent a letter to the Latgawa tribe on July 15 stating that because the tribe is not federally recognized, the county cannot enter into negotiations over the removal of Gold Ray Dam.

But in 2005, a Jackson County hearings officer stated "the tribe is duly recognized by the government of the United States of America" in a case in which Davis argued that his two dogs didn't have to have licenses as required by county code. He said his home on Pleasant Way was tribal land and that the dogs would be issued tribal licenses. The hearings officer determined Davis' property wasn't on tribal land.

Hammond said the county would have to review the hearings officer's statement to determine how he had come to the conclusion that the Latgawa were indeed recognized by the federal government.

Newkirk said the hearings officer's statement shows there is validity to claims about the legitimacy of his tribe.

As to other tribes condemning him, Newkirk suspects an ulterior motive.

If the Latgawa were to build a casino in Jackson County, it would be in direct competition with these other tribes, he said. Newkirk said the Latgawa Indians have no intention of building a casino.

"We have made it clear to all of the tribes around here that we don't believe in gambling," he said.

In 1997, however, Newkirk didn't rule out the possibility of opening a casino in Jackson County when he was president of the newly formed Confederated Tribes-Rogue-Table Rock & Associated Tribes.

Newkirk, who has run for local political offices and is considering a race for Central Point mayor, said the Latgawa have a long history and his tribe originally covered 400 or so square miles that ranged from the Table Rocks to Gold Beach.

He said about 400 people are members of the tribe, including 30 who have direct blood ties to the Latgawa.

His tribe will continue to battle for its rights as it has done since the mid-1980s, Newkirk said. He said that he plans to eventually display the Latgawa tribal police badges, the Latgawa license plates and the Latgawa driver's licenses.

"Hell no, we haven't agreed to stop," Newkirk said.

NATIVE AMERICAN TIMES

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Also online, the Native Times 2010 Powwow Guide at www.powwowguide.com

Subscription rates: $65.00 for fifty-two issues, $32.50 for twenty-six issues, or $16.25 for thirteen issues. (Rates are for postage and handling) Send check or money order to:

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Feds start discussion on Indian civil rights

By SUSAN MONTOYA BRYAN
Associated Press Writer

ALBUQUERQUE, N.M. (AP) – A number of civil rights violations have gone unreported in Indian Country because community members have not been told where to go with their complaints, a former government official said.

Federal agencies should do more to make themselves known within Indian communities, said John Dulles, the former regional director for the U.S. Commission on Civil Rights. For government workers, he said, that means traveling – sometimes for hours – to remote reservations to meet with people.

"You cannot sit in a regional office or a bureau office and just sit there at your desk. You have to get out aggressively and not only tell them what their rights are but assist them," he said.

Dulles was among some 300 people at a two-day conference in Albuquerque that focused on protecting the civil rights of American Indians. The conference, which ended Wednesday, was sponsored by the U.S. Department of Education and topics spanned from getting more American Indian teachers into public schools to the discrimination Indians face when looking to rent apartments or homes off the reservation.

"This is the sort of crosscutting collaborative effort we will need in order to fundamentally transform our tribal communities, break the status quo and create pathways to respecting American Indian civil rights," Maggie George, the executive director of the White House Initiative on Tribal Colleges and Universities at the Education Department, said of the effort by federal agencies to focus on Indian rights.

"American Indians have been the most neglected minority group in this country, and they not only have civil rights but also rights as sovereign nations," Dulles said.

The Education Department's general counsel, Charlie Rose, said the conference is a first and an important step in meeting the directives President Barack Obama set last fall when he asked all of the agencies to consult with tribes in the hope of building a better relationship.

"I'm optimistic that when the key players sit down, talk with each other and understand the issues, we can work together to improve the system. But, it starts with a conversation," Rose told The Associated Press in an interview Wednesday.

Stories were shared throughout the conference about recent court cases that uphold the civil rights of Indians, including those of a 5-year-old boy in Texas who was suspended for having long hair, which he wore neatly braided, and a case involving a school district in South Dakota where discrimination was rampant and the graduation rate among Indian students dismal.

"This is the sort of crosscutting collaborative effort we will need in order to fundamentally transform our tribal communities, break the status quo and create pathways to respecting American Indian civil rights," Maggie George, the executive director of the White House Initiative on Tribal Colleges and Universities at the Education Department, said of the effort by federal agencies to focus on Indian rights.

George told the crowd about growing up in Red Valley, Ariz., in the 1960s and feeling like she was a visitor to another planet when she went to school. She vowed to get involved in Indian education so members of younger generations would not feel alienated.

Strong leadership in Indian Country will also help spread the idea of self-determination among tribes and encourage American Indians to fight for their rights and push for policy changes, said Charlie Soap, the husband of Wilma Mankiller, a former Cherokee Nation chief who died earlier this year after a bout with pancreatic cancer.

Soap, who attended the conference with his two daughters, said he is encouraged that the Obama administration has signaled a willingness to listen to the tribes and wished that his wife, one of the most influential American Indian leaders in recent history, could relish in the progress being made.

"We always say, and Wilma has made this comment several times, even though we're Cherokees we're still Oklahomans and we're still Americans and we all need to work together," he said. "We're all faced with the same problems and issues. We just need to work together and solve these problems."

Dulles said the country has a long way to go and that a whole generation has grown up knowing little about civil rights activists such as Martin Luther King Jr. and Cesar Chavez.

"I think a lot of people don't realize that there's still so much discrimination and segregation and lack of equal opportunities, and some folks figure that everything that needed to be done has already been done and that civil rights is no longer a priority issue," he said. "I think it's time now to renew our commitment to civil rights."

VOTING CASE

Continued from Page 1

"The (county's) plans appear to be devised solely for the purpose of segregating citizens into separate voting districts on the basis of race without sufficient justification, contrary to the defendants' assertions," Judge Alan B. Johnson wrote.

voting plans. Both the county's proposals called for designating a single commission district in which Native Americans would be the majority while continuing with forms of at-large voting in the rest of the county.

Johnson's order prohibits the county from using at-large voting to elect commissioners in the future. Instead, he adopted a plan proposed by the plaintiffs that divides the county into five districts of roughly equal population, including one district that will have mainly Indians in it.

Johnson ordered the county to use those districts for a special commissioner election this year and for regular elections after that.

"The plans proposed by defendants perpetuate the separation, isolation and racial polarization in the county, guaranteeing that the non-Indian majority continues to cancel out the voting strength of the minority," Johnson wrote.

"The (county's) plans appear to be devised solely for the purpose of segregating citizens into separate voting districts on the basis of race without sufficient justification, contrary to the defendants' assertions."

Laughlin McDonald, head of the ACLU's Voting Rights Project in Atlanta, has represented the Indian plaintiffs together with Lander lawyers Andrew Baldwin and Berthenia Crocker.

"It's great for the plaintiffs," McDonald said Aug. 10 of Johnson's ruling. "And it's also, I think, great for all the voters in Fremont County, because it will allow everybody to participate."

McDonald said the U.S. Supreme Court has ruled repeatedly that courts should create single-member districts to address such violations of the Voting Rights Act unless there's some defensible reason not to do so.

McDonald said the high court has ruled that single-member districts decrease voter confusion and increase the opportunity for political participation.

Douglas L. Thompson, chairman of the Fremont County Commission, said Aug. 10 he and other commissioners were greatly disappointed with Johnson's decision.

"We need to evaluate the decision and our options at this point," Thompson said.

The court-ordered plan is going to require a great deal of work by the County Clerk's Office before any election can be held, Thompson said. It may prove to be impossible to hold a special commission election in time to seat the new commissioners before current terms expire in early January, he said.

HAND TALK

Continued from Page 1

By bringing together the most fluent sign-talkers in Busby, the team will re-create some of the experiences of a similar conference gathering in 1930. At that sign language gathering, chiefs and elders from a dozen Indian nations were filmed at Browning as they told stories using sign language.

the Northern Cheyenne Reservation for the first Plains Indian sign language conference in 80 years.

As fluent tribal elders and members of the deaf community used the signs during the conference, linguists were on hand to study it, record it and preserve it for future generations. Participants of the four-day conference Aug. 12-15 camped on private land at Busby.

The structure and grammar of sign language must have evolved over hundreds of years, said Jeffery Davis, a linguist and professor at the University of Tennessee at Knoxville, who is a co-leader of the project.

After 15 years of doing research comparing Plains Indian sign language to American Sign Language, Davis is convinced that much of American Sign Language came from the Indian hand talk.

When a language is lost, it contributes to the loss of cultural identity.

"Half of the native languages in North America have vanished," Davis said. "There used to be 200 or more. Now, there are like a hundred, and most of those struggle to survive."

The conference, which is funded by the National Science Foundation, began with field work last summer in Montana to search for fluent Plains Indian sign-talkers.

Davis, along with the project's co-leader, Melanie McKay-Cody, a Chickamauga Cherokee/Choctaw from William Woods University in Missouri, identified more than two dozen sign-talkers among the various tribes. The group includes several tribal members who are deaf.

"Being able to carry on a fluent conversation, you're running pretty short on who can do it," said Ron Garritson of Billings, who helped with the area fieldwork.

"Most were either deaf or had grandparents who were deaf, and they learned the sign talk that way," said Garritson, a sign-talker who has been giving presentations on Plains Indian sign language to school groups and museums since 2005.

On the Crow Reservation, Garritson knows four or five tribal members who are fluent in sign language and about as many on the Northern Cheyenne Reservation.

"We went up to Fort Belknap last year to interview elders. We ran into only one who knows it fluently," Garritson said.

Wooden Legs, who grew up in Lame Deer on the Northern Cheyenne Reservation, has helped Davis with his research for many years.

By bringing together the most fluent sign-talkers in Busby, the team will re-create some of the experiences of a similar conference gathering in 1930. At that sign language gathering, chiefs and elders from a dozen Indian nations were filmed at Browning as they told stories using sign language.

The short black-and-white film clips look like ones from the silent-film era, with a narrator describing the meaning behind the hand movements.

Davis, who found the films in the vaults of the National Anthropological Archives, said they contain a wealth of information for linguists.

Among the sign-talkers at the conference, there wouldn't be any spoken language, said McKay-Cody, who is deaf and spoke through a phone relay link.

"The point is to gather and use the language," she said.

The organizers hoped to attract 30 fluent speakers.

"It's hard to find people like Loretha, who have this knowledge and the fluency," McKay-Cody said.

While sign language across the Great Plains is universal, there are many dialects along tribal lines. McKay-Cody estimated the differences between Crow and Northern Cheyenne sign language to be about 30 percent.

Davis compares the visual eloquence of the master signers on the 1930s films to listening to a great actor, such as James Earl Jones, deliver a speech.

"This is a real beautiful form of communication," Garritson said. "Poetry in motion is what I call it."

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COMMENTARY

Wolper's 'Mystic Warrior' never became another 'Roots'

By TIM GIAGO
(Nanwica Kciji)
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David L. Wolper died last week at age 82. Many of you will wonder what the connection is between Wolper and Indian country.

Wolper will go down in media history as the film producer who brought you the epic story of slavery with his award winning "Roots" which aired in eight parts on ABC in 1977.

The series was based on the best-selling book by Alex Haley. Precedent setting in its day many viewers thought it brought out race issues that were heretofore rarely seen on television and the series had a tremendous impact on American culture in general. The series won nine Emmy Awards, many going to African-American actors and actresses who seldom were recognized by the Emmy Awards committee. It also brought attention and discussion to racial issues in America.

In recalling Wolper's life in the New York Times, the one television series that was never mentioned was the one connecting Wolper to Indian Country.

In 1980 Wolper was given a script based on Ruth Beebe Hill's book, "Hanta Yo." He loved the script and he saw it, according to an ignorant and misguided public relations specialist, as "the new Roots of Indian country." Of course, to say something as outlandish as that immediately brought out the antagonists from the woodwork. Wolper and his co-producer, Stan Margulies, ran for cover. They called Larry Red Shirt (now deceased) and Louis Bad Wound (now deceased) of the Oglala Sioux Tribe and asked for their input.

Upon receiving the script at Pine Ridge, they brought it to me at the Lakota Times for review and the three of us spent several days reading it, analyzing it, and literally taking it apart.

After about a week Red Shirt and Bad Wound called Wolper and told him they needed to have a face-to-face talk with him. They told him they wanted me, then editor and publisher of the Lakota Times, to join them. Wolper consented and so the three of us went to California.

By then the proposed three-part television series based on the book had been re-named, "The Mystic Warrior." Wolper felt that the name "Hanta Yo" would be difficult for his mass audience and would mean little to them.

Wolper then brought Joe American Horse and Mike Her Many Horses to LA to ask their opinion. One Lakota lady was actively opposing the television series and she had the media's attention. He needed the support of the Lakota people. He then allowed Red Shirt, Bad Wound and I to act as consultants to the script.

A Yanktonai named Chunksa Yuha, a musician by trade, had written the musical score for the series and he was on the set nearly every day with Ms. Hill. As I said, the series was first intended as a three-part series, but after Red Shirt, Bad Wound and I covered the script with red ink, it was eventually aired in two-parts.

Wolper and Margulies brought the series to the old Elks Theater in Rapid City for a preview and sent out invitations to many tribal leaders and their families. At the luncheon served at the Alex Johnson Hotel after the preview most attendees thought the series was pretty good.

But before it aired on ABC, Bad Wound and I were flown to the ABC offices in New York City to meet with the attorneys representing the series. Red Shirt was fighting complications of diabetes at the time. We went toe-to-toe with the ABC attorneys because they wanted to put back nearly all of the script changes we had made, changes we felt removed the erroneous parts of the film. Anybody that knew Louis Bad Wound knows that he was tenacious. He let the attorneys know in no uncertain terms that the Lakota Nation would raise holy hell with ABC if they put any of the things we had removed back into the script.

We were naïve in those days and we really believed ABC would honor our requests. Well, they didn't. They did sneak several of the scenes we had deleted back into the series without telling us. In the end, Red Shirt, Bad Wound and I felt that the series would have been much more harmful if we had not made an effort to change it.

Robert Beltran, Will Sampson and a very young Leta Rector were in the series. Sampson is dead, Beltran is in HBO's "Big Love" where he plays a elder tribal chairman of a tribe in Utah, and Rector is living and working in Tulsa.

Wolper made an effort to be the first producer to address Native history on commercial television, but in the long run, "The Mystic Warrior" never became another "Roots" and is deeply buried somewhere in the archives of ABC.

Tim Giago

(Tim Giago, an Oglala Lakota, is publisher of the weekly Native Sun News. He was the first Native American inducted into the South Dakota Newspaper Hall of Fame and was the founder of the Native American Journalists Association and a Nieman Fellow at Harvard in the Class of 1990. He can be reached at editor@nsweekly.com)

Cobell settlement is porridge to say the least

By S.E. RUCKMAN

The White Dot Cafe floats in and out of my memory like heat waves on a county road. Located in downtown Anadarko, Okla., it had two screen doors. One in the front when entering and one by the back door that led to the alley by the kitchen.

My grandma loved the White Dot, which can be best described as a real greasy spoon. My big sister and I used to go into town with her by cab for weekly shopping trips. Eventually, we'd walk into the White Dot or maybe the old Rexall's across the street.

We had a regular order at both. At Rexall's, it was grilled pimento cheese sandwiches and old-fashioned limeades. It would be open-faced roast beef sandwiches and soda in the White Dot.

Funny, I can still recall the tangy pimento spread seeping out of two pieces of buttered white toast. And the open-faced beef sandwich at the White Dot was always crowned by a dollop of mashed potatoes and drowned in brown gravy. All the while, one of the screen doors could be heard creaking in the background.

Those visits were usually made after a green U.S. Treasury check came in the mail. Now, we are watching the federal government attempt to finalize a class-action lawsuit, Cobell vs, Salazar, for mismanaging Indian trust funds-simply referred to as the Cobell case.

The Cobell case is one of those instances in history where the offense is so incredible as to be unbelievable. The very idea that a trust responsibility was so openly violated is sobering, like the realization that one's step-parent cares nothing for you.

I have written about the case and interviewed Eloise Cobell at one point. Moreover, I receive press releases from her camp from time to time that allow me to keep up with this historic litigation. I read them all and watch the process in a way that I liken to riding up to a mountain on horseback.

That is to say, one may set out for the mountain. But the destination never bids you a welcome. Of course if you don't give up and make it, it will remain remote, impassive and dispossessed of the strain levied upon you. It's remarkable how close, yet so far we are in the process.

A new deadline for the settlement was set for June 15. Then July 9. With five extensions in the settlement process, it stalls out on the Senate level. A settlement will create a $60 million Indian Education Scholarship fund. Settlement provisions were attached to the house bill, H.R. 4213, known as the American Jobs and Closing Tax Loopholes Act of 2010. Most recently, it hooked up with a supplemental war appropriations bill in H.R. 4899.

Congressional finger-pointing (Democrats blame the Republicans and vice-versa) has rendered a timely settlement elusive. Further political dickering could mean additional costly litigation, case officials said. Ms. Cobell has maintained she backs the oft-orphaned legislation as is. Her people tell me that this battle is not over yet. After nearly 15 years, Indians are ready to gallop on up to the mountain.

I consider one tribal leader who lamented the number of elders who would die before the first check ever hit the mail. Nonetheless, the Obama administration backs a $3.4 billion end to this century-old debacle. From that, I read somewhere that each account holder could receive up to $1,500.

Included in that sizable number of account holders is my mother and her four siblings who inherited my grandmother's allotment land in Southwestern Okla. They will be among an estimated 300,000 to 500,000 Indians with a share of lands held in federal trust. That is a lot of U.S. Treasury checks.

As a slice of American justice, the serving account holders get in this is porridge to say the least. Some say the settlement is arbitrary, with some getting the same as others while others deserve more. But in a class action suit, the mechanics are logical. What's crucial is the important open acknowledgement that the federal government betrayed (yet again) their responsibility to people they are entrusted to protect.

With her checks, my grandma would buy us school clothes, summer sandals or Easter dresses. We'd land a few candy bars if we were really lucky. And we'd inevitably walk through the doors of the White Dot Cafe (which has long since gone to Diner Heaven).

Those days can never be regained. And neither can the elders be brought back whose royalties these rightfully are. The Cobell case makes me hungry and thirsty in a way that can't be satiated. No matter how many green checks go out in the mail.

S.E. Ruckman

(S.E. Ruckman is a citizen of the Wichita and Affiliated Tribes in Anadarko, Okla. She graduated from the University of Oklahoma's School of Journalism and has written for the Tulsa World and the Native American Times. She is a freelance writer who is based in Oklahoma.)

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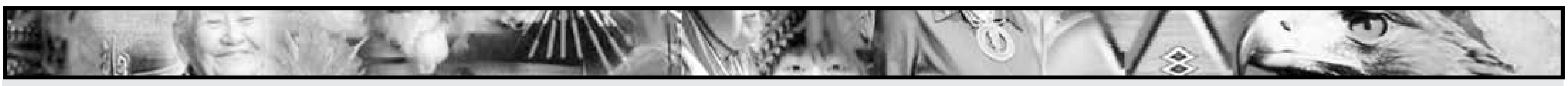

EVENTS

**Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.*

1st and 3rd Thursdays

The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). We will be hosting exciting events and fun cultural activities all summer long! Dinner served at each meeting. Please join Indian Health Care Resource Center of Tulsa at our next Strengthing Our Native Youth - Native Nations Youth Council meeting! Please call or email ahead of time to confirm in case we meet at an alternate location for an event. Info Call: Jiles Pourier (918) 382-2200 Email: nnyc@ihcrc.org

Through August 31

"It's All About Me: A Numunuu Children's Exhibit featuring art and photography by Comanche Children. At the Comanche National Museum and Cultural Center, 701 NW Ferris Avenue, Lawton, OK. Opening Reception March 18, 1:06 pm to 3:06 pm. Free admission. For more info: www.comanche-museum.com.

August 21

"Ball'in Against Bruises" 5 on 5 men's basketball tourney fundraiser for Tonkawa Tribe's Violence Against Women Program. Entry fee and roster due Aug. 13. First place $1,000 - for more information call (580) 628-3619 or (580) 628-7025
No collegiate athletes.

August 21

Eastern Shawnee Children's Back to School Powwow at the Eastern Shawnee Powwow Grounds, Seneca, Missouri. For more information call Dian 918-666-7710, ext. 1122

August 27

The United Keetoowah Band (UKB) Tribal Veterans Office is holding the first review of its honor guard at 7 p.m. at the UKB Powwow Grounds.
Pat Oyebi is giving the honor guard a traditional blessing. Everyone is welcome to attend this historic event. Attendees are encouraged to bring cameras and lawn chairs.

August 27-29

Indian Council of Many Nations 48th Annual Summer Powwow at Leavenworth County Fairgrounds. For information call Neil 816-223-5978 or e-mail cowtown_cookers@sbcglobal.net, or visit www.kc-icmn.org

September 3-4

Cherokee National Holiday Holiday 3 on 3 at the Male Seminary Rec Center in Tahlequah, OK Divisions: Male and Female in each division Adult, 10-12 grade, 7-9 grade & 5-6 grade Entry fee: $50 Adult / $40 Youth. Deadline: Sept. 2nd. Contact: Christine Hooper 918-316-3614 or Christine-hooper@cherokee.org

September 3-5

Cherokee National Holiday, Tahlequah, Okla. For more information about the Cherokee National Holiday, please call the Cherokee National Holiday office: 918-453-5536, visit online at see online http://holiday.cherokee.org, or email Islagle@cherokee.org.

September 3-5

Cherokee National Holiday Art Show and Sale. Tahlequah, Okla. at the Tahlequah Armory on Water Stn behind Court house square.
Info: http://holiday.cherokee.org

September18-19

Oklahoma Native American Basketweavers Association 4th Annual River Cane Festival at Flint Ridge, Okla. One of the featured teachers will be award winning artist, Burl Ford. The public is invited to participate in classes and the silent auction which will be held, Saturday evening. Class information and registration can be found on our website @ www.onaba.org/blog.

September 24-25

Standing Bear Powwow. For info call Standing Bear Park, (580) 762-1514. Intersection of HWYS 60 & Old 177, Ponca City, OK

September 25-January 15, 2011

Kingdom RockFest battle of the bands Christian music festival at various venues. For more info visit online: www.unitedtribesforchrist.com

October 1

Miami NOW: Native Oklahoma Weekend on Main Street, downtown Miami, Okla. (918) 542-4481

October 2

2010 OSU Fall Contest Powwow 12:00pm at Payne County Fairgrounds - Stillwater, OK

October 8

Kaw Nation will be hosting their annual health fair at the Johnny Ray McCauley Multi-Purpose Building 3251 E River Road Newkirk, OK. It is located 1 mile east of the stop light in Newkirk. A fun walk will begin at 8:30 a.m. Hoodies will be given to the first 50 walkers. At 9:00 a.m. the doors to the health fair will open Lunch will be served beginning at 11:00 a.m. Great door prizes! For more information contact Kanza Health Clinic-Lana Nelson-580-362-1039 x 207 or lana.nelson@ihs.gov

October 9

Pryor Powwow at the Mid-American Expo Center, Pryor, Oklahoma (4 miles south of Pryor). Free Admission- Public Welcome. Donations/Raffles and 50/50s. For more information call Mary Hayes (918) 698-0583.

October 30

Bacone College Fall 2010 Contest Powwow
2 PM - 11 PM at Muskogee Civic Center, 425 Boston Street, Muskogee, OK. For more information: Kyle Taylor 918-360-1085 or taylork@bacone.edu

November 1-5

Native American Times OKLAHOMA, the magazine available FREE wherever you pick up the Native American Times! Keep reading the Native American Times for more information or call Lisa at 918-708-5838 for advertising opportunities.

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RACISM IN INDIAN COUNTRY

By Dean Chavers, Ph. D.

Racism still flourishes in Indian Country. From sterilization of Indian women to refusing to make loans to Indians to buy cars and houses, the practices still keep Indians down. Written for use as a text for high schools and colleges, this book is a MUST for all tribal schools and colleges. 240 pages. Available at www.peterlang.com, $32.95 plus shipping and handling. Peter Lang, 29 Broadway, 18th Floor, New York NY 10006, (800) 770-5264.

Seneca Smith accepts his commission Aug. 11 to the US Public Health Service Commissioned Corps. PHOTO COURTESY MUSCOGEE (CREEK) NATION PUBLIC RELATIONS OFFICE

Creek Health CEO commissioned to serve in Public Health Services

By THOMPSON GOUGE
Muscogee (Creek) Nation Public Relations

COWETA, Okla. – Wednesday, August 11, 2010, a pinning ceremony for the US Public Health Service Commissioned Corps was conducted in honor of Lieutenant Seneca Smith, Chief Operating Officer for the Muscogee Creek Nation Division of Health. The ceremony was performed at the Koweta Indian Health Facility in the main lobby with many friends, family and colleagues in attendance. Keynote speaker and officer in performing the oath was RADM Kevin Meeks, Director, OKC Area I.H.S., Assistant Surgeon General, USPHS.

"Lt. Smith's commission to serve in the rank of Lieutenant was effective on July 6th 2010, but this day is the formal pinning ceremony" said Admiral Meeks.

Seneca is a citizen of the Muscogee (Creek) Nation and is of the Wind Clan. Lt. Smith is the husband of Pamela Smith and father of three children; Kaya, Jonas and Makenna. He is the son of Calvin Hill of Okemah and Jerry and Joanna (Smith) Turner of Okemah. His maternal grandparents are the late Rev. Martin and Abbie Smith and his paternal grandparents are Mandy Hill and the late Dave Hill. Seneca graduated with his Masters in Health Administration from A.T. Still University in 2008, B.S. in Radiologic Technology from the OU Health Sciences Center in 2004, B.S. in Allied Health Management from Southwestern Oklahoma State University (SWOSU) 2002, and B.A. in Chemistry from SWOSU in 2001. Prior to coming to the MCN, Seneca served as the Radiology Director for the Choctaw Nation Health Services Authority for three years. In 2007, he began work at the MCN as the Health System Administrator at the Sapulpa Indian Health Center, and is currently serving as the Chief Operating Officer for the Muscogee (Creek) Nation Division of Health. "I feel great, especially with my career path and that I am able to work for the Muscogee Creek Nation" said Lt. Smith.

You may ask what the Commissioned Corps is about. The following information has been taken from the official web site of the U.S. Public Health Service Commissioned Corps.

What is the Commissioned Corps?

The U.S. Public Health Service Commissioned Corps is an elite team of more than 6,000 full-time, well-trained, highly qualified public health professionals dedicated to delivering the Nation's public health promotion and disease prevention programs and advancing public health science.

Driven by a passion for public service, these men and women serve on the frontlines in the Nation's fight against disease and poor health conditions.

As one of America's seven uniformed services, the Commissioned Corps fills essential public health leadership and service roles within the Nation's Federal Government agencies and programs. The Corps has officers in many professions, including: Physician, Dentist, Nurse, Pharmacist, Dietitian, Engineer, Environmental health officer, Mental health specialist, including clinical psychologist and clinical social worker, Health services officer, Scientist/researcher, Therapist (includes occupational therapy, physical therapy, speech-language pathology, and audiology) and veterinarian.

To apply or for more information about the Commissioned Corps, visit online at www.usphs.gov.

Seven Clan meeting slated for October

By MARILYN CRAIG
United Keetoowah Band of Cherokee

TAHLEQUAH, Okla. – Betty Holcomb, Tahlequah District Council Representative for the United Keetoowah Band, will host an informative meeting and a pot luck dinner on Saturday, October 16 at the Senior Citizens Center in Tahlequah.

The topic of the meeting will be "Learning about the Seven Clans." Holcomb said the event will include guest speakers who are knowledgeable about the clans and invites anyone who is interested to attend.

The event will begin at 10 a.m. at the center, located on 4th Street and will end at approximately 3 p.m. Barbecue beef and pork will be provided by Holcomb. She requests those planning to attend to bring a covered dish. The event will be free and open to the public.

"I'm looking forward to the meeting," Holcomb said. "To my knowledge, there has never been a meeting like this. Many people would like to know about their clan and its meaning and we hope to provide them with the information by providing guest speakers and literature. "Those who plan to attend can ask questions and learn how to trace their clan. We hope there's a big attendance for this,' she said.

Holcomb said anyone wishing for more information may contact her at (918) 822-3805 or (918) 931-2611.

Chickasaw design class helps students develop portfolio, hone skills, launch career

By SHARMINA MANANDHAR
Chickasaw Nation Media Relations

ADA, Okla. – Ryan Rico started taking pictures when he was 13.

"I like photography," he said. "I like taking pictures of things and plants."

A year later, he has sold three pictures, two of which are now hanging at the new Chickasaw Nation Medical Center located at 1921 Stonecipher Blvd. in Ada, Okla.

The 14-year-old is one of the five students, who completed an eight-week design and marketing course offered by the Chickasaw Nation Division of Arts and Humanities.

"I learned how to market myself as a young artist and sell my art," Mr. Rico said.

Other students in the course were Micah Hart, Addison Manning, Michaela Milligan and Mercedes Milligan.

The course provides the students with hands-on experience in every aspect of the design and marketing process of their artwork, including conception, creation, promotion and distribution, said Graphic Arts and Design Coordinator Rachel Westmoreland, who leads the class.

"They are all very talented kids," Ms. Westmoreland said of the students. "They showed up every week working hard and even took stuff home and had extra work to do during the week."

An important component added to this year's course was the opportunity for students to develop their own artist portfolio book, she said. The students also created a DVD, containing their resume, biography, examples of their artwork and their headshots.

The DVD can be mailed out to museums, art galleries and art competitions, Ms. Westmoreland said.

The works of the five aspiring Chickasaw artists are being showcased at the "Design and Marketing Class Artists" exhibit at the McSwain Theatre Art Gallery until Aug. 20.

Chickasaw Nation Governor Bill Anoatubby said the exhibit created by the students is "very impressive" for several reasons.

"These students should be commended for their talent and their strong work ethic," said Gov. Anoatubby. "These young men and women have put in a great deal of effort to hone their artistic talents and develop skills that could help them turn those talents into a rewarding career."

Also available at the exhibit are the greeting card packets created by the students.

Each packet contains five greeting cards, featuring artwork of each student, and cost $10.

The gallery is located at 130 W. Main in Ada, Okla. Gallery hours are 10 a.m. to 2 p.m., Monday – Friday.

To learn more about the design and marketing course and the application process, please contact the Division of Arts and Humanities at (580) 272-5520.

LINGUIST

Continued from Page 1

In addition to teaching students, Moss also teaches family. During his reception, his family members stood up one by one when Moss called out their Indian names. He also took Arapaho language dictionaries to the reception and sang for the audience in Arapaho.

make me Arapaho is if I speak Arapaho," Moss said.

Arapaho is his first language and Moss was raised in a household where Arapaho was the only language spoken when he was a child. He learned English at St. Stephens Indian Mission boarding school in St. Stephens, Wyo. when he was 6 years old.

Moss stressed the fact that many people do not know their native language and there is a great fear that many languages will be lost once the fluent speakers are gone. He also said he does not particularly care for the world "elder." He said elder is a Christian term and the older generation should not feel ashamed to be called old – old man or old woman. He said people should be proud they reached a certain age.

"He's really, a really nice person. He has accomplished a lot … I was really impressed. I think the board made a wise decision," Wabaunasee said.

Wabaunasee said the selection of Indian of the Year is a board decision, and the board thought Moss was suitable because he works to keep the Arapaho language alive plus he shares his wisdom with other people working to keep their native languages alive.

"He's really a pretty awesome guy. I think everyone felt comfortable, they really enjoyed it (reception)," Wabaunasee said. "He had some good things to say."

Today, Moss serves on the Northern Arapaho Language Commission. The commission supervises the tribe's Language and Culture preservation, and endorses qualified people who need certification to teach Arapaho language in schools.

Moss encourages Arapaho language teachers to use the Salzmann system, created by Zdenek Salzmann. The system is phonetically structured, and Moss has published articles and books written in the system.

In addition to teaching students, Moss also teaches family. During his reception, his family members stood up one by one when Moss called out their Indian names. He also took Arapaho language dictionaries to the reception and sang for the audience in Arapaho.

"It's been a big honor to be here," Moss said. "It means my work is finally paying off."

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Donna Nelson

OU professor earns chemistry honor

By JANA SMITH
University of Oklahoma

NORMAN, Okla. – A University of Oklahoma professor has been selected as a 2010 American Chemical Society Fellow – a distinguished group of chemists honored for contributions in chemistry in either academia, government or industry.

Donna Nelson, Cherokee/Chickasaw, professor in the OU Department of Chemistry and Biochemistry, will be honored during a special ceremony at the ACS National Meeting in Boston on August 23. The 2010 Class of Fellows is only the second group of chemists to be honored for contributions to the chemical sciences and outstanding service to the society.

"The national recognition Donna Nelson has received as a result of her selection as an ACS Fellow is indicative of her outstanding stature as a chemist, her research, and her service to the society and to the profession of chemistry," according to Elizabeth Ann Nalley, 2009 ACS Fellow, Cameron University.

Nalley says Nelson overcame many obstacles and, in conducting her research on minorities in academe, demonstrated the poor representation of minorities on the faculties of research universities in the United States. As an organic chemist, Nelson is functionalizing and characterizing single-walled carbon nanotubes in ways that have not been done before.

"It is typical for applications of a new compound to precede its full characterization; there is no point in spending the time and resources to fully identify all characteristics of a compound unless it will be of some use. Now, a wide variety of new applications of single-walled carbon nanotubes have been established, and the promise of additional developments is obvious. Therefore, understanding their characteristics more completely is necessary for additional development," remarks Nelson.

Currently, Nelson is serving as the 2010 Chair of the ACS Inorganic Nanoscience Subdivision, Big 12 Faculty Fellow at UT-Austin, and most recently, as a 2010 Massachusetts Institute of Technology Martin Luther King Visiting Professor. For more information, visit http://chem.ou.edu/~djn/djn.html.

Chickasaw Nation inducting citizens into Hall of Fame this week at tribe's Riverwind Casino

By DANA LANCE
Chickasaw Nation Media Relations

NORMAN, Okla. – An award-winning textile artist, a music educator, and a protector of tribal sovereignty will be inducted into the Chickasaw Nation Hall of Fame at 6:30 p.m., Thursday, August 19, at Riverwind Casino in Norman, Okla.

Neal McCaleb will serve as emcee for the event and Chickasaw Nation Governor Bill Anoatubby will participate in the induction ceremonies.

"Each of these individuals has made significant contributions to the Chickasaw Nation and to the larger community," said Gov. Anoatubby. "It is our privilege to honor these individuals who have dedicated their lives to educating and serving others."

Mr. McCaleb, a Chickasaw, is a former U.S. Assistant Secretary of Interior for Indian Affairs, and former Oklahoma Secretary of Transportation.

An award-winning weaver, fiber expert, textile artist and designer, Margaret Roach Wheeler, was one of four Native American fashion designers chosen to speak at the Smithsonian's National Museum of the American Indian in New York.

She was also an NMAI Artist in Residence. Ms. Wheeler has exhibited works at the Museum of Art and Design in New York, the National Museum of the Indian in New York, and the Institute of American Indian Arts, among many others. She has won numerous awards, including the President's award at Red Earth Festival and Eiteljorg Indian Market Purchase award for the feather cape and kilt she designed for the Chickasaw Nation original production, "Lowak Shoppala." She also won "Best of Class" at the Heard Museum Indian Fair and Market and placed first and second in textiles and the 2009 Southeastern Art Show and market.

Formerly an educator, Margaret is now owner/operator of her company, Mahota Handwovens, designing and marketing hand woven contemporary fashion, costumes, and traditional Native American regalia. She actively participates in Chickasaw Nation events and generously offers her time to teaching Chickasaw youth in the Chickasaw Nation Summer Arts Academy.

Colbert Franklin Hackler received his first fiddle as a Christmas gift at the age of six and it was a gift that opened doors to a career and a lifetime passion for music and teaching.

Born in 1918 in Mannsville, Okla. to Charles Franklin Hackler and Eva Lou Colbert, Mr. Hackler graduated from Ringling (Okla.) Public Schools in 1935. He received his Bachelor's Degree in Fine Arts at Oklahoma City University and obtained his Master and Doctorate Degrees in Music Education at the University of Oklahoma.

Mr. Hackler worked as Elk City (Okla.) Schools music educator for 23 years.

He also worked with the Methodist church choir.

In 1960, he was invited to teach music at the OU Laboratory School in Norman, Okla. He went on to receive his tenure from the University and when the laboratory school closed in 1972, he was transferred to the music school on the main campus. He continued to teach until his retirement in 1981.

Along with his late wife, Mary Jean, Mr. Hackler has two children, Sally Rice and Mary Ann Tullius; five grandchildren and four great grandchildren.

Mr. Hackler was one of 24 Chickasaws honored in Mike Larsen's exhibit, "I Am Very Proud to be Chickasaw." Other honors and awards Mr. Hackler has received include: Oklahoma Music Educators Hall of Fame; Oklahoma Bandmasters Association Hall of Fame; Oklahoma City University Distinguished Alumni Award and Elk City Alumni Hall of Fame.

Chickasaw Piomingo served his people during the last half of the 18th century- a time of devastating warfare from many fronts both Native and European. Piomingo was born about 1750 in a settlement now located north of Tupelo, Miss.

Piomingo was a pre-removal chief who provided strong leadership during the time Chickasaws lived in the homelands. He successfully protected the Chickasaws sovereignty.

Piomingo, along with other Chickasaw leaders, acted as a statesmen and diplomat. He suffered and survived many personal hardships as he resolved and settled threats to tribal survival both internally and externally through diplomacy.

His vision, resolve, intelligence, respect and leadership led to the Chickasaw people surviving today through many challenging decisions in war and in treaty making. Piomingo met with other southeastern tribes, with Chickasaw factions, governors of states, with president Washington and the Secretary of War, reaching agreements that benefitted his people.

It has been documented that Piomingo was married and had one son and one daughter. He died in approximately 1799 and was buried with his favorite possessions under his house.

Reservation Information

There is no charge to attend, but reservations are required for the event, which is expected to accommodate approximately 525 guests. Reservations are accepted on a first-come, first –served basis.

Reservations are now being accepted. To make reservations, contact Nick Martinez at 580-310-7903 or email nick.martinez@chickasaw.net.

Hall of Fame inductees will make a red carpet entrance at 6 p.m. and the banquet will begin at 6:30 p.m.

For more information about the Chickasaw Hall of Fame visit www.chickasaw.net/hof.

Anadarko Community Esteem Project completes summer curriculum

By BRIAN DAFFRON

ANADARKO, Okla. – For many students, summer means a break from school activities. But for the girls of the Anadarko Community Esteem Project – the Ladies with Class – summer was a time to continue the fundamentals of their program: self-growth, giving back to the community and learning traditional Native American arts.

One of the projects upon which the Ladies embarked included the making of women's buckskin moccasins and leggings, one of the basic articles of women's traditional dance regalia. This is a continuance of last year's project, which was the making of a dance shawl.

Another summer project of the Ladies included the growing and maintenance of their own community garden located outside of Anadarko. Beginning in the latter part of the school year, the Ladies will continue with the garden, growing everything from squash and pumpkins to the growing of peach trees and herbs. The lessons from this include ones of sustainability and positive environmental health.

Some of the students also participated in a college preparatory workshop hosted by Comanche Nation College on June 24. The workshop focused on personal narrative writing to students write personal essays for both scholarship applications and for college freshman composition courses.

However, it hasn't been all-work-and-no-play for these Ladies. As a reward for their hard work and dedication, meetings for the Ladies have also included a trip to the Comanche Nation Water Park in Lawton, Okla. and a dinner at Chili's.

"Summer has brought many positive changes for the Ladies and for the program," said ACEP founder Maya Torralba. "This includes adding a new staff member, Kateri Schaff, and being granted an office in the high school by Principal Bellamy. We are excited to continue our work in helping our ladies become strong leaders."

For more information, call Torralba at 933-2140.

Counselor, bulldog team fight addiction

By TRAVIS NOLAND
Cherokee Nation

TAHLEQUAH, Okla. – There is a saying that a dog is a man's best friend. According to Rachel Howard, if a friend can be someone you can turn to when you need to talk, that saying very well could be true. To test that theory, she and the Cherokee Nation are trying it out as a way to help adolescents combat drug and alcohol addiction. Howard is an alcohol and drug counselor for the Cherokee Nation Jack Brown Center, an adolescent co-educational facility that provides treatment for chemical dependency in a residential setting to Native American youth. Howard and her dog, Lulu, work with youth at the center helping them overcome not only their addictions, but other issues as well. "Animals are non-judgmental," Howard said. "They want you to feel better. Petting and talking to animals help the kids open up. Their attitudes seem to be lighter and we usually get a better response during our counseling session." Lulu, a one-year-old English bulldog, is not just an ordinary dog, however. She, too, had to go through special training to be a part of the animal-assisted therapy program. She received her certification in Kansas City, Mo., in November of 2009 and is registered through the Delta Society, a national nonprofit organization whose mission is to advance human health and well-being through positive interactions with animals. Howard said during a counseling session, Lulu serves as a comforting presence and will come to the patient and lay by them. "She will get on the floor and lay as close to the patient as she can get, especially if they are upset," Howard said. "Often, the kids will begin talking to her as if the counselor isn't there at all. It's hard for them to stay angry about something if she is looking at you. She really helps the kids with anger issues." Howard said many different types of animals are used in therapy, including dogs, cats, birds, rabbits and other small animals. Animal-assisted therapy has been used since the 1800s when doctors noticed patients seemed to heal better and more quickly when animals were close by. Animals are now used for different types of therapy, including physical therapy and occupational therapy. Both the kids and center staff members seem to be in better spirits when Lulu is on-site. The staff often keeps treats on hand to offer when Lulu comes by to visit. "She's almost as good for the staff as she is the kids," Howard said jokingly. Director of Cherokee Nation Jack Brown Center Darren Dry said that to his knowledge, there was not another treatment center in Oklahoma or any other residential treatment center for Native American youth that offered this type of program. "This type of program is new for us," Dry said. "I'm excited for our clients to have another resource to help them. I hope this is something we can expand in the future." Dry continued by saying animals often feel compassion for those suffering or who are less fortunate, and that many of the animals used in this type of program come from local humane societies. "Often, someone gave up on them, too, and that is how many of our kids feel," Dry said. "It helps instill the compassion component in our clients."

Rachel Howard, alcohol and drug counselor for the Cherokee Nation Jack Brown Center, and her dog, Lulu, work together in helping youth overcome addiction. PHOTO COURTESY CHEROKEE NATION COMMUNICATIONS OFFICE

A FREE PUBLICATION

Inside this issue:
- Notah Begay Foundation looks to expand
- Dealers, collectors reflect on the artifact raids
- Dean Chavers: Improving Indian schools

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VOLUME 16 • ISSUE 35 • PUBLISHED WEEKLY • AUGUST 27, 2010

Tribes work toward sex offender registration

By SUSAN MONTOYA BRYAN

SAN ILDEFONSO PUEBLO, N.M. (AP) – How the nation's American Indian tribes can best implement sex offender registration and notification systems was the subject of a meeting among federal, state and tribal judicial officials Aug. 20.

Dozens of judges, prosecutors, tribal leaders and police officers huddled together inside San Ildefonso Pueblo's gymnasium, working on a problem facing tribes across the nation.

"It's a really big deal throughout Indian Country. There are sovereignty issues and social impacts," said Roman Duran, a tribal judge and lieutenant governor at Tesuque Pueblo and co-chair of the group that organized the forum, the New Mexico Tribal-State Judicial Consortium.

The Adam Walsh Child Protection and Safety Act of 2006, named after the slain son of "America's Most Wanted" television host John Walsh, requires convicted violent sex offenders to register with local authorities, increases punishments for some federal crimes against children and strengthens child pornography protections.

While it's unclear how many sex offenders there are in Indian county, Assistant U.S. Attorney Chuck Barth of New Mexico said there are about 600,000 sex offenders nationwide who are required to register under federal law. About 100,000 of them are not registered, he said.

"That's why this is a big concern," he told the crowd.

The deadline to implement registration programs that comply with the act was at the end of July, but officials with the U.S. Department of Justice have granted one-year extensions to 184 tribes, including many in New Mexico.

Only two tribes – the confederated tribes of the Umatilla Indian Reservation in Oregon and the

See TRIBES *Continued on Page 4*

Askins: State, tribes should continue partnership

By MURRAY EVANS

NORMAN, Okla. (AP) – Oklahoma's government should continue and expand upon its efforts to foster strong working relationships with the state's 39 American Indian tribes, Lt. Gov. Jari Askins said Tuesday.

Speaking at the annual Indian Country Business Summit, Askins said tribal interests and businesses have a combined economic impact of $15 billion in Oklahoma.

"I shudder to think what would happen" if there was not a strong tribal business presence in Oklahoma, Askins said.

The tribes – many buoyed financially by the success of their gaming operations and other business enterprises – often have taken the lead in recent years in building bridges, roads and health clinics in Oklahoma. The state's success is dependent upon strengthening existing partnerships among the tribes and between the tribes and state government, she said.

"There is no doubt that we are stronger when we are all together," Askins said.

There are about 16,000 Indian-owned businesses in Oklahoma, said Margo Gray-Proctor of Tulsa, the chairwoman of the National Center for American Indian Enterprise Development.

Conference organizers said the goal of the event is to educate business owners and promote expanded opportunities for them, particularly in landing state and federal government contracts. The state Department of Commerce does a good job in helping educate and promote Indian-owned businesses, said Pamela Huddleston Bickford, a Cherokee Nation member who owns Cherokee Data Solutions in Claremore.

"What's beautiful about Oklahoma is there is not a land grab for attention," Bickford said. "People understand the big vision, the big picture."

The relationship between the tribes and the state government in Oklahoma is mostly positive, said Neal McCaleb, a Chickasaw Nation official who once served as Oklahoma's transportation secretary.

See ASKINS *Continued on Page 2*

Oil companies pay $6.9 million settlement to underpaid accounts

HOUSTON (AP) – Marathon Oil Co. and Dominion Oklahoma Texas Exploration and Production Inc. will pay $6.9 million to resolve claims the two Houston-based energy companies separately underpaid natural gas royalties to the government and Native Americans, the Department of Justice said Friday.

Most of the $2.2 million paid by Dominion Oklahoma Texas and $4.7 million by Marathon will be distributed to federal, state and American Indian accounts affected by the underpayments, the department said in an announcement from Washington. More than $1.8 million will go to heirs of a whistleblower who filed a lawsuit more than a decade ago in Beaumont.

Companies are required to report to the Interior Department each month the value of natural gas produced from their federal and Indian leases. A percentage of that value is paid as royalties.

The government contended the companies made improper deductions from royalty values and violated the False Claims Act by underpaying the royalties.

Assistant Attorney General Tony West said mineral royalties provide an important source of income for Native Americans, the federal government and several states.

The man who filed a lawsuit over the issue in 1998, Harrold Wright, has died, and his heirs will receive payment under the whistleblower provisions of the False Claims Act. The law al-

See SETTLEMENT *Continued on Page 4*

Kevin Rascher, an officer with Oglala Sioux Tribe highway safety, escorts an offender on Aug. 7 to the Pine Ridge jail after arresting the man for public drunkenness.
RAPID CITY JOURNAL PHOTO BY KRISTINA BARKER

Pilot prosecuting program to start on S.D. reservation

By MARY GARRIGAN
Rapid City Journal

RAPID CITY, S.D. (AP) – Gregg Peterman has helped Russia develop a better criminal justice system, so the assistant U.S. attorney is a logical choice to do the same thing for another sovereign nation closer to Rapid City: Pine Ridge Indian Reservation.

Peterman went to Russia as part of the Department of Justice's Overseas Professional Development Assistance and Training program. OPDAT lends federal prosecutors to developing democracies all over the world – including Iraq and Afghanistan – to help them develop more effective, efficient criminal justice systems.

"I remember thinking 10 years ago we should do a detail in Indian Country," Peterman said. "If we can do that overseas, I thought, why are we not helping communities in this country who need assistance improving the function of their tribal justice system?"

So when U.S. Attorney Brendan Johnson called recently, looking for someone to lead his new Community Prosecution Strategy pilot program on Pine Ridge, Peterman volunteered for the job.

"I thought, well, here's your chance. Step up," he said.

The U.S. Attorney's office in South Dakota is launching the multi-faceted project when public safety on Native American reservations is facing a crisis of confidence. At the same time, the recently passed Tribal Law and Order Act is shining a national spotlight on the issue.

In September, with overwhelming approval from the Oglala Sioux Tribal Council, Peterman will begin spending three or four days per week in Pine Ridge to mentor, instruct and constantly ask the question: What needs to be done to help Pine Ridge improve public confidence in its criminal justice system by improving the functioning of its attorney general's office, the tribal courts and the police department?

He sees his initial role as providing an "infrastructure audit, if you will."

"I want to spend days and weeks and months, if necessary, among the people who are working in the attorney general's office, the tribal courts, the police department, the judges," he said.

Peterman's new job is at the center of the Pine Ridge pilot project, which also includes funding for one victim/witness advocate. The Pine Ridge project, in turn, is the cornerstone of a larger Community Prosecution Strategy for all nine South Dakota reservations. That umbrella initiative is a collaborative response by federal and tribal governments to a deteriorating public safety situation on many of them, Johnson said.

Other elements of the strategy will:

–Create a new cross-deputization program to allow some tribal prosecutors access to federal courtrooms by making them Special Assistant United States Attorneys, or Tribal SAUSAs.

Matt Rappold, chief tribal prosecutor for the Rosebud Sioux Tribe, is the first Tribal SAUSA created in South Dakota. Rappold expects that new role to bring his office more respect from non-Natives who may commit crimes on the Rosebud reservation. Currently, tribes do not have the right to prosecute non-Native lawbreakers on a reservation.

"It's one of the jurisdictional gaps that exist in Indian Country, and criminals exploit that," Rapppold said.

Just how much of a deterrent it will be remains to be seen, but the new SAUSA said he hopes to follow those non-Native crimes through the federal court system. Johnson expects tribal SAUSAs to elevate the standing of the tribal courts in the eyes of the community, as well as strengthening the tribe's reach into federal court.

–Improve prosecutorial communication with the tribes. That includes sending tribal prosecutors detailed letters that fully explain the reasons why the U.S. Attorney's office declined to prosecute a case on the reservation.

That policy change will make more evidentiary information available to tribal prosecutors and aid Rappold and others by keeping them better informed when making their own decisions about charging suspects in the many criminal cases that share concurrent jurisdiction.

"Knowing what that decision is based on lets us know exactly what's going on and why," Rappold said. "And if there's problems getting it into trial court, it helps us so we don't waste our resources coming to the same conclusion."

See PROGRAM *Continued on Page 4*

NB3 Foundation to expand programs to fight obesity among Native youth

By WILL CHAVEZ
Native American Times Correspondent

ALBUQUERQUE, N.M. – A major health issue for Native people today is obesity and poor fitness levels, especially among the youth.

In 2005, the NB3 Foundation led by pro golfer Notah Begay (Navajo/San Felipe/Isleta) began to work on addressing health issues such as obesity and Type 2 diabetes facing Native American youth on reservations by building awareness and raising funds.

The funds were used to fund golf and soccer teams for Native youth including the sponsorship of a soccer club for children on the San Felipe reservation north of Albuquerque.

"I believe my foundation has a tremendous opportunity to raise awareness and be an advocate about particular needs that need to be addressed in Native American communities for youth," Begay said. "A major goal for the foundation is to also partner with tribal communities."

Crystal Echo Hawk (Pawnee), NB3 Foundation's executive director, said the foundation is committed to coming to Oklahoma in 2011 to begin outreach using its soccer program.

"We're hoping to start coming out to Oklahoma and doing some initial outreach through soccer camps and soccer education and really start the dialogue with Oklahoma tribes to keep our kids up and active, and soccer is a great vehicle in which to do that," Echo Hawk said.

According to the American Diabetes Association, Native children and adolescents have a higher incidence of obesity than any other minority group.

Typical measures that start at home, like a balanced diet, are only part of a solution. Another component includes regular physical activity such as team sports.

Statistics gathered by the NB3 Foundation show 60 percent of children at San Felipe are overweight.

"So statistically, we are fighting some serious numbers at San Felipe, and unfortunately it's not just San Felipe-specific," Echo Hawk said. "We are seeing similar rates of children being overweight and/or obese in tribal communities. The average now is well over a third of our children in tribal communities are obese."

However, at San Felipe the soccer programs are making a difference because the NB3 Foundation with help from the Johns Hopkins Center for American Indian Health has seen "significant" improvement in children in their overall physical fitness after 10 weeks in the program.

Johns Hopkins helped evaluate and design the soccer program to see where improvements were needed and where the foundation was having success, Echo Hawk said.

Physiological measurements of the children participating in the soccer program were taken as well as the impact of life skills and academic performance

"They worked with us to design it, but they also made sure it was culturally appropriate as well and something the community felt good about," she said.

Along with providing opportunities for exercise, the foundation is working to add a proper nutrition component to their model, Echo Hawk said.

"We understand it really starts at home. It's about families and not just kids making a commitment to healthy lifestyle changes," she said. "We know it's a long-term fight, but we really feel based on where we are coming from we can honestly say our programming does impact the physical fitness of kids. We're excited to begin taking steps to take our program outside of New Mexico."

San Felipe Pueblo leaders take part in a May 6 groundbreaking ceremony for a youth soccer field with NB3 founder Notah Begay, far right. The collegiate-size field was recently completed and will serve the pueblo's youth soccer club. PHOTO COURTESY OF THE NB3 FOUNDATION.

More than 200 youth participate in the San Felipe Soccer Club and field nearly 20 teams, and now the program has its own soccer field to practice and play.

The recently completed $785,000 collegiate-size field is 117 yards by 72 yards. The NB3 Foundation contributed $535,000 to the project and San Felipe $250,000.

The field was designed in conjunction with the pueblo and includes a walking trail around it.

"We're calling it a soccer field and community park. It's about creating a space where parents can come out and be active with their kids," Echo Hawk said.

She said San Felipe is the NB3 Foundation's model program. The foundation hopes to use the success of the San Felipe model for other Indian communities.

"Our larger vision is that one day we would like to see NB3 soccer programs all over Indian Country that are really, truly tested programs that we know can help youth," Echo Hawk said. "When we start reaching out to Indian Country…we really want to them give them solid tools to fight obesity."

ASKINS

Continued from Page 1

"The other states are still fighting Plains Indian wars with each other," McCaleb said during a panel discussion. "Oklahoma is unique and it's good for business."

He said that both state and tribal governments "need to look to ways to create synergism and not look to push back against each other."

Gray-Proctor suggested one way to ensure that tribal concerns are heard at the state level would be the establishment of a cabinet-level position. Askins seemed open to the idea, but said her primary concern now is her campaign to become the state's first female governor. Askins, a Democrat, will face Republican U.S. Rep. Mary Fallin in November.

McCaleb suggested an alternative could be for state agencies to form tribal advisory boards, which he started voluntarily within the Oklahoma Department of Transportation.

Creating such a board would indicate "an elevated level of sensitivity about what can be done" to encourage state officials to work with their tribal counterparts, he said.

Chickasaws sink $7M into refurbishing racetrack

By MURRAY EVANS

OKLAHOMA CITY (AP) – A subsidiary of the Chickasaw Nation has spent more than $7 million in recent months to restore Remington Park, a top official with the track's ownership group said last week.

Even as horses went through morning workouts on the racetrack, construction workers continued buzzing around the 22-year-old facility to complete the initial stage of renovations before the opening of the track's annual thoroughbred meet Aug. 19.

Remington Park once was considered one of the nation's finest racing facilities, and "it's so gratifying to be able to have the money to restore this place to its former glory," said Scott Wells, the track's president and general manager.

Global Gaming Solutions, a subsidiary of the Ada-based American Indian tribe, bought the track and its on-site casino on Dec. 31 for $80.25 million from bankrupt Magna Entertainment Corp.

Although they'd checked out the track before making the purchase, Global Gaming officials were amazed "how much deferred maintenance there was and how much capital was not invested back into the property," said Greg Pittman, the company's vice president of development projects.

Even with the well-documented struggles of the horse racing industry nationally, Global Gaming saw an opportunity in Remington Park, Pittman said, especially considering the Chickasaws' success in operating two of the state's largest casinos, the Riverwind in Goldsby and the WinStar in Thackerville.

"This was a diamond in the rough," Pittman said. "It just needed some (tender loving care) to bring it back to the glory days of before. ... We look at it as an entertainment venue and we're very good at entertainment venues. When there are areas we don't know about, we bring in smart people to run the operations for us."

Changes are obvious all around the facility. There's new roofing on the paddock and main building, new paint in the paddock, the main building and on balconies and new exterior lighting. The suites have been reworked, with new lighting, flooring, paint and furniture.

On the main level, the public areas were widened and half of the betting-window structure was removed. A new locally based restaurant, Henry Hudson's, is being built. Flat-screen televisions have been installed throughout the facility, with more to come.

Outside, the track's asphalt apron has been redone with pavers, new furniture, two fountains and two planters. A 9-foot waterfall is under construction next to an outdoor patio area. The goal, Pittman said, was "to create a park-like setting" for fans to watch races.

The jockey's quarters received a complete facelift, and in the casino, about 300 of the 750 games have been upgraded or changed out. Even the track's rarely used infield has seen some renovation work and should be accessible to fans more often as a result, Wells said.

"We talked to the customers and figured out the areas where we could have the biggest bang for our buck immediately," Pittman said. "The track level on both sides, we had a lot of customers coming and trying to enjoy the racing under a very bland environment, with outdoor furniture inside. If they were willing to attend under that scenario, it's easy for us to say, if we refurbish the place, put color on the wall, clean it up, put furniture in there, more people would come."

Trainer Donnie Von Hemel, who has run horses at Remington Park since it opened in 1988, said having an Oklahoma-based group own the track is a positive.

"We've always had an absentee landlord here," Von Hemel said. "When the owner has to see his patrons on a regular basis ... I think there's a better chance they are going to be proud of what they're putting out there for the fans. They have shown they are going to step up to the plate and do a top-notch job."

All the work is about making the entertainment experience better, Pittman said.

More renovations are planned during the coming months, Global Gaming CEO John Elliott said, and during the next three to five years, company officials hope to build a hotel on the grounds. Pittman said he foresees the track and hotel hosting conventions, concerts and other sport-themed events.

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The Drum Awards: Inaugural event to celebrate Native American leadership, excellence

The awards are set for 7 p.m. on Nov. 1 at the Choctaw Casino Resort in Durant, Okla.

By LISA SNELL
Native American Times

DURANT, Okla. – The call went out about eight months ago. The Cherokee Nation began contacting other tribes to pitch the idea of an award to honor Native American leadership and excellence. Not only should there be an award, but a gala event to honor award nominees.

Cherokee Chief Chad Smith came up with the idea and tapped Gina Olaya, Tribal and Public Relations officer for Cherokee Nation Entertainment, to be the executive director of the project.

"I was asked to take on the responsibility of executive director as an extra duty assignment. So naturally I put together a team of people to help me, mostly comprised of CNE employees," Olaya states via e-mail.

The Chickasaw, Choctaw and Muscogee (Creek) Nations came on board and the idea of the Drum Awards became reality.

Lana Sleeper, representative for the Choctaw Nation and spokesperson for the event, said that their inspiration was the Trumpet Awards.

According to their mission statement, the Trumpet Awards were "created to herald the accomplishments of Black Americans who have succeeded against immense odds. Special recognition is given to the few, who symbolize the many, who have overcome the ills of racism and poverty and achieved special greatness."

"We thought it would be a good idea to do the same for our people," she said. "It's a wonderful thing we're putting together."

A drum was chosen to represent this national awards program that recognizes both individuals and tribes whose contributions have gone largely unrecognized by the average citizen. The intent is to celebrate Native Peoples and advance the appreciation of who Native Americans are.

According to the Drum Awards website, "The Drum Awards promote alliances and unity within and among the tribes. The awards are designed to build prestige for Native Americans and to promote a healthy sense of worth through first-class treatment of one another."

"We're hoping for nationwide exposure," Sleeper said. "We've already gotten nominations in from New Mexico and we're hoping for more tribes to get involved."

Nominations are being accepted on the Drum Awards website, www.thedrumawards.com, through Aug. 31 for the following categories:

The Health & Science Award
Honors those who utilize and acknowledge the value of indigenous resources in the field of health & science.

The Lifetime Achievement Award
Honors an elder who exemplifies knowledge, worth and ongoing contributions to society.

The Tribal Governance Award
Honors those who assist with the building of a Nation.

The Environment & Culture Award
Honors those who promote the preservation and intelligent use of land and other environmental resources, including cultural resources.

The Defense of Sovereignty Award
Honors those who have promoted the welfare of tribes in legal decisions and choice of litigation, or in the focus of their profession.

The Economic Self-Reliance Award
Honors achievement in the economic and financial sector, which is also reflected in contributions to community development through volunteerism, donations or other assistance.

The Arts & Entertainment Award
Honors achievement in the arts & entertainment industry.

The Patriotism Award
Pays homage to our Warriors and highlights the contribution of Native Americans to freedom, liberty, peace and security.

The Education Award
Honors outstanding Native American educators or programs that instill wisdom, impart knowledge and contribute to the growth of Native American communities.

Although nominators must submit a 500-word essay explaining why the nominee deserves the award, Sleeper says it's not the writing skills that are important.

"The main thing is to get the names so our committee can research who they are," she said.

The selection committee is made up of representatives from the four host tribes. Nominees will be celebrated during a full-on celebration event Nov. 1 at the Choctaw Casino Resort in Durant.

"Nominees will arrive by limo and walk the red carpet – the full star treatment," Sleeper said. "We're finalizing the entertainment for the evening right now. It's going to be a fun night."

Sponsorship opportunities and table reservations are available. For more information, e-mail drum.awards@cnent.com or visit www.thedrumawards.com.

Senecas want exemption from NY cigarette tax

BUFFALO, N.Y. (AP) – The Seneca Indian Nation is seeking a federal order to stop New York state from following through with plans to tax reservation cigarette sales, tribal leaders said Friday.

Lawyers for the western New York tribe filed a request for a temporary restraining order in U.S. District Court that would temporarily block the state from enforcing new tax laws on the tribe. A hearing was not immediately scheduled.

Gov. David Paterson's office had no comment on the filing. Taxation and Finance Department spokesman Brad Maione said the department would move forward with plans to implement the tax beginning Sept. 1.

Under the plan, the state would collect its $4.35 per pack sales tax on cigarettes sold by Native American retailers to non-Native customers. The tax is expected to generate about $200 million a year.

The Senecas argue in a federal lawsuit filed Tuesday that the plan infringes on their federally protected rights and would force the nation to abandon its own regulatory system in order to enforce the state's. The nation imposes its own tax of 75 cents per carton to fund health and education programs.

"Unfortunately, the nation now finds itself in the position of needing emergency relief from the federal courts to keep the state from implementing this illegal tax scheme," President Barry Snyder said.

The 7,800-member tribe includes 140 nation-licensed cigarette retailers.

NATIVE
AMERICAN
TIMES

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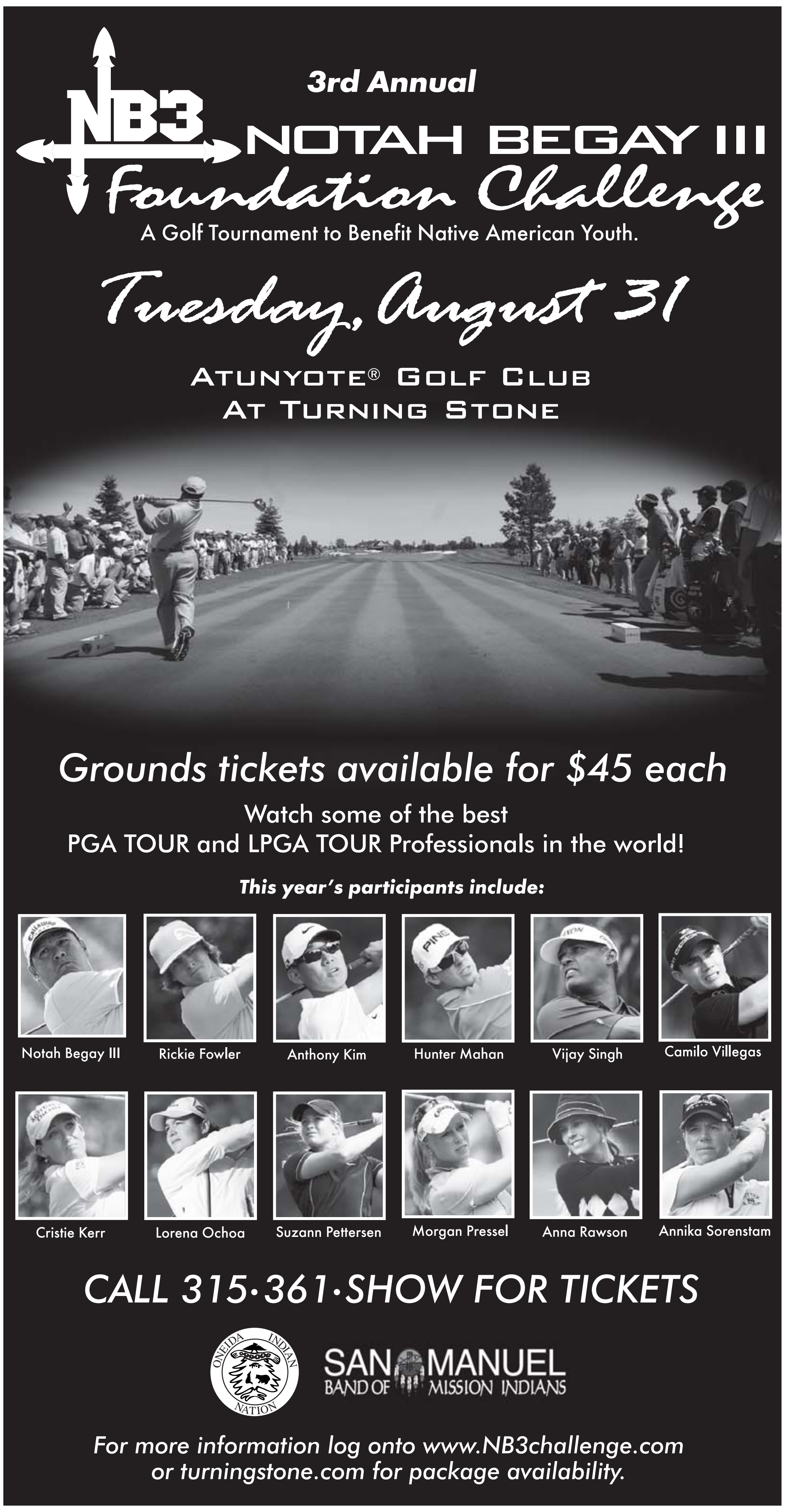

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Continued from Page 1

Yakama Nation in Washington – have complied with the law, and a handful of others have opted out, meaning they will allow states to register sex offenders living or working in their jurisdictions.

One of the top hurdles faced by tribes in implementing the registration requirements is the cost of equipment needed to create a registry – which must contain everything from offender descriptions to fingerprints and DNA – and developing the technical expertise to maintain such a database.

At Zuni Pueblo in western New Mexico, Police Chief Tim Trimble has ordered a $51,000 palm scanner and fingerprint reader that will help the tribe comply with the federal registration law.

Many tribes also have to buy new computers, software for managing the registry and tracking offenders and modems for sharing the information.

Since many tribes in northern New Mexico are small, officials said they have started to talk about the possibility of sharing equipment.

Aside from the costs, tribal leaders also said they are carefully moving ahead to ensure their sovereignty is protected and that the systems they establish for dealing with sex offenders who live or work within their communities are culturally sensitive.

Duran said because most Indian communities are small and family and cultural connections are strong, it would be difficult for a sex offender to pick up and leave.

"Tribes are very cognizant of the safety issues, especially regarding children. So how do they create a system that doesn't alienate an individual from their community and traditions? It's a fine line we are walking and we try to balance that as best as we can," he said.

Duran and others said their communities don't have many sex offenders, but they see this as an opportunity for tribes to better analyze the different types of behavior occurring in their communities and develop social service programs that can help.

State District Judge Michael Vigil told the group that developing registries alone will not make their communities safer. He said supervision and treatment are essential for keeping offenders from getting in trouble.

Gene Fenton with the Isleta Pueblo Police Department said a successful registration program must also involve input from community members, not just judges, attorneys and police officers.

"We've got to work together. We've got to put this thing together all in one tiny, little circle and all help out," Fenton said.

SETTLEMENT

Continued from Page 1

lows private citizens to file actions on behalf of the United States and share in any recovery.

Wright's suit alleged a number of energy companies systematically underpaid royalties. Settlements with other companies have already been reached. Burlington Resources agreed to pay $105.3 million. Shell paid $56 million. Chevron, Texaco and Unocal agreed to $45.5 million, and Exxon Mobil settled for $32.3 million.

Messages left with the energy companies and the law firm representing the Wright estate were not immediately returned.

Mounds offer glimpse of history

By JERRY MITCHELL
The Clarion-Ledger

Emerald Mound is believed to have been built some time before 1600 A.D. It is the second-largest temple mound in the United States, with the largest being Monks Mound in Cahokia, Ill.

NATCHEZ, Miss. (AP) – Want to peek into Mississippi's distant past? Visit Indian mounds located across state.

"The mounds are a real visible reminder that there were people here before us," said Jim Barnett, director of historic properties division of the state Department of Archives and History.

A trip across the state can bring visitors face to face with a dozen Indian mounds that have been preserved by state officials or National Park Service officials. There's no admission charge to visit any of the mounds or related museums across the state.

"They're remnants of an earlier American Indian culture before Europeans came," Barnett said.

He operates the Grand Village of the Natchez Indians, a National Historic Landmark that is open here each day to visitors, except holidays. "Grand Village is the only site that was still being used as a ceremonial site when Europeans arrived," he said.

In 1682, the French explorer LaSalle met with the tribal chief of the Natchez Indians, but the Natchez soon found themselves caught in the conflict between France and England, Barnett said.

After the French began to seize some of the Indian lands, the Natchez in 1729 attacked Fort Rosalie, killing most of the French soldiers there. In response, the French slaughtered most of the Natchez, selling a few hundred into slavery while others fled to live with the Cherokee and Creek tribes.

"There still are Natchez descendants," Barnett said.

A dozen miles northeast, just off the Natchez Trace Parkway, is the Emerald Mound, believed to have been built some time before 1600 A.D. It is the second largest temple mound in the U.S., with the first largest being Monks Mound in Cahokia, Ill.

When visitors arrive at the Emerald Mound, they'll notice what looks like a huge levee in the middle of the woods.

Excavations have shown this was once a tall hill that the ancestors of the Natchez Indians, the Mississippians, flattened into an area almost as large as two football fields.

The largest mound at one end is 30 feet high, prompting the National Park Service to add a ladder for visitors to climb.

Barnett recommends visualizing structures on top of each of the mounds.

Unlike mounds built thousands of years earlier strictly for burial purposes, these mounds probably had structures on top of them, including sacred buildings or homes of high-ranking officials, he said.

In the modern day, Emerald Mound still serves a useful purpose, he said. "It's a good place to watch a lunar eclipse."

Emerald Mound is one of a number of Indian mounds that can be found along the Natchez Trace Parkway. The Pharr Mounds is a group of eight burial mounds, believed to have been built before 200 A.D., that can be seen from the parkway 23 miles north of Tupelo.

Just off U.S. 49 at Pocahantas is the Pocahantas Mound, which was believed to have been built before 1300 A.D. A former village surrounded the site that is now part of the roadside park.

North of Philadelphia is Nanih Waiya Mound. For Choctaws, legend holds that the tribe was born there, making it sacred ground.

Six miles north of Greenville on Mississippi 1 is another National Historic Site, the Winterville Mounds Park and Museum, which features 11 mounds.

"It's the biggest mound group in Mississippi," said branch director Mark Howell. "The tallest is 55 feet, and the average height is larger than any group."

Recent excavations by the University of Southern Mississippi show Indians brought in six feet of dirt to level the area before building the mounds sometime in the 13th century, he said.

The building of the mound appears to have been influenced by the tribe that lived in Cahokia, across the river from modern-day St. Louis, he said.

Apparently the Indians came down the river and influenced a building boom, he said.

The Winterville museum features pottery, stone tools and ornaments from that era.

From Nov. 3-6, the museum is hosting Native American Days that will include dancing, stickball, and activities for children, Howell said.

The dozen mounds that people can visit publicly are just a fraction of the 1,200 or so mounds across Mississippi, said David Abbott, staff archaeologist for the Department of Archives and History.

Mississippi officials have been working to create an Indian mounds trail for some years, but they've lacked the funding to do so, he said.

The sad part is a number of the mounds that once existed are no more, he said. For instance, the Blaine Mound in Byram was recently destroyed to build a neighborhood.

John Connaway, an archaeologist with Archives and History, said an 1890 Smithsonian map of the Carson Mounds in Coahoma County showed 89 mounds. Only six are left today.

"If it had been preserved, it might be the second largest mound group in North America," he said.

In the past, there may have been twice as many Indian mounds as there are today, said Jessica Crawford of Marks, Southeastern regional director for the Archaeological Conservancy, which has bought 13 pieces of property in Mississippi to preserve mounds. "Mississippi may have a higher concentration of mounds than any other state."

PROGRAM

Continued from Page 1

–Form an advisory council to the initiative that will bring "community" into the Community Prosecution Strategy. "We'll ask them, 'What's happening in your community? How are we doing there, and where do we need to improve? What do we need to do better?'" Johnson said.

The council will be a small working group of people who won't hesitate to speak truth to power about public safety on reservations, he said. It currently has seven members: Dani Daugherty, Tracey Fischer, Lisa Iyotte, B.J. Jones, Sherman Marshall, Frank Pommersheim, Roger Campbell and Tom Shortbull.

–Foster better government-to-government relationships with tribes. Johnson and the new Chief Tribal Liaison Randolph Seiler have committed to regular visits to the tribal courts of each of the state's nine reservations, no less than twice a year. Each tribal court will also be assigned its own assistant U.S. attorney in the Pierre, Sioux Falls or Rapid City offices.

Rappold gives Johnson high marks for delivering on his promise of bringing a public-safety directive to reservations and for respecting tribal sovereignty in the process. "Implementing these types of strategies and policy changes within the framework that is respectful of tribal sovereignty is a great first step in improving the working relationships between the Department of Justice and Indian tribes," Rappold said. While he views the Community Prosecution Strategy in light of a difficult history of tribal/federal relations, he says, "We have to start someplace. He gets an A+ for that."

–Technology updates for tribal court systems and records.

Too often, judges, prosecutors and police lack the computerization, proper training and necessary staff to deliver efficient, predictable justice to its citizens, Rappold and Peterman said.

"Predictability is one of the hallmarks of any good criminal justice system," Peterman said.

Too often, the most predictable thing about reservation crime is that there won't be any consequence for it, Peterman said.

In most systems, an arrest will lead to one of three results: a guilty plea, a trial or the dismissal of charges for a legitimate reason.

In too many tribal courts, it is not unusual for criminal defendants to have dozens of past arrests, without any legal disposition of the charges. Peterman recalls one criminal he prosecuted who had 70 arrests, and 98 percent of them had no disposition at all.

"That frustrates tribal members to no end," he said. "They ask, 'Why are they still here in my neighborhood?'"

The Pine Ridge tribal court system is underfunded and understaffed, given its current caseload, Johnson said. With only one licensed attorney and two lay prosecutors, it services a criminal docket comparable in size to Pennington County's, he said. The story is similar on Rosebud, where three tribal judges – one civil, one criminal and one juvenile – handle between 5,000 and 6,000 court cases each year.

Although lack of money and resources are often an issue for an underperforming court system, Peterman knows it is not the only problem. Training and leadership are also necessary components.

"I think we can lend some expertise to the clerk of courts' office for tribal record keeping," he said, "and I think we can do it without spending a lot."

A lot of its systemic problems can be resolved through instruction and training, he said. Many federal agencies in South Dakota don't know it yet, but Peterman will be asking them for their help.

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Commentary

Out on the plains they sure don't call the wind Mariah

By TIM GIAGO
(Nanwica Kciji)
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John Raitt, Broadway legend and father of singer Bonnie Raitt, used to belt out an old song that suggested there are places where, "They call the wind Mariah."

Out on the Great Plains the locals have many other names for the wind and not a one of them is Mariah. In fact, many of the really choice names for the howling winds begin with the letter "F."

A friend of mine has a home a few miles Northeast of Rapid City. He has a metal carport next to his house. The wind blew so hard that the carport was nearly ripped from its base and on one particularly windy night the mobile homes around his house, including his own, lost pieces of their roofs and anything else that wasn't really secured. He said that to sit in his house on terribly windy days and listen to the wind trying to tear his house apart was truly a frightening experience.

On the Plains there are no barriers to slow the wind down. The landscape is just wide-open and the wind is wild and free to do its damage. The joke goes that one day the wind stopped suddenly and 100 Lakota warriors fell on their faces. It makes me wonder how they kept their tipis from blowing away.

A childhood friend of mine used to live in the Pine Ridge Reservation community of Wanblee. One day at school he told some of us that there was a big storm at Wanblee. He called it a cyclone, but I think that in the old days tornadoes were called cyclones in the West. Anyhow, he said the wind blew so hard that it took a large piece of straw and drove it into a telephone pole like a nail.

I told my father what the boy said and my father said it was true. He worked in Chris Dahm's Store in Kyle and many of his Lakota customers came from Wanblee and he said they told him about it. My father's name was also Tim and he and Chris Dahm had the distinction of having two boys named after them: Tim and Chris Red Wolf.

One summer, before I was old enough to start school, my father and mother ran outside tracking down all of their children because a big storm was brewing. They finally got us all into the house and luckily the house had a basement. Shortly after we were all herded into the basement a cyclone (tornado) hit Kyle.

I tried to climb up to one of the basement windows to look at the tornado and my dad grabbed by the seat of my pants and hauled me back down and looked like he was about to smack me a good one and I heard my mom say, "Don't hit him on the head because he's crazy enough already." I don't recall my father ever striking me, but Mom used to say things like that all of the time.

The cyclone tore the roof off of the bus garage at Kyle Day School (now Little Wound School) and carried it past our house which was about a mile from the school. Later I heard my father say that we were "damned lucky it didn't crash right on top of our house."

A Catholic priest named Father Sialm was the pastor of the church in Kyle and his house was right next to the church. He always parked his Model-A sedan next to his house. After the horrible wind finally died down my father went outside to inspect the damage and spotted Father Sialm standing in front of his house apparently puzzled about his car. It wasn't parked in front of his house anymore.

They spotted it about one mile away near the road to Allen. Father Sialm later said that he always set the hand brake and kept the car in gear because there was a slight incline in the front of his house. It seems that the wind had pushed or lifted his car nearly one mile from his house and it was still sitting on its wheels. Father Sialm walked down to his car, started it, and drove it back to the house.

Down the road from us Johnny and Billy Bear lost a wooden shed and all of their chickens. They later joked that their chickens probably landed in Allen, about 15 miles away.

After the storm I went outside and inspected the telephone poles hoping to see a straw driven all the way through them like a big nail. I figured my friend was pretty lucky to find one because I didn't see a one.

In some places they may call the wind Mariah, but my dad and Father Sialm had other names for it that day.

Tim Giago

(Tim Giago, an Oglala Lakota, is publisher of the weekly Native Sun News. He was the first Native American inducted into the South Dakota Newspaper Hall of Fame and was the founder of the Native American Journalists Association and a Nieman Fellow at Harvard in the Class of 1990. He can be reached at editor@nsweekly.com)

Around the Campfire: Improving Indian schools

By DR. DEAN CHAVERS

The curriculum in American Indian schools is weak. In 1975, when I surveyed teachers at four Bureau of Indian Affairs boarding high schools for my dissertation at Stanford, the highest math course they offered was general math. Students were leaving school with no exposure to algebra, geometry, trigonometry and calculus. Almost none went to college, and the few who did dropped out.

My dissertation was about social change at Indian schools. The schools were slow to change, and in fact, resisted change. For instance, one of the math teachers in Gallup, N.M., whom I met in 1986, expressed his true feelings at a meeting the next year.

"Any math we teach these Indian kids is more than they would have otherwise," he said. "After all, all they are going to do is pump gas and do beadwork."

To their credit, the other teachers subjected him to verbal abuse. He left the next year. His paternalistic attitude, unfortunately, is the prevailing one in Indian schools.

Reservation schools have always assumed Indian students cannot learn complicated concepts. Starting in 1878 at the first federal school for Indians, Carlisle Institute, Indians have been trained to be barbers, welders, secretaries, motel maids and cashiers. This racist attitude still prevails.

Today, only 17 percent of Indian high school graduates go on to college, compared to 70 percent for the U. S. as a whole. The gap between Indians and the general population is enormous, and is growing every year. More than 80 percent of the few Indian students who go to college never graduate, mainly because of their weak preparation in high school. In a study I did 10 years ago, fewer than 10 percent of Indian students had taken four years of math in high school.

The attempts by Catching the Dream to get Indian schools to upgrade their programs to produce a generation of Indian college students is a very difficult one. Luckily, we are succeeding. Twenty years ago, not one of the 740 Indian high schools offered a college preparatory track. Now, 10 of them do, and others are starting to change.

Reid Riedlinger became Superintendent of the Wellpinit School District on the Spokane Reservation in Washington in 1989. He inherited a fractured system. Daily attendance was 65 percent. The dropout rate was 60 percent. Tests were in the bottom quartile. Almost no students went to college.

Reid asked me to visit his district early in his first year as superintendent. He asked me to review all programs and make recommendations for improvement.

To my amazement, he and his staff implemented all my recommendations. I recommended that they make sure students were in school every day, that they read a lot of books and that teachers be required to live in the community instead of commuting to the reservation.

Reid was superintendent for the next 15 years and the district kept improving. Wellpinit sent all its graduates to college in 2005, and the dropout rate was near zero. Daily attendance is 95 percent and has been for 10 years. Test scores range from the 40th to the 70th percentile. The tribe now has its own attorney, who is a tribal member and a graduate of Wellpinit High School.

The Chugach School District in Alaska was probably worse than Wellpinit when it started its school improvement process in 1994. All the test scores were in the bottom quartile. The district had sent only one student to college in the previous 30 years. The dropout rate was more than 60 percent.

They threw out the old curriculum and designed 10 new curriculum units. Students, parents, teachers, local business people, school board members and administrators were actively involved in the process.

Instead of letting time be a constant and learning be the variable, they have made learning the constant and time the variable. The results have been amazing. By 2001 all test scores were in the top quartile, dropouts were nil, and staff turnover was low. Most students now go on to college.

The Superintendent, Richard DeLorenzo, was the high school principal when they started the school improvement process. Two years ago, Chugach won the Malcolm Baldrige National Quality Award, the U. S. equivalent to the Nobel Peace Prize. It was the first school district to win this prestigious prize, which was awarded at the White House. De Lorenzo had to buy a new suit to attend; he says he didn't have a suit in his closet.

When Dr. Ben Chavis took over the American Indian Public Charter School in 1999, it was on the verge of closing. When I visited it in 1998, it only had 70 students, and was supposed to have had over 200. Ben started immediately to get teachers and students on the right track.

He made sure students were in school every day. We gave him a grant that first year to help with this, and he went crazy with it. Ten years later the daily attendance rate was an amazing 99 percent. I doubt any Indian school has even come close to that rate.

He made sure students had a good foundation for learning. All students spend the first 90 minutes each day on learning language. They get homework every day. They take challenging classes. The school is now the top achieving school in Oakland, and the top middle school in the whole state.

Ben has trained people all over the U. S. in how to achieve greatness in the schools. We have used Ben, Reid Riedlinger, and Richard De Lorenzo as keynote speakers at our Exemplary Institute, and people have gone nuts about them. Many of these people are now trying to achieve the same things in their schools.

Catching the Dream has identified 39 exemplary programs such as these three in the past 15 years. But Indian Country needs thousands of doctors, teachers, nurses, and engineers. These bold new programs are leading the way to the future of Indian education. But there is a long way to go. Over 98 percent of Indian schools are stuck on failure.

And the schools are resistant to change. I have worked with more than 110 Indian schools in the past 30 years, and 20 of them have developed Exemplary Programs in Indian Education. I sent letters to 1,200 principals and superintendents last year, offering to work with them to achieve exemplary results. But I only heard from five of them, and none of them followed through. How long is it going to take?

(Dean Chavers, Ph.D., is the Director of Catching the Dream, a national scholarship and school improvement program for American Indians, located in Albuquerque. His address is CTD4DeanChavers@aol.com. His latest book is "Racism in Indian Country," published by Peter Lang.)

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Letters to the editor are welcome and may be submitted via e-mail to editor@nativetimes.com. To be published, we require you provide your name, tribal affiliation and city of residence.

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Editor and Publisher
Tim Giago, Oglala Lakota

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EVENTS ▼ ▼ ▼ ▼ ▼ ▼ ▼ ▼ ▼

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1st and 3rd Thursdays

The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). We will be hosting exciting events and fun cultural activities all summer long! Dinner served at each meeting. Please join Indian Health Care Resource Center of Tulsa at our next Strengthing Our Native Youth - Native Nations Youth Council meeting! Please call or email ahead of time to confirm in case we meet at an alternate location for an event. Info Call: Jiles Pourier (918) 382-2200 Email: nnyc@ihcrc.org

Through August 31

"It's All About Me: A Numunuu Children's Exhibit featuring art and photography by Comanche Children. At the Comanche National Museum and Cultural Center, 701 NW Ferris Avenue, Lawton, OK. Opening Reception March 18, 1:06 pm to 3:06 pm. Free admission. For more info: www.comanche-museum.com.

August 27

The United Keetoowah Band (UKB) Tribal Veterans Office is holding the first review of its honor guard at 7 p.m. at the UKB Powwow Grounds.
Pat Oyebi is giving the honor guard a traditional blessing. Everyone is welcome to attend this historic event. Bring cameras and lawn chairs.

August 27-29

Indian Council of Many Nations 48th Annual Summer Powwow at Leavenworth County Fairgrounds. For information call Neil 816-223-5978 or e-mail cowtown_cookers@sbcglobal.net, or visit www.kc-icmn.org

September 3-4

Cherokee National Holiday Holiday 3 on 3 at the Male Seminary Rec Center in Tahlequah, OK Divisions: Male and Female in each division Adult, 10-12 grade, 7-9 grade & 5-6 grade Entry fee: $50 Adult / $40 Youth. Deadline: Sept. 2nd. Contact: Christine Hooper 918-316-3614 or Christine-hooper@cherokee.org

September 3-5

Cherokee National Holiday, Tahlequah, Okla. For more information call the Cherokee National Holiday office: 918-453-5536, visit online at see online http://holiday.cherokee.org, or email Islagle@cherokee.org.

September 3-5

Cherokee National Holiday Art Show and Sale. Tahlequah, Okla. at the Tahlequah Armory on Water Stn behind Court house square.
Info: http://holiday.cherokee.org

September18-19

Oklahoma Native American Basketweavers Association 4th Annual River Cane Festival at Flint Ridge, Okla. One of the featured teachers will be award winning artist, Burl Ford. The public is invited to participate in classes and the silent auction which will be held, Saturday evening. Class information and registration can be found on our website @ www.onaba.org/blog.

September 24-25

Standing Bear Powwow. For info call Standing Bear Park, (580) 762-1514. Intersection of HWYS 60 & Old 177, Ponca City, OK

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Kingdom RockFest battle of the bands Christian music festival at various venues. For more info visit online: www.unitedtribesforchrist.com

Chief A.D. Ellis, center, and the staff of the Muscogee (Creek) Nation Communications Department show off their three Native American Journalists Association awards. This was the first year the department participated in the conference. PHOTO COURTESY MUSCOGEE (CREEK) NATION COMMUNICATIONS OFFICE

Muscogee (Creek) Nation communications wins awards

By REBECCA LANDSBERRY AND LEE LONGHORN
Muscogee Nation News

ST. PAUL, Minn. – The Muscogee (Creek) Nation Communications Department earned three awards at the 26th Annual Native American Journalists Association Media Awards. The Native Nations Media Conference was held Jul 18-24 in St. Paul, Minn., at the Crowne Plaza Hotel.

The Muscogee Nation News earned second place in the tabloid category for "Best Layout." MNN Editor and co-host for the Muscogee Nation Radio News Program Rebecca Landsberry and Ruth Bible, cultural reporter, were on hand to receive the awards.

"I'm thrilled we had the opportunity to attend the Native Nations Media Conference for the first time ever and that we were also able to bring home three awards. I hope we can continue to be involved in NAJA and keep building relationships with other Native media representatives from around the country," Landsberry said.

Gerald Wofford, co-host of the Muscogee (Creek) Nation's Native News Today television show received an "Honorable Mention" in the General Excellence for Television category. Dr. James Treat, professor at the University of Illinois, received second place for his monthly column, Mvskoke Country.

Christina Good Voice, senior reporter at the Cherokee Phoenix newspaper, and Muscogee (Creek) citizen, received first place for Best News Story monthly/bimonthly category.

Muscogee (Creek) Nation member Da'Rae Friday and MNN intern Lee Longhorn attended the annual Native Voice and Project Phoenix training sessions held in conjunction with the conference. The training seminars introduced and assisted Native American college and high school students interested in the field of journalism. The students produced news stories for print and multimedia.

The Native American Journalists Association was founded in 1984 when a group of American Indian journalists came together to discuss the role of American Indian journalists in mainstream media at Penn State University. The group was first called the Native American Press Association until they renamed themselves the Native American Journalists Association to include radio and broadcast professionals. NAJA is located at the University of Oklahoma Gaylord College of Journalism and Mass Communication in Norman, Okla.

Cherokee Little Ambassadors crowned

TAHLEQUAH, Okla. – Cherokee Nation named its newest – and youngest – ambassadors during the annual Little Miss and Mister Cherokee Ambassador Competition. The competition is held annually in conjunction with the Cherokee National Holiday in Tahlequah. "The Cherokee Nation Ambassador programs are focused on building our future leaders by providing experiences that challenge and encourage our youth," said Todd Enlow, Cherokee Nation group leader of Leadership. "The Little Cherokee Ambassadors program encourages all participants to learn more about their Cherokee and family history." In this year's event, 16 young Cherokees competed, bringing Cherokee show and tell items and demonstrating cultural skills for the audience and judging panel. Each participant will serve as an Ambassador for the year, with winners being selected as the Lead Ambassadors for his or her age division. All Ambassadors participate in different activities throughout the year, and the leaders represent the Cherokee Nation at special events and during visits to schools, community groups and other functions. In the age 4–6 division, Jennie Whitekiller and Jarrett Youngpuppy were selected as the Little Miss and Little Mister Lead Ambassadors, respectively. Jennie is the daughter of Melissa Whitekiller of Tahlequah and Jarrett is the son of Brandon Davis and Jennifer Youngpuppy Pate of Eucha. In the age 7–9 division, Chenoa Turtle was selected as the Little Miss Lead Ambassador. Chenoa is the daughter of Jeff and Lisa Trice-Turtle of Vinita. In the age 10–12 division, Chelbie Turtle and Jameson Thorne were selected as Little Miss and Little Mister Lead Ambassadors. Chelbie is also the daughter of Jeff and Lisa Trice-Turtle, and Jameson is the son of Terry and Dana Thorne of Pawhuska. "We hope that by sharing their story with a large audience, the participants will continue to grow and feel more comfortable in sharing their heritage with others," said Enlow. The Cherokee National Holiday, held annually over Labor Day weekend since 1953, commemorates the anniversary of the signing of the 1839 Cherokee Nation Constitution. For a full schedule of events and event locations for the Cherokee National Holiday, please call (918) 453-5536 or visit http://holiday.cherokee.org.

Ambassador
GWY

The Cherokee Nation recently held its annual Little Miss and Mister Cherokee Ambassador Competition in Tahlequah, Okla. Several participants were chosen to represent the tribe for one year as lead ambassadors. Shown left to right are Jameson Thorne, Little Mister Cherokee Ambassador age 10–12; Jennie Whitekiller, Little Miss Cherokee Ambassador age 4–6,; Chelbie Turtle, Little Miss Cherokee Ambassador age 10–12; Jarrett Youngpuppy, Little Mister Cherokee Ambassador age 4–6; and Chenoa Turtle, Little Miss Cherokee Ambassador age 7–9. PHOTO COURTESY CHEROKEE NATION COMMUNICATIONS OFFICE

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Artifact dealers, collectors reflect on raids

By SUSAN MONTOYA BRYAN
Associated Press Writer

SANTA FE, N.M. (AP) – The nation's largest and longest-running Indian artifact show opened last year under a cloud of fear and uncertainty as a federal investigation into the sale of Native American artifacts intensified throughout the Four Corners region.

Since then, suicide has claimed the government's informant and two defendants, the prehistoric Indian art market has bottomed out, some collectors' lives have been turned upside down and several federal indictments have resulted only in probation for some of those accused of plundering artifacts from federal lands.

Now, artifact dealers and collectors attending the 32nd annual Whitehawk Antique Show in Santa Fe are sharing their concerns over how the government handled the case and the way authorities are interpreting federal laws designed to protect the nation's archaeological sites and cultural heritage.

"We have suffered a stigma for so many years. I think it's time for people to stand up for their rights to collect and enjoy things that are old," Dace Hyatt, a restoration expert from Show Low, Ariz., told The Associated Press.

Hyatt and other members of the Antique Tribal Art Dealers Association organized a special panel discussion before the start of the show Monday to talk about the federal raids, informant Ted Gardiner and the laws that govern everything from arrowheads to centuries-old pots.

Once a mentor and friend to Gardiner, Hyatt said federal authorities should not have relied on him to make their case. He explained that Gardiner had financial problems and had reached a low point in his life before agreeing to work as an informant.

"In my opinion, he stooped to levels of misrepresenting the truth, embellishing and lying and that's unfortunate because you would think there would be more checks and balances within the departments to credit or discredit his statements before they orchestrated an entire two-and-a-half-year sting operation that cost the taxpayers – I would be willing to speculate millions of dollars – to only come up with 26 indictments. That's the travesty," Hyatt said.

Gardiner was credited with making the case for federal authorities by secretly recording more than $335,000 in purchases over two years from people later accused of digging, collecting, selling or trafficking in artifacts taken from federal and tribal lands.

However, Hyatt alleged Gardiner also tried to bait honest collectors, including himself, by not being forthcoming with information about the items he was offering to sell.

In his case, Hyatt said Gardiner offered to sell him artifacts that came from an area known as the Arizona Strip. Hyatt declined the offer because he knew the area included parcels of federal land.

Retired attorney and avid collector Jim Owens cited another case in which Gardiner was accused of signing a disclosure statement that some items he was trying to sell to one collector were legal. Later, Owens said, Gardiner showed the collector on a map where the items had come from. The collector recognized it as federal land and turned down the deal.

Owens, Hyatt and others with the art dealers association said Monday's forum was an effort to start a conversation about how to better police the market for real criminals and avoid entrapping innocent collectors who simply have a passion for artifacts.

Last summer, federal authorities rounded up more than two dozen defendants in Utah, New Mexico and Colorado following a sting operation that was fueled by Gardiner's undercover work. So far, eight defendants have reached plea agreements that resulted in leniency and no prison time.

In the latest case, a Utah man who once bragged about taking Indian artifacts from federal lands received three years of probation. Charges are pending against 16 more defendants and an investigation remains open in Arizona and New Mexico.

Dealers and collectors acknowledge that the operation helped eliminate what they called a "fringe criminal element" in the artifact market, but they vehemently denied claims by authorities that an underground black market exists.

"That is a total myth and it needs to be debunked right now," Owens said.

Owens and others also said that some of the raids went too far and the rights of honest collectors were trampled.

Melodie Rydalch, a spokeswoman for the U.S. attorney's office in Utah, said Tuesday that prosecutors are confident in the way the cases have been charged and noted that a federal judge found sufficient reason to sign off on the plea agreements that have been reached so far.

Across the hall from the forum, about 100 dealers set up booths for the annual show. Colorful Navajo rugs hung from the walls, painted pottery lined shelves and case after case had on display everything from rare figurines to delicate bead work, woven baskets and turquoise jewelry. The aisles were tight with prospective buyers and those who were there just to soak in the art.

Hyatt, who has been interested in artifacts since he was a boy, said the mood has improved this year.

Bob Gallegos, a past president of the dealers association, said some dealers and collectors don't know the law as well as they should and could easily fall into a trap like those described by Hyatt and Owens.

Part of the problem, Gallegos said, is that federal law allows for the collection of artifacts on private land and that has created a loophole for criminals to claim their items are legitimate. Proving otherwise and enforcing the law has become very difficult for authorities, he said.

The government, Gallegos said, has to resort to tactics that have created fear and paranoia.

"We have to become partners with the government in helping them impart these laws," he said. "We all have the same goals, we all want to preserve our cultural sites, our cultural resources, but we can no longer have these win-lose situations."

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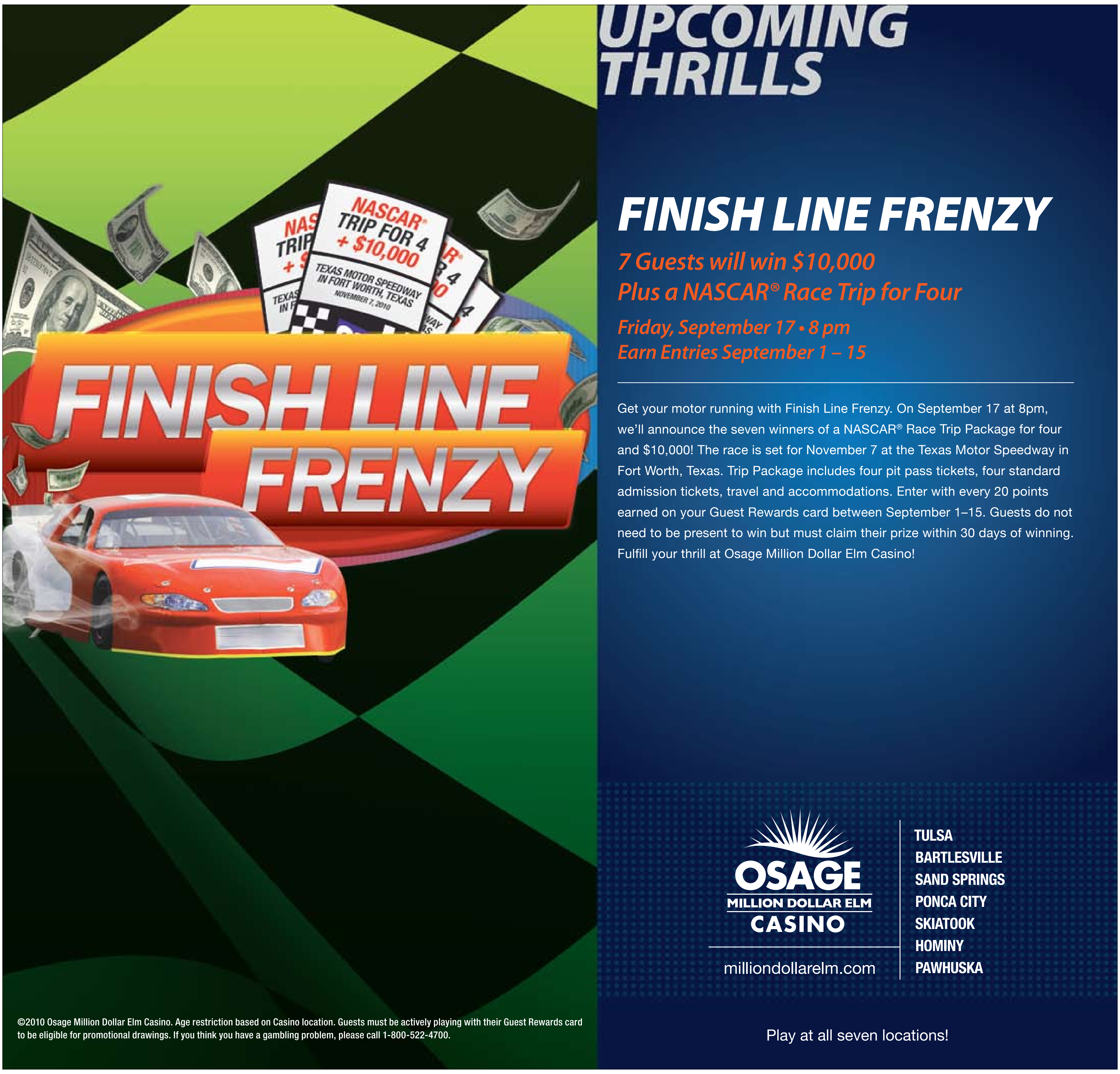
This Aug. 16 image shows a notice that informs potential buyers that the pottery for sale in this booth at the 32nd annual Whitehawk Antique Show in Santa Fe, N.M., is legal to own. The Antique Tribal Art Dealers Association organized a special forum at the start of the show to discuss last year's federal investigation into the sale of Native American artifacts throughout the Four Corners region. AP PHOTO BY SUSAN MONTOYA BRYAN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NATIVE AMERICAN TIMES

VOLUME 16 • ISSUE 36 • PUBLISHED WEEKLY • SEPTEMBER 3, 2010

Pawnee soldier, Ret. Army Cpl. Joshua Stein receives a Bronze Star Medal with Valor and the Purple Heart Feb. 9, 2007, at Fort Hood, Texas. PFC Stein received the medals for exceptional and valorous achievement during Operation Iraqi Freedom. COURTESY PHOTO

Homes for Our Troops builds house for injured Pawnee soldier

By DANA ATTOCKNIE
Native American Times

SPRING BRANCH, Texas – Everything is literally coming into reach for Ret. Army Cpl. Joshua Stein.

"Everything is the right height. I don't have to worry about pushing on my prosthetics," Stein, 27, said. "They built this house so I can retire."

Stein, who travels in a wheelchair or uses prosthetics, along with his wife Nicole and their three daughters Rachael, 7, Jasmine, 4, and Desiree, 2, will soon be the recipients of a new custom built house courtesy of Homes for Our Troops.

Homes for Our Troops, which began in 2004 is a non-profit organization dedicated to building homes for veterans who received serious physical injuries in combat after Sept. 11, 2001. Each home allows veterans to live independently, without barriers, and complies with the Americans with Disabilities Act.

Stein, an enrolled member of the Pawnee Na-

See **SOLDIER** *Continued on Page 4*

Floods unleash wave of gravesite lootings

By NICOLE YOUNG
The Tennessean

NASHVILLE, Tenn. (AP) – Archaeologists, Native Americans and the residents of Bells Bend are outraged by looters they say are digging up burial sites along the Cumberland River bank, then selling the artifacts for money.

It's a problem that's been going on for decades, said Mike Moore, state archaeologist and director of the Tennessee Division of Archaeology. But the May floods caused an uptick in the number of lootings, scientists say.

"The flood caused a tremendous amount of erosion, so more of the stone box (gravesites) interred there are now visible," said Tom Pertierra, chief executive officer of Southeastern Paleoamerican Survey Inc., a nonprofit company that supports public archaeology. "The looters can see it, and they're taking advantage of it by coming in at night and systematically digging away at it."

Pertierra spent about a month working on the 808 acres of Bells Bend Park with other volunteers.

The project, which wrapped up last week, was sponsored by a Tennessee Historic Commission grant, in conjunction with UT-Knoxville, the University of Arizona, the Southeastern Paleoamerican Survey Inc. and Bells Bend Park.

Each day, about 25-30 students, volunteers and archaeologists patrolled the banks of the Cumberland in search of artifacts, said project director Da-

See **FLOODS** *Continued on Page 4*

Oneidas relocate cigarette factory

By BEN DOBBIN
Associated Press Writer

ROCHESTER, N.Y. (AP) – The Oneida Indian Nation is relocating a cigarette factory to its reservation in central New York as part of a broad effort to keep the state from collecting taxes on cigarettes sold by Indian tribes.

Oneida officials say the Sovereign Tobacco business near Buffalo that the tribe bought for $6.6 million in 2008 will begin manufacturing cigarettes next month at its new location on Oneida territory midway between Syracuse and Utica, about 170 miles east. The move was announced a week before Sept. 1, the date the state plans to begin taxing cigarettes sold by Native American retailers to non-Indian customers.

The tribe contends that federal law pre-empts state efforts to tax products that are manufactured and sold on Indian territories.

"Since the Oneida Nation will be manufacturing its own products and selling its own products on its own reservation, it would not be covered by the statute even if the state wished to extend its reach to the Oneida Nation, which it does not appear the state is looking to do," said Peter Carmen, chief operat-

See **FACTORY** *Continued on Page 4*

UKB unveils new military honor guard

By WILL CHAVEZ
Native American Times Correspondent

TAHLEQUAH, Okla. – In an evening ceremony held Aug. 27 on the United Keetoowah Band powwow grounds, the newly-formed UKB Honor Guard was unveiled.

Led by Norman "Hominy" Littledave, the group performed pass and review formations in front of Chief George Wickliffe, Assistant Chief Charles Locust and members of the tribal council. During the ceremony, Chief Wickliffe officially granted permission for the honor guard to form and carry the colors, which include the UKB flag, United States flag and Prisoner of War flag.

Littledave said four years ago when he began working for the UKB, he said began to "dream" about the UKB having an honor guard. In June, the dream became a reality when he approached Chief George Wickliffe about the idea. He supported the idea and suggested Littledave bring the honor guard idea to the tribal council. They unanimously agreed to support and fund an honor

See **GUARD** *Continued on Page 3*

Members of the United Keetoowah Band Honor Guard salute during an unveiling ceremony for the group on Aug. 27. From left are Monica Potter, Thomas Pumpkin Sr., Daniel Houston, John Stayathome and J.C. Wilson. NATIVE TIMES PHOTO BY WILL CHAVEZ

Fremont County to appeal voting rights case

By BEN NEARY

CHEYENNE, Wyo. (AP) – Fremont County commissioners have voted to appeal a federal judge's recent order that the county start electing commissioners from five separate districts.

U.S. District Judge Alan B. Johnson this spring ruled Fremont County's system of at-large voting for county commissioners violated federal law by diluting the American Indian vote.

The county includes most of the Wind River Indian Reservation, home to the Northern Arapaho and Eastern Shoshone tribes. The judge's ruling came in a lawsuit brought by members of both tribes.

Earlier this month, Johnson rejected proposals to set aside a single Native American-majority commission district while continuing at-large elections in most of the county.

"The plans proposed by defendants perpetuate the separation, isolation and racial polarization in the county, guaranteeing that the non-Indian majority continues to cancel out the voting strength of the minority," Johnson wrote. He said the proposals "appear to be devised solely for the purpose of segregating citizens into separate voting districts on the basis of race" without justification.

Fremont County Clerk Julie Freese said the county commission voted 3-to-1 on Tuesday to appeal Johnson's denial of the county's plan.

Brian Varn, Fremont County attorney, said Wednesday the county hopes the 10th U.S. Circuit Court of Appeals in Denver will review the issue in time to return a decision before the 2012 elections.

Andrew Baldwin, lawyer for the American Indian plaintiffs, said he will review the county's appeal when it's filed. He said the county's plan "for a hybrid district ... that includes an at-large district and a single-member district is not authorized by state law."

Commissioner Keja Whiteman, a member of the Turtle Mountain Band of Chippewa, voted against appealing the case because she said it's time for the county to move on.

"I think it's in the best interest of the county to accept single-member districts and move forward with the plan," Whiteman said. She said the county shouldn't spend more time or incur more legal expenses on the matter.

Freese said the county will proceed to elect county commissioners from single-member districts this year even as it appeals Johnson's order. A general election was planned for Jan. 18, she said.

Existing commission terms expire on Jan. 3, and new commissioners will be sworn in on Jan. 28.

Children from the San Felipe Soccer Club enjoy a brand-new field Aug. 23. PHOTO COURTESY NB3 FOUNDATION

Notah Begay III Foundation opens first of its kind soccer field, community park

By CRYSTAL ECHOHAWK

SAN FELIPE PUEBLO, N.M. – The Notah Begay III Foundation (NB3 Foundation) helped the San Felipe Pueblo community officially open its brand-new, $785,000 soccer field and community park. Community leaders applauded as children from the San Felipe Soccer Club took to the field for the first time on Monday, Aug. 23. The facility, largely funded by a $535,000 grant from the NB3 Foundation, is the first of its kind in the community. The NB3 Foundation is a charitable organization lead by Notah Begay III, the only full-blooded Native American on the PGA TOUR.

The park provides an outlet for the entire community to be more physically active. The centerpiece of the park is its synthetic-turf soccer field, but it also features walking paths, providing an alternative for staying fit and healthy. The new field also will be home to the San Felipe Soccer Club, a program that the NB3 Foundation has operated since 2005 for more than 200 Pueblo youth. Not only does the club serve as an athletic outlet for the Pueblo's young adults, it's also the only regular after school program in the Pueblo. The soccer club has plans to host tournaments, camps and events to promote soccer and good health to neighboring Pueblos, as well as to help foster relationships with the larger soccer community in the Albuquerque and Bernalillo area.

"The Pueblo has waited nearly a decade for this facility, a park that will allow adults, youth and participants in the San Felipe Soccer Club to increase their physical activity," said Begay. "Tribal communities around the entire country are often lacking even the most basic amenities needed to keep their young people active and healthy. This incredible facility is an example of what's possible when communities unite and work together in the interest of the health and wellness of Native people."

The grant money awarded by the NB3 Foundation was raised almost exactly one year ago by the 2009 NB3 Foundation Challenge, the Foundation's charity golf event held each year at Turning Stone Resort and Casino, on Oneida land. Not just the largest fundraiser for the NB3 Foundation each year, the NB3 Foundation Challenge has grown into the largest fundraiser in the Native community, delivering approximately $1.1 million to the NB3 Foundation last year alone.

"The work on developing healthy communities is as much about our future as it is about addressing immediate health issues," said San Manuel Band of Serrano Mission Indians Vice Chairwoman Lynn Valbuena. "Notah Begay and the NB3 Foundation have found success in developing programs and organized activities for Indian tribal youth, not simply for the sake of competition, but to teach and instill active and healthy lifestyles in our Native youth and communities."

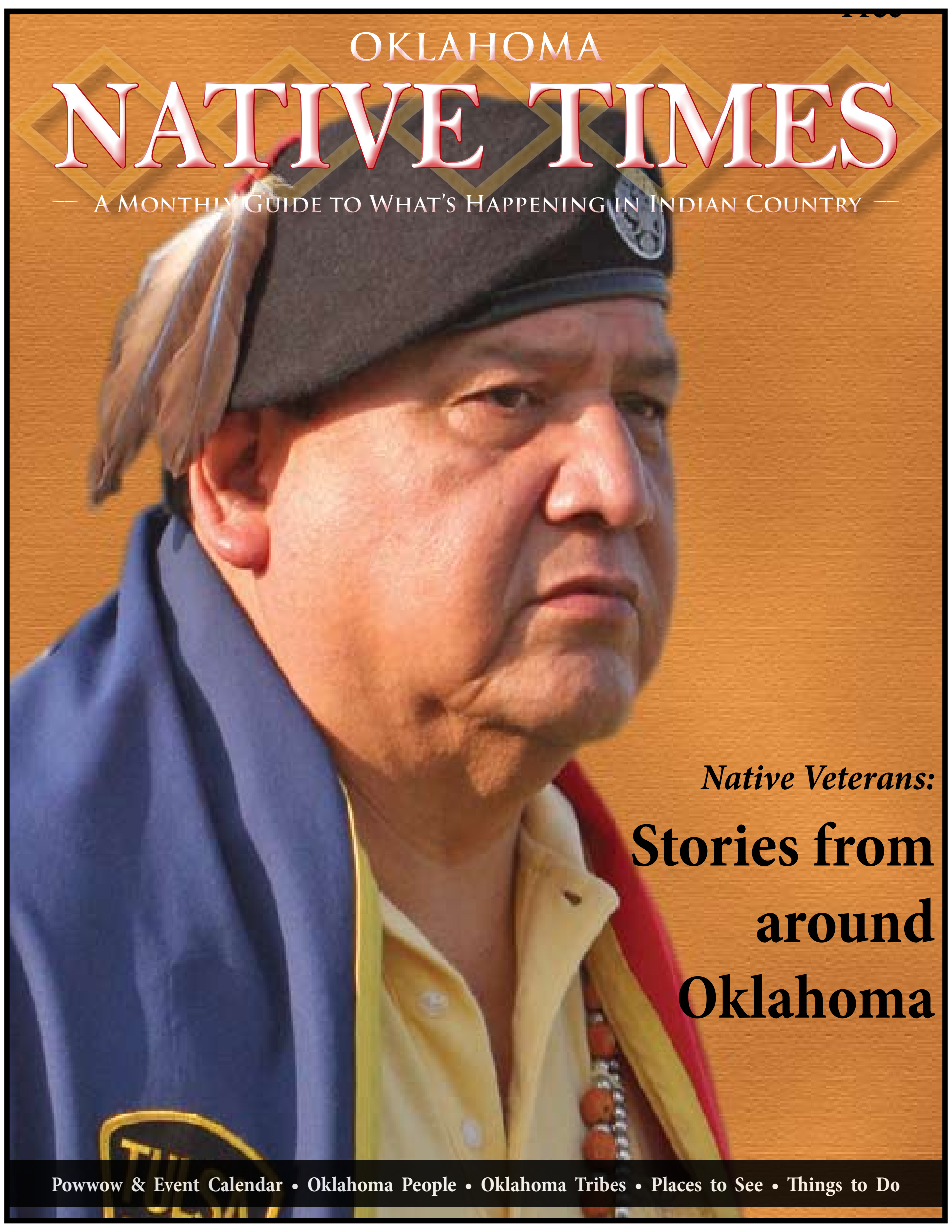
Additional money to complete the project, which transformed a sun-parched lot into a community landmark, came from the Pueblo's own tribal funds, as well as donations from professional golfers Mike Weir and Jeev Milkha Singh and an anonymous donor.

The NB3 Foundation and Pueblo tribe hope that funding for additional landscaping, a playground, more walking trails and pavilions can be secured in the coming years, further diversifying the activity options the park can offer the Pueblo.

For more information about the NB3 Foundation, go to www.nb3foundation.com

For more information about the NB3 Challenge, go to www.nb3challenge.com

For more information about Notah Begay III, go to www.notah.com



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Cherokee Nation expands holiday weekend events

By TRAVIS NOLAND
Cherokee Nation

TAHLEQUAH, Okla. — The Cherokee Nation is rolling out the red carpet Sept. 3-5 to welcome visitors old and new to Tahlequah for the 58th Cherokee National Holiday. Although exciting activities will take place non-stop throughout the three days, festival goers may want to be especially sure they grab a spot downtown early on Saturday to be on hand for some of the biggest events. Returning visitors will find some new events to enjoy this year.

Starting at 9:30 a.m. at the corner of Crafton St. and North Grand Ave., this year's Cherokee National Holiday parade will feature more than 100 colorful entries, including fancy floats, classic cars, marching bands and equestrians. Members of the Cherokee National Youth Choir, which is celebrating its ten year anniversary, will serve as the 2010 parade marshals.

Immediately following the parade, Cherokee Nation Principal Chief Chad Smith will give the traditional State of the Nation address to the Cherokee people on the lawn of the historic Cherokee Capitol building. The State of the Nation ceremony will also include performances by the Youth Choir and special recognition to several Cherokee Nation citizens. The Cherokee National Treasure Master Craftsmen will be named for 2010, along with the winner of the Cherokee Statesmanship Award and the Cherokee Medal of Patriotism. Several Community Leadership Award winners will also be recognized. A highlight of the State of the Nation ceremony is always the announcement of the newest Miss Cherokee, as the crown is passed to another young woman who will serve as a tribal goodwill ambassador for the coming year.

In addition, at this year's State of the Nation visitors will be treated to a performance by the new Cherokee Nation District Children's Choirs, small community groups of Cherokee children that have been organizing and practicing for the past several months. The presentation to the tribe of a 150-year-old Bible written in the Cherokee syllabary is also a unique part of the planned ceremony. The Bible was printed in New York in 1860, and originally belonged to a Cherokee woman named Sarah Miller. It has been passed down through several generations of her family and will be presented to Cherokee Nation by Miller's great-grandson, Jack Swim.

Following the State of the Nation ceremony, everyone is invited to stay and enjoy a free meal in honor of the late Wilma Mankiller, principal chief of the Cherokee Nation from 1985-1995. Walmart and Sam's Club are sponsoring the Tribute to Wilma Mankiller Community Meal on the Square, which will feature a menu of smoked brisket, brown beans, cornbread and salad.

Besides the parade, historic State of the Nation ceremony and free meal, visitors on the square Saturday can also peruse arts and crafts or visit the newly opened Cherokee National Supreme Court Museum across the street. Cherokee Nation's Cultural Tourism Department is offering free walking tours every half hour for those who want to see more of the area and learn additional history.

New this year, additional downtown events will be held on the green space located across Water Ave., behind the courthouse. Children of all ages can participate in make-and-take traditional Cherokee crafts, watch a demonstration stickball game, learn basic basket weaving or even learn some Cherokee language. Other opportunities to learn about Cherokee history are just a short stroll or drive up Muskogee Ave. to the Northeastern State University campus, where a tour of historic Seminary Hall will be held at 2 p.m. and Cherokee family history exhibits will be on display on Saturday and Sunday.

One of the largest free festivals in the state of Oklahoma, the Holiday is expected to draw around 100,000 attendees to the Tahlequah area. It is a volunteer-driven event, with more than 1,000 employees of the Cherokee Nation and its entities, as well as area community members, working together to welcome guests to what has become both a Cherokee homecoming and a focal point for those seeking authentic Cherokee art, history and culture.

The Cherokee National Holiday, held annually over Labor Day weekend since 1953, commemorates the anniversary of the signing of the 1839 Cherokee Nation Constitution. It is sponsored by the Cherokee Nation, a modern tribe of more than 290,000 citizens with its capital in Tahlequah, Okla. This year's theme is "Happy, Healthy People," reflecting the Cherokee celebration of spiritual, mental and physical well-being. For a full schedule of events and event locations for the Cherokee National Holiday, please call (918) 453-5536 or visit http://holiday.cherokee.org.

GUARD

Continued from Page 1

guard, said Littledave.

"I didn't believe they would say no, and when I approached the council all 14 of them agree to do it–to have our own honor guard," he said.

He emphasized there is a difference between an honor guard and a color guard. A color guard's main task is to post the colors. Littledave said the UKB Honor Guard will present colors when asked, but their emphasis is to perform pass and review formations and attend the funeral services of Cherokee veterans.

"That's mainly our focus is the funerals. Already since we've formed and word has gotten out, we've been asked to do two," he said.

At funerals, the honor guard will fold an American flag to give to the family of the fallen veteran. Littledave said in the near future the group plans to also include a seven-gun salute for the fallen veteran.

Monica Potter of Salina is the only female member of the honor guard, but has been an integral part of the group. She served in the Navy from 2000-2010 and was a member of her base's color guard and the base's command honor guard. She said she shared her color and honor guard experience with the UKB Honor Guard and choreographed the pass and review drills the group did during the unveiling ceremony.

While in the Navy she helped post colors for the funeral of former President Ronald Reagan and posted the colors for numerous officer retirement ceremonies with honor guards at various Naval bases and ports.

"Hominy pulled my records and noticed that I was 'double-edged' with both color guard and honor guard experience," she said.

She added the honor guard is already getting booked for a lot of events. She also serves as the group's public relations contact.

"We're getting a lot of phone calls. It's starting out really good," she said.

Littledave said the chief has asked the group to attend area parades to showcase the fact the tribe now has an honor guard. This is the first honor guard established by the tribe and will be separate but supportive of the Lighthorse Color Guard already utilized by the tribe, Littledave said.

He added the honor guard currently has seven members but is in the process of recruiting more UKB men and women to join. Along with Littledave and Potter the other honor guard members are Thomas Pumpkin Sr., Air Force veteran; Daniel Houston, Marine Corps veteran; John Stayathome, Army veteran; J.C. Wilson, Marine Corps veteran; and Jacob Littledave, Marine Corp veteran.

"I hope someday we at least have 21 (members). If not, seven more will be fine," Hominy Littledave said.

The initial seven members are broken up into a squad of five men, a commander and guide-on carrier who carries a pole with a streamer or small flag. On the streamer is the UKB seal and the words "Established 1859," the year the tribe was formed.

Houston, a Vietnam veteran, said though he has never been a member of an honor guard, he is glad to be a part of the group because it gives him something to do in his retirement years. He served with the Marine Corps from 1969 to 1973.

Houston said the group has been practicing twice a week to prepare for the unveiling of the honor guard.

"It's new to me because I've never done anything like this," he said. "To me it's something that helps the community and it keeps me busy."

For more information about the UKB Honor Guard, call Monica Potter at (918) 434-7515 or Hominy Littledave at (918) 431-1818.

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TIMES

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Chickasaws sink $7M into refurbishing racetrack

By MURRAY EVANS

OKLAHOMA CITY (AP) – A subsidiary of the Chickasaw Nation has spent more than $7 million in recent months to restore Remington Park, a top official with the track's ownership group said recently.

Even as horses went through morning workouts on the racetrack, construction workers continued buzzing around the 22-year-old facility to complete the initial stage of renovations before the opening of the track's annual thoroughbred meet Aug. 19.

Remington Park once was considered one of the nation's finest racing facilities, and "it's so gratifying to be able to have the money to restore this place to its former glory," said Scott Wells, the track's president and general manager.

Global Gaming Solutions, a subsidiary of the Ada-based American Indian tribe, bought the track and its on-site casino on Dec. 31 for $80.25 million from bankrupt Magna Entertainment Corp.

Although they'd checked out the track before making the purchase, Global Gaming officials were amazed "how much deferred maintenance there was and how much capital was not invested back into the property," said Greg Pittman, the company's vice president of development projects.

Even with the well-documented struggles of the horse racing industry nationally, Global Gaming saw an opportunity in Remington Park, Pittman said, especially considering the Chickasaws' success in operating two of the state's largest casinos, the Riverwind in Goldsby and the WinStar in Thackerville.

"This was a diamond in the rough," Pittman said. "It just needed some (tender loving care) to bring it back to the glory days of before. ... We look at it as an entertainment venue and we're very good at entertainment venues. When there are areas we don't know about, we bring in smart people to run the operations for us."

Changes are obvious all around the facility. There's new roofing on the paddock and main building, new paint in the paddock, the main building and on balconies and new exterior lighting. The suites have been reworked, with new lighting, flooring, paint and furniture.

On the main level, the public areas were widened and half of the betting-window structure was removed. A new locally based restaurant, Henry Hudson's, is being built. Flat-screen televisions have been installed throughout the facility, with more to come.

Outside, the track's asphalt apron has been redone with pavers, new furniture, two fountains and two planters. A 9-foot waterfall is under construction next to an outdoor patio area. The goal, Pittman said, was "to create a park-like setting" for fans to watch races.

The jockey's quarters received a complete facelift, and in the casino, about 300 of the 750 games have been upgraded or changed out. Even the track's rarely used infield has seen some renovation work and should be accessible to fans more often as a result, Wells said.

"We talked to the customers and figured out the areas where we could have the biggest bang for our buck immediately," Pittman said. "The track level on both sides, we had a lot of customers coming and trying to enjoy the racing under a very bland environment, with outdoor furniture inside. If they were willing to attend under that scenario, it's easy for us to say, if we refurbish the place, put color on the wall, clean it up, put furniture in there, more people would come."

Trainer Donnie Von Hemel, who has run horses at Remington Park since it opened in 1988, said having an Oklahoma-based group own the track is a positive.

"We've always had an absentee landlord here," Von Hemel said. "When the owner has to see his patrons on a regular basis ... I think there's a better chance they are going to be proud of what they're putting out there for the fans. They have shown they are going to step up to the plate and do a top-notch job."

All the work is about making the entertainment experience better, Pittman said.

More renovations are planned during the coming months, Global Gaming CEO John Elliott said, and during the next three to five years, company officials hope to build a hotel on the grounds. Pittman said he foresees the track and hotel hosting conventions, concerts and other sport-themed events.

FLOODS

Continued from Page 1

vid Anderson, a professor and associate head of the department of anthropology at the University of Tennessee-Knoxville.

Almost every day, the workers would find signs of looting, Anderson said.

"The looting that's going on there is among the worst I've seen in the country," Anderson said. "It's disturbing. The looters visit these graves and rip them apart looking for antiquities. People are literally robbing graves here."

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'Something needs to be done'

About three weeks ago, Bells Bend landowner Barry Sulkin was on the river for a swim with his Labrador Skylar when he noticed two people poking around on the bank.

"I'm sure they could just say they were looking around, not necessarily for artifacts and that would be the end of it," Sulkin said. "It's very difficult as a landowner to stop it unless you stand out there and just watch, and it's difficult to see them unless you're on the river. Something needs to be done. Someone needs to make it a priority, get in a boat and patrol the river."

Metro police spokeswoman Kristin Mumford didn't find any reports of looting on file with police, but she said residents should call police and report any suspicious activity.

In Tennessee, destroying and looting gravesites is a felony no matter if the land is public or private.

LinnAnn Welch, director of Bells Bend Nature Center, said park rangers patrol the park regularly, but the majority of the historical sites are on private land spanning a 12-15 mile stretch of Bells Bend.

Melba Checote-Eads, a tribal member from Muscogee Creek Nation who lives in Middle Tennessee, said that each time a new burial site is found the state has to notify tribes, including hers.

"As long as I have lived in this state, it has been my hope to influence my tribe and others to re-bury these remains with respect and dignity," the Woodbury resident said. "It's a horrible and offensive thing for people to sneak in, take away from the dead and desecrate a grave."

FACTORY

Continued from Page 1

Tribes in New York have long claimed sovereignty from state and local laws and have refused to collect sales and excise taxes for the state on cigarettes they sell.

ing officer of Oneida Nation Enterprises in Oneida.

Separately, the Seneca Indian Nation in western New York is seeking a federal order in Buffalo to stop the state from taxing cigarettes sold by Native American retailers to non-Indian customers.

Hit with financial woes, Gov. David Paterson positioned the state in January to revisit a budget issue perennially overshadowed by emotion. Previous efforts to tax reservation sales in 1992 and 1997 resulted in members of the Seneca tribe blockading state highways, setting fires and clashing with troopers.

Paterson spokesman Morgan Hook said Wednesday the governor "will continue with his stated policy of negotiation, litigation and implementation of the laws of New York when it comes to all dealings with New York's sovereign Indian nations."

Sovereign Tobacco produces Niagara and Bishop discount cigarette brands, which sell for around $39 a carton, a bit more than half the cost of taxed, name-brand cigarettes sold in non-Indian outlets.

The factory, at an off-reservation site in Angola, near Lake Erie, sells upward of 1.4 million cartons of cigarettes a year, distributing mostly to about 60 Native American outlets in upstate New York. It will employ at least 15 people in Oneida, the same number as in Angola.

"Some equipment already has been moved and is being put in place," Carmen said. "There will be testing of equipment and training of employees, and we expect it to be manufacturing cigarettes by middle to late September."

The nation already runs the Turning Stone Resort & Casino, including its five golf courses, and a dozen SavOn gas station-convenience stores and employs 4,800 people.

Tribes in New York have long claimed sovereignty from state and local laws and have refused to collect sales and excise taxes for the state on cigarettes they sell, despite a U.S. Supreme Court ruling in 1994 that states have the right to collect those taxes. Successive governors in New York have declined to enforce the tax laws.

SOLDIER

Continued from Page 1

tion, said he sometimes has to jump on to the counters to reach stuff, his wheelchair can't fit into the guest bathroom, and his prosthetics shove against the carpet when he walks. He said everything will soon be out of the way and he will no longer have to step sideways into an area. Stretching for clothes in the closet or navigating around the house in a wheelchair won't be a problem anymore either.

On April 16, 2006, Easter Sunday, Stein was on patrol in Taji, Iraq driving a Bradley Fighting Vehicle when an Improvised Explosive Device (IED) blew up and ripped-out both of his legs, broke both his arms and left him unconscious. Prior to losing consciousness and despite two broken arms, Stein was able to raise the rear hatch of the ravaged vehicle for his team to get out and then lifted his own hatch to let his team know he needed help.

He was flown to Balad, Iraq then to Landstuhl, Germany then to Brooke Army Medical Center in Texas. When he awoke from an induced coma a month later, the first thing he asked was if his team was alright. Everyone was fine, but he soon learned that both his legs were gone.

"It was a very difficult time at first," Stein said. He soon began physical therapy. "I had to tell myself it's just pain, it'll go away." He also soon conquered his fears. "I was scared once then I wasn't scared anymore. If you want it, you can get it. Nothing is ever impossible … game on," he said.

What kept his spirits up was family being there with him, being around other people in a similar situation and "cracking jokes all day long." His uncle Dave Oritz remembers a joke he and Stein shared while at the hospital and how that moment brought everything into focus.

"Right then and there I knew that my nephew was going to be OK and that he would meet this challenge in the tradition of our people with a warrior's heart. I knew that nothing would break his spirit. I am 57 years old and have known of and have personally known many heroes, but when people ask me who my hero is I do not hesitate when I say 'my nephew Josh,'" Ortiz said.

Stein received the Purple Heart and the Bronze Star Medal with Valor on Feb. 9, 2007 at Fort Hood, Texas for his service during Operation Iraqi Freedom. He said the ceremony was scheduled for an earlier time, but he wanted to wait until his team returned to their duty station at Fort Hood so they could be there with him. "Those guys will forever be my brothers," he said.

"The American Indian Movement of Central Texas (AIM-CTX) is honored to count Josh among our members and to have the opportunity to share his story and work with Homes for Our Troops to get a handicapped-accessible house built for Josh and his family," Ortiz said. "All the people of this nation owe a great debt of gratitude to Josh and all the men and women who have served honorably and sacrificed so much to ensure our security and protect our freedoms. We humbly thank them all."

Stein now resides in Spring Branch, Texas but will move about an hour away once his new home is built.

Volunteers from the community will help Homes for Our Troops begin construction of the Stein home during a three-day "Build Brigade," which is scheduled to begin on Sept. 24, Nicole Stein's birthday.

"I'm very, very grateful that there are people out there who would do something like this," Nicole Stein said. Sept. 25 is Josh Stein's birthday.

"It's all about love. All the little blessings and grace I'm getting are all about love," he said. "I feel it. I feel all that love. If the world had a ton of love, it would be a beautiful place."

Stein said some of his perspective comes from words he once heard his father say: For those who defend it, freedom has a flavor that the protected will never know.

His parents are Jessie Stein, also a former Army combat engineer, and Sandra Kaulaity.

Although Stein is officially retired from the Army, he hasn't taken a leave of absence from life. He said there are many things he'd still like to try. For example: the Baja 500, jet skiing and some extreme sports. Yet, he also said the best thing he has going for him right now is being a stay-at-home dad.

"My kids still think I'm superman," Stein said.

To learn more about Homes for Our Troops or to help build the Stein home, call (866) 7-TROOPS.

Stein said he can't speak highly enough about Homes for Our Troops and said his whole family feels the love.

"It's an awesome way for America to say thank you," Stein said.

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COMMENTARY

Positive happenings in race relations west of the Missouri River

By TIM GIAGO
(Nanwica Kciji)
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It was a scorching hot day at this year's Central States Fair until dark clouds drifted slowly over the Black Hills and brought the temperatures down.

It was a special day for Native Americans because a man named Ron Jeffries and his assistant, Dixie Holy Eagle, took the challenge of the Year of Unity Committee and named Saturday, August 28, as A Day of Unity at the Fair.

All day tourists and locals visited the booths set up at the Fair by Native entrepreneurs and then sat in the shade of the mighty maple trees to watch the magnificent fashion show of Native designs by Native clothing designers.

Phillip White Man and his horse Sioux Boy drew a good crowd although his exhibit was stashed way back of the horse trailer sales arena. "We'll do better next year," said one of the Fair Board members, and added, "And by God, we will have another Unity Day next year."

I think it is almost unanimous that the success of the Day of Unity has opened the eyes of many South Dakotans, particularly Rapid Citians and to see this Year of Unity conclude at the end of 2010 would border on the preposterous. Every Native American I ran into at the Fair, from Collette Keith, who did a magnificent job as MC of the fashion show, to Randy Ross, Ardis McRae, John Blacksmith, Lonnie Jeffries, Rita White Butterfly, Andy Torres, and Bryan Brewer, all felt that something really good was in the air. They felt it and I felt it.

And the beat will go on. The Unity Committee will meet with the Black Hills Powwow Board on September 15 to work with them in order to dedicate the Powwow to the Year of Unity. We already met with Bryan Brewer and his Lakota Nation Invitational Tournament Board, and this year's LNI, the biggest Indian basketball tournament in the Nation, will be dedicated to the Year of Unity.

At the VIP tent where food was served to ranchers and special guests I overheard a young non-Indian ranch hand say, "My darned horse bit me today." My thoughts immediately went to Phillip White Man and the exhibition he had held that day with his horse Sioux Boy as he taught the audience the lessons handed down to him by his Northern Cheyenne ancestors. Using his hands only he talked about how young boys and girls have an unbridled energy that the horse can sense and they needed to know the points and the sides of the horse that react to that energy and if they did not know these keen points, the horse would oftentimes bite them. This young cowboy should have been at the lesson.

The culmination of the day came at the opening of that evening's Range Days Rodeo. Riders from the Cheyenne River and Oglala Sioux Tribes rode into the arena with their tribal flags while Phillip White Man carried the POW flag. They turned their horses and stood facing the grand stand filled with thousands of people, white and red. Jenny Ghost Bear, Oglala Lakota, sang the Lakota Flag Song as the audience stood in respectful pose. The song was followed by the National Anthem of the United States as a young lady carrying the American Flag entered the arena. The rodeo announcer said, "At this rodeo it doesn't matter what race, religion or color you are because we are all here in the spirit of unity."

Gov. Mike Rounds issued an Executive Proclamation congratulating the Central State's Fair Board for naming August 28 as a Day of Unity. I had the honor of standing front and center in the arena as the Proclamation was read and it was handed to me to present to our Committee.

South Dakota Public Radio, KEVN-TV and the Rapid City Journal have all stepped forward recognizing that something had to be done and they have been reporting on our efforts. It's extremely important that the media get behind us.

So far this Year of Unity has been an all West River affair. The Unity Committee has been unable to draw any interest from the folks in East River although Native Americans living in Sioux Falls and other East River communities still experience the racial prejudice we are trying to alleviate in West River.

In West River, Natives and whites, are working together to address and end the shameful race problems in South Dakota. Talk is cheap and I urge those that were critical of our efforts from day one to step up to join and share our small successes, especially those folks in Sioux Falls that continue to bury their heads in the sand. This needs to be a state-wide effort.

Tim Giago

(Tim Giago, an Oglala Lakota, is publisher of the weekly Native Sun News. He was the first Native American inducted into the South Dakota Newspaper Hall of Fame and was the founder of the Native American Journalists Association and a Nieman Fellow at Harvard in the Class of 1990. He can be reached at editor@nsweekly.com)

Donut hamburgers? The devil loves junk food

By S.E. RUCKMAN

When first introduced to milled white flour, tribal people were perplexed. One account says that we were disenchanted, mixing it with water to make a gruel of sorts. It turned out badly. The result was a gooey, inedible mess. Because this was one of our first forays with rations, we were sure that the government wanted to poison us rather than shoot us.

All the new White foods were first regarded with caution and distrust. Bacon was fatty, coffee bitter and sugar too cloying, historians recount. Now fast forward this nutritional scenario to 2010. Today, we would do well to view the food offered by mainstream society as suspect.

I read with a bit of shock and horror the fare served at this year's Indiana state fair: Fried butter and donut hamburgers. Yes, on a certain scale, it is possible to top deep-fried candy bars in the category of foods that are bad and keep getting worse.

The topic of bad nutritional health is a touchy subject in Indian Country. Native etiquette tells us that to turn down food offered to you is bad manners. But Indians continue to amaze the medical community with our susceptibility to Type II diabetes. The smallpox blankets may be a thing of the past, but this new epidemic is also brightly wrapped, offers comfort but is terrifyingly toxic.

Statistics tell us that half of all the Pima Indians in Arizona have diabetes. And of that number 95 percent are overweight. The Pima are a paragon of puzzle. Researchers are sure that the key to understanding why Indians are so vulnerable to diabetes will come through research done with this tribe. Fingers are crossed across Indian Country.

A mega-hit on the Internet is a segment done by a nationally recognized body makeover maven who also has a top rated TV show. The version I have seen is where she travels to Indian Country and offers the nearly sacrilegious idea that fry bread is bad. One must be careful how to say that in some places. But this workout warrior (some would say demon if you've done her DVDs) says that when we choose fry bread we are choosing to check out early.

This sobering advice goes against all we have ever been taught. A good fry bread maker is beloved by all in their community. Winners of fry bread championships are always hotly debated. As a staple of pow-wow dinners, it is bad form to run out of fry bread during the community dinner. Yet, history tells us it is not a traditional Indian food. Traditional foods for us meant wild starches, vegetables and lean game.

Those who think fry bread is traditional Indian food must have not eaten the Comanches' version of mixed dried meat, nuts and berries or the kind of lightly fried wild mushrooms eaten by Cherokees, never tasted the acorn and bean bread made by the Wichitas or the fermented hominy drink revered by Creeks. A chance encounter with these foods brings back an appetite that we may have forgotten existed.

Sweet was the fruit that came in season, not the cake from the box. I call to mind a picture of Pawnee (Pani) men in the 1800s feasting on watermelon. Let's face it, our world is an assimilated existence. We can never go back and pick up the exact diet of yesteryear. Yet, almost extinct instinct tells us to bypass the deep-fried butter we see mainstream society munching. (Even if it tastes "almost like a cinnamon roll.")

Meanwhile, Indian physicians were ecstatic to see the Internet segment denouncing fry bread. Interestingly enough, in the 1940s, not one single case of an Indian death was attributed to diabetes by federal health officials but by the 1970s, diabetes was the single largest killer of people over 50. The exact number of Indian relatives, friends and acquaintances felled by diabetes is simply unknowable.

Signs of hope flicker in Indian Country. One Indian urban clinic has adopted a practice of not offering fry bread at their annual dance. At first, people were horrified. Now, after several years, it is met with greater acceptance.

I was introduced to a Chickasaw food program that features a room of new fully-loaded island kitchenettes. They were built to help teach their people to cook more healthily. And even more cleverly, they used foods offered through USDA food distribution programs (commodities).

More tribally-subsidized programs are catching onto spreading a new food/lifestyle philosophy. Wellness centers, once new and innovative, are becoming standard offering in tribal communities. Sports and activity-oriented kids' programs (and for adults) are the new pastime instead of the one plugged into the wall.

All the same, the federal government has a track record for doling out food rations to Indian tribes. The original intent, I read, was to subsidize the lean hunting seasons. But a dependence on food rations soon followed because settlers were encroaching treatied hunting areas like ants on a lollipop. Lands given to reservation areas were also poor agriculturally, not to mention that most Indians had no idea how to farm.

A book by Linda Murray Berzok, "American Indian Food," notes that in the 1800s rations were parceled out twice a month in some tribes. Common rations of the day included beans, beef (bacon as a substitute), coffee and flour. It is noted that the rations set the stage later for commodity food programs that were high calorie, high fat, high sugar and high cholesterol. Part of our legacy with diabetes is clear.

Conversely, a recent federal food program report shows that less than $1 million in funding was used to educate all Indian tribes and communities about diet choices in 2008-09. While there is no simple equation for solving the diabetes epidemic amongst tribes, adequate nutrition education so we can make better choices is a sign of goodwill.

Indian Country is not trying to blame shift for our diabetes problem. But accountability is married to responsibility. And together they are expecting a child named change.

S.E. Ruckman

(S.E. Ruckman is a citizen of the Wichita and Affiliated Tribes in Anadarko, Okla. She graduated from the University of Oklahoma's School of Journalism and has written for the Tulsa World and the Native American Times. She is a freelance writer who is based in Oklahoma.)

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Essential Duties: Develops, communicates, and implements an effective organizational strategy setting objectives for successful operational results and future growth. Ensures appropriate number of qualified employee's are recruited for and retained to ensure services offered exceed the expectations of external guests and internal customers. Works to ensure a high quality of management operations in all areas of the organization. Provides support and leadership direction to individuals directly reporting to this position. Treats guests and fellow employees with courtesy and consideration at all times within public areas or staff support sections of the casino. Serves as a role model in the interaction with guests and staffing alike. Serves as a member of the casino operations team, attends scheduled meetings, and provides information and status reports concerning areas of responsibility to internal and external management staff. Maintains appropriate staffing levels at the top management level by interviewing, evaluating, promoting, disciplining, and terminating top management as needed. May be called upon to decide final outcome of all recommendations and suggestions to hire, transfer, suspend, layoff, recall, evaluate, promote, discharge, assign, reward, or discipline any employee. Monitors all activities within the casino's, to ensure that all applicable laws, rules, regulations and controls of the organization, and the National Indian Gaming Commission (NIGC) are enforced throughout the casino's. Regularly reviews and evaluates department and overall performance, working with department heads to take the appropriate steps to resolve unsatisfactory results and conditions. Ensures assigned staff accurately prepares detailed daily, weekly, and monthly operating reports as well as the annual Business Plan (forecasted budget) for the following year. Monitors and ensures expenses remain within the operational projections, approves variances as may be necessary to ensure casino wide revenues are maintained or enhanced, ensures guests/employees safety, and that facility maintenance is upheld. Analyzes operating statistics, financial reports, budgets and provides guidance or direction that will assist directors in operating their departments in an effective and efficient manner. Maintains excellent working relationships with all applicable regulatory commissions and other agencies as may be applicable to ensure the casino is in compliance. Evaluates and makes final decisions on casino wide contracts in accordance with authority. Facilitates the flow of information throughout the casino's, by developing effective procedures and controls by presiding over regularly scheduled meetings with the members of the leadership team. Develops and implements staff development plans for those employees who display the necessary skills, motivation and attitude to grow within the company. Ensures all employees within areas of responsibility receive fair and equitable treatment with regard to their respective terms and conditions of employment.

Qualifications: To perform this job successfully, an individual must be able to perform each essential job duty satisfactorily. The requirements listed above are representative of the knowledge, skill and/or ability required. Reasonable accommodations may be made to enable individuals with disabilities to perform the essential functions. Must be at least 21 years of age.

Education and/or Experience: Bachelor's degree in Business Administration or related area from a four-year college and/or a minimum of 6 to 10 years in the gaming industry on an executive level is required.

Language Skills: Ability to read, analyze, and interpret the most complex of documents, such as technical journals, financial reports and legal documents. Ability to respond to common inquiries or complaints from guests, regulatory agencies, or members if the business community. Ability to effectively present information to top management, public groups, and/or Boards of Directors.

Mathematical Skills: Ability to read, create and interpret budgets, financial data and work with mathematical concepts such as profitability and statistical inference.

Special Requirements: Must possess excellent communication, organizational and analytical skills. Experience with effective leadership techniques, financial reporting/analysis, and cost benefit analysis is required.

Reasoning Ability: Ability to define problems as they arise, collects data, establish facts, and draw valid conclusions. Ability to interpret an extensive variety of technical instructions in mathematical or diagram form and deal with several abstract and concrete variables.

Licenses, Certifications: Obtain/maintain Eastern Shawnee Tribe of Oklahoma gaming license.

Job Demands
Physical: The physical demands described here are representative of those that must be met by an employee to successfully perform the essential functions of this job. Reasonable accommodations may be made to enable individuals with disabilities to perform the essential functions. While performing the duties of this job, the employee is regularly required to talk or hear. The employee is also occasionally required to reach with hands and arms, and to sit; stoop, kneel, and/or crouch. Specific vision abilities required by this job include close vision, distance vision, color vision, peripheral vision, depth perception and the ability to adjust focus.
Environmental: The work environment characteristics described here are representative of those an employee encounters while performing the essential functions of this job. Reasonable accommodations may be made to enable individuals with disabilities to perform the essential functions. The employee may be exposed to the risks associated in attempting to resolve issues with difficult quests or extremely irate staff members. The noise level in the work environment varies from light to moderate and they must be able to tolerate a smoke filled environment.

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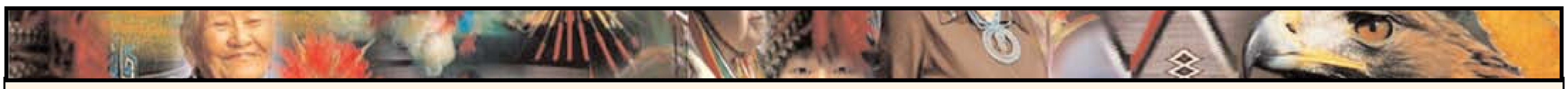

EVENTS

**Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.*

1st and 3rd Thursdays

The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). We will be hosting exciting events and fun cultural activities all summer long! Dinner served at each meeting. Please join Indian Health Care Resource Center of Tulsa at our next Strengthing Our Native Youth - Native Nations Youth Council meeting! Please call or email ahead of time to confirm in case we meet at an alternate location for an event. Info Call: Jiles Pourier (918) 382-2200 Email: nnyc@ihcrc.org

September 3-4

Cherokee National Holiday Holiday 3 on 3 at the Male Seminary Rec Center in Tahlequah, OK Divisions: Male and Female in each division Adult, 10-12 grade, 7-9 grade & 5-6 grade Entry fee: $50 Adult / $40 Youth. Deadline: Sept. 2nd. Contact: Christine Hooper 918-316-3614 or Christine-hooper@cherokee.org

September 3-5

Cherokee National Holiday, Tahlequah, Okla. For more information call the Cherokee National Holiday office: 918-453-5536, visit online at see online http://holiday.cherokee.org, or email Islagle@cherokee.org.

September 3-5

Cherokee National Holiday Art Show and Sale. Tahlequah, Okla. at the Tahlequah Armory on Water Stn behind Court house square. Info: http://holiday.cherokee.org

September 18-19

Oklahoma Native American Basketweavers Association River Cane Festival at Flint Ridge, Okla. The public is invited to participate in classes and the silent auction which will be held Saturday evening. Information @ www.onaba.org/blog.

September 18-19

Native American Warrior Society Benefit Pool Tournament at Magoo's Restaurant and Billiards, 5002 S. Memorial Dr., Tulsa, Oklahoma Entry fee $40.00. CDIB Card Required / ¼ Degree Of Native American. For more Info call Katy Roubidoux (918)955-5411 or Janene Alford at (918)344-1270.

September 19

Seminole Nation of Oklahoma Pow-Wow at Mekusukey Mission, Seminole, Okla. Gourd Dance 2:00 and Grand entry @ 7:00

September 24-25

Standing Bear Powwow. For info call Standing Bear Park, (580) 762-1514. Intersection of HWYS 60 & Old 177, Ponca City, OK

September 25-January 15, 2011

Kingdom RockFest battle of the bands Christian music festival at various venues. For more info visit online: www.unitedtribesforchrist.com

October 1

Miami NOW: Native Oklahoma Weekend on Main Street, downtown Miami, Okla. (918) 542-4481

October 1-3

19th Annual Comanche Nation Fair will be held in Lawton, Okla. For more information, call Tomah Yeahquo, 580-492-3384.

October 2

2010 OSU Fall Contest Powwow 12:00pm at Payne County Fairgrounds - Stillwater, OK

October 8

Kaw Nation will be hosting their annual health fair at the Johnny Ray McCauley Multi-Purpose Building 3251 E River Road Newkirk, OK. A fun walk will begin at 8:30 a.m. Great door prizes! For more information contact Kanza Health Clinic-Lana Nelson-580-362-1039 x 207 or lana.nelson@ihs.gov

October 9

Pryor Powwow at the Mid-American Expo Center, Pryor, Oklahoma (4 miles south of Pryor). Free Admission- Public Welcome. Donations/Raffles and 50/50s. For more information call Mary Hayes (918) 698-0583.

October 30

Bacone College Fall 2010 Contest Powwow 2 PM - 11 PM at Muskogee Civic Center, 425 Boston Street, Muskogee, OK. For more information: Kyle Taylor 918-360-1085 or taylork@bacone.edu

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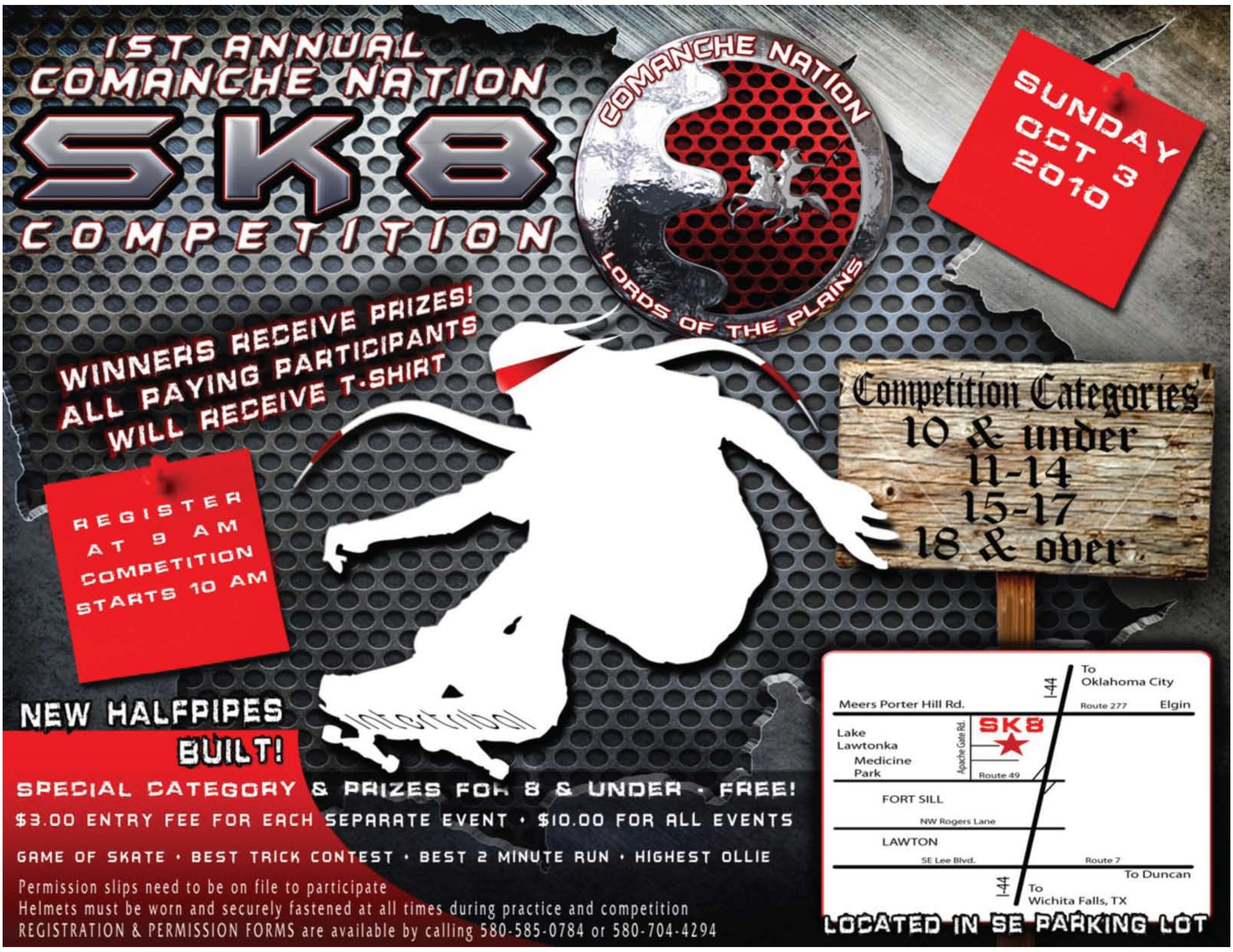

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Monument shares pueblo people's story

By SUSAN MONTOYA BRYAN
Associated Press Writer

BANDELIER NATIONAL MONUMENT, N.M. (AP) – The canyons and cliff dwellings of Bandelier National Monument are telling a story, and this time it's through the voices and artwork of the American Indian tribes whose ancestors inhabited this sliver of northern New Mexico.

After nearly a decade of careful consultation with neighboring pueblos and a year of construction, the monument unveiled its $4 million renovated visitors' center, museum and high-definition documentary with the help of pueblo dancers and artists in a celebration Wednesday.

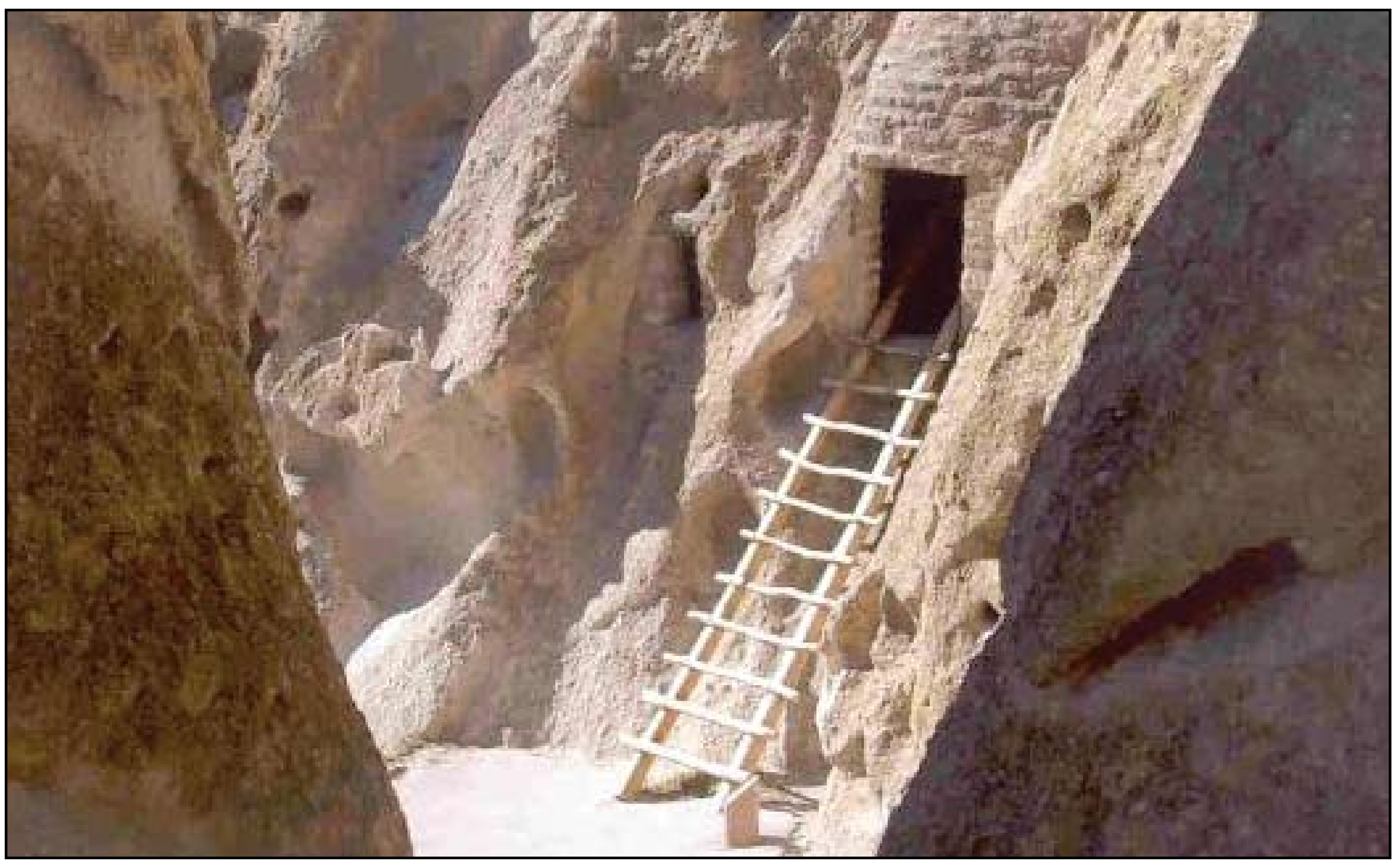
The renovation was done with the hope that visitors will better understand the wilds of Bandelier and the pueblo people's enduring connection to the place, said Rod Torrez, the monument's chief of interpretation.

"There really are few places where you have such a strong integrated viewpoint from the local tribes in an exhibit," he said. "A lot of places just hang on to what they've had, and they might refresh their cases and things, but they've never gone that extra step. Here, I can walk through this museum and feel confident that what I'm looking at is something that's accurate and true to the heart of the people who are around here."

Nestled among pine trees and canyons made of welded volcanic tuff just south of Los Alamos, Bandelier was inhabited more than 10,000 years ago, back in the days of nomadic hunters. More permanent settlements began to pop up nearly 1,000 years ago, the remnants of which line the floor of Frijoles Canyon and are carved into its walls.

Floyd Pecos, a former governor at Cochiti Pueblo, said the connection early Native Americans had with Bandelier still resonates deeply with his people and it's important for visitors to understand the people of Bandelier have not disappeared.

"We're still here, you know," he said. "That's where we originated from. Those were our ancestors and whatever we picked up and was passed on to us and other generations before us came from there. We still make journeys back out to some our sites at Bandelier."



A cave dwelling at Bandelier. PHOTO COURTESY TRIP ADVISOR

Cochiti and the pueblos of San Ildefonso, Santa Clara, San Felipe, Santo Domingo and Zuni worked with the National Park Service to develop exhibits that included more details about life at Bandelier. Part of that revolved around the pueblos' native languages and the words they use for describing places and things within the monument.

"We worked really hard to make sure it was always about the pueblo perspective, not just what the Park Service wants to tell the public," said Lynne Dominy, the former chief of interpretation who spearheaded the project and now works at Acadia National Park in Maine. "It's a blended story ... about the meaning of this place."

Dominy remembers spending more than a year learning to say words in Tewa, Keres and Zuni. Over and over again, she would say them until getting them just right so their phonetic translations could be shared as part of the museum exhibits.

"The languages are so complex," she said. "We found there were like 16 different words for corn, and so none of it was simple."

Prehistoric and modern examples of pottery fill some of the display cases. Arrowheads and stone axes line drawers, and a colorful canvas tells Zuni's migration story. Among the favorites is a series of paintings depicting traditional pueblo culture that were done for the museum during the 1930s by Pablita Velarde, who went on to become the most prominent female Indian easel painter in the nation.

Until now, the pieces had been kept in a vault. The museum had no space to show them.

"This is the first time in decades we've been able to exhibit her work," Torrez said.

Monument employees worked long hours over the last week to put the final touches on the museum. They've carried in truckloads of pottery, fragile artwork and archaeological artifacts, hoping not to drop anything onto the stone floor.

"I've never worn out so many pairs of white gloves," Torrez said, explaining that each item is a treasure.

For Dominy, it's been unreal to be back in New Mexico and see everything come together.

"It's this way because of so many people's efforts, their words, their pictures, their artwork," she said. "That's what makes it so neat is so many people had a part in it."

If You Go

A paved road leads from the entrance to the campground, Visitor Center, and a picnic area. Access to the archeological sites is by foot. The main trail is 1.2 miles round-trip. Portions of the trail are relatively flat and permit access by wheelchair. Other parts include stairs and a chance to climb ladders into cavates. An additional mile round-trip walk leads to Alcove House which is reached by climbing 4 ladders and a number of stone stairs. Winter weather can limit what areas can be visited. Approximately 70 miles of backcountry trails are available for day or overnight foot travel (wilderness permit required for overnight use; available at visitor center).

There is no lodging within Bandelier, but there is a wide variety available in nearby communities including Los Alamos, White Rock, Espanola, and Santa Fe. To contact the Chambers of Commerce for these communities, call: Los Alamos/White Rock: (505) 662-8105 Espanola: (505) 753-2831 Santa Fe: (505) 983-7317

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Inside this issue:
- **Miss Cherokee crowned**
- **Choctaw volunteers help elderly**
- **Comanche Museum gets award**

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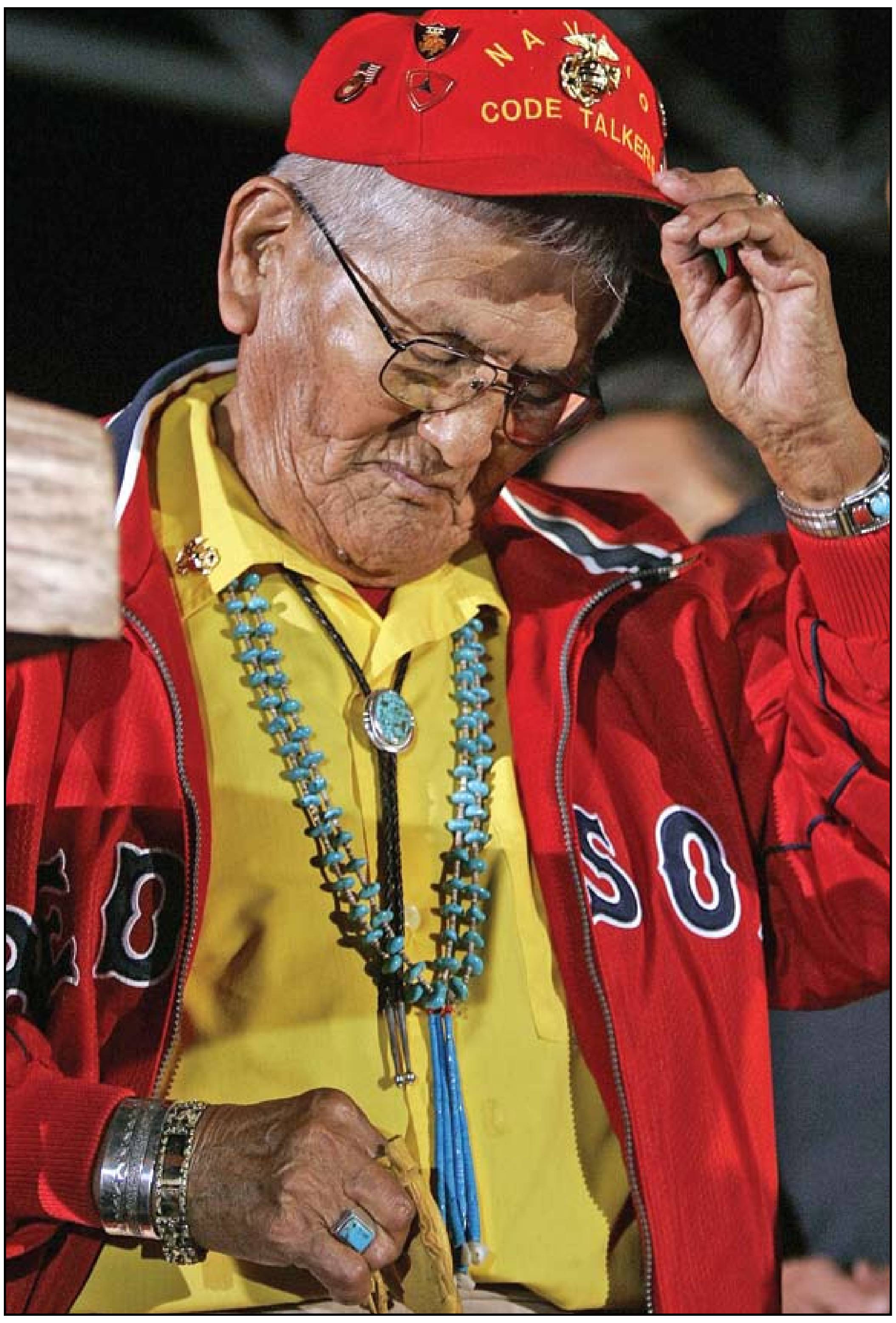
NATIVE AMERICAN TIMES

VOLUME 16 • ISSUE 37 • PUBLISHED WEEKLY • SEPTEMBER 10, 2010



In this Oct. 26, 2004 photo, Chester Nez, one of the original Navajo Code Talkers, performs a blessing with corn pollen at the start of a rally at Albuquerque Civic Plaza in Albuquerque, N.M. AP FILE PHOTO BY GERALD HERBERT

Original Navajo Code Talker still tells his story

By FELICIA FONSECA
Associated Press Writer

ALBUQUERQUE (AP) – Tourists hurry inside a shop here to buy books about the famed Navajo Code Talkers, warriors who used their native language as their primary weapon.

Outside, on a walk sheltered from the sun, nine of the Code Talkers sit at a table autographing the books. Each is an old man now. They wear similar caps and shirts, the scarlet and gold of the Marine Corps, and turquoise jewlery.

One of these men, who signs his name as Cpl. Chester Nez, is distinguished from the others. Below his signature, he jots down why: 1st Original 29.

Before hundreds of Code Talkers were recruited from the Navajo Nation to join the elite unit, 29 Navajos were recruited to develop the code – based on the then-unwritten Navajo language – that would confound Japanese military

See **NAVAJO** *Continued on Page 4*

Judge blocks part of NY tax on tribal cigarettes

By CAROLYN THOMPSON
Associated Press Writer

BUFFALO, N.Y. (AP) – A federal judge on Tuesday temporarily blocked New York state's plans to tax cigarette sales by two American Indian nations to non-Indian customers while the tribes challenge the policy shift as a threat to sovereignty and their financial well-being.

Judge Richard Arcara granted the Seneca and Cayuga nations' request for a court order that stops the state from imposing a $4.35 per pack sales tax on cigarettes sold by reservation retailers starting Wednesday. The duration of the order wasn't immediately clear; another hearing in the case was set for Thursday.

The Senecas are the biggest player in the business, but a number of other tribes retail cigarettes. Gov. David Paterson said the sales tax would still be applied as planned to cigarettes sold by tribes that aren't covered by the temporary restraining order.

"We are disappointed with the judge's ruling, but the state's legal argument is sound, and we believe that ultimately the state will prevail in this matter," the governor said.

The St. Regis Mohawk Tribe sued last week over the tax plan in another federal court in northern New York. Their lawyers didn't respond to requests for comment Tuesday.

Attempts to collect the tax in the 1990s resulted in sometimes-violent protests and fires on Seneca territories and a reluctance by state officials since then to push the issue.

But with New York facing its worst fiscal crisis since the Great Depression, the governor and state lawmakers vowed in June to go after the potential $200 million revenue source by requiring cigarette wholesalers to prepay the taxes before supplying reservation stores.

That would force Indian retailers – whose tax-free sales have given them a huge competitive edge over off-reservation competitors – to significantly boost their prices.

Cigarette makers sold 24 million cartons of non-native-brand cigarettes to tribes in New York in 2009, with the

See **CIGARETTES** *Continued on Page 2*

Months after flood, school opens with optimism

By RANDY DOCKENDORF
Yankton Press and Dakotan

MARTY, S.D. (AP) – The students and staff at the Marty Indian School received an extra week of summer vacation this year, but they would gladly have given up the reason in order to start classes on time.

In June, the Marty area was flooded with an estimated 8 inches of rain in a matter of hours. Other parts of southern Charles Mix County received 4 to 7 inches of rain. The region received an estimated 13 inches of rain during an 80-hour period.

Charles Mix County suffered an estimated $1 million damage, and the Yankton Sioux Tribe sustained similar damage. At one time, nearly 40 displaced families were living in hotel rooms, with relatives and in other accommodations.

School superintendent Mike Elsberry and Steve Cournoyer Jr., the campus facilities manager, spent the entire summer working with campus repairs, federal agency inspections and insurance claims.

"We spent the entire summer working on (school) flood repairs," Elsberry said. "We were scheduled to start school Aug. 16, but as the date approached we hadn't even begun to do the usual things we needed for the school year."

That led to the decision to postpone the start of school, giving staff time to finish preparations, Elsberry said. Fortunately, the flooding damage left the main classroom buildings relatively unscathed, he said.

"Most schools around here didn't start until this week anyway," he said. "We will take a look at our calendar down the line and re-evaluate what to do."

Recently, the entire K-12 student body gathered behind the high school for a program welcoming the new school year. They formed three circles, with the elementary students on the inside, the middle school in the center and the high school on the outside.

The traditional program provided normalcy for the students, staff and their families during a summer that saw a great deal of upheaval in their lives.

As the program began, the drummers and local veteran's group entered the circle. The

See **FLOOD** *Continued on Page 3*

Kiowa soldier honored for service

By SGT. 1ST CLASS CLAUDIA BULLARD
Command Historian, Oklahoma Army
National Guard Office of Public Affairs

HOBART, Okla. – Virgil Hovakah Wolf, the only remaining survivor of an all-Native American tank crew, was honored recently for his military service at a veterans' powwow at Kiowa Tribal Headquarters in Carnegie, Okla.

Virgil, of Hobart, served in the Korean War with Company C, 245th Tank Battalion, 45th Infantry Division, a unit of the famed 45th Infantry Division which is now the Oklahoma National Guard.

I met him in Red Buffalo Hall with his younger sister Darlene. He was holding a photo of himself as a young enlistee in a khaki Army uniform—a young man in the dawn of life with a touch of mischief in his eyes.

"You don't hear of an all-Indian tank crew very often, do you?" he said, chuckling.

Perhaps not, yet the 45th Infantry Division had more Native Americans serving in World War II and Korea than any other military unit. Virgil was one of many—like Medal of Honor recipients 2nd Lt. Earnest Childers (Creek) and 1st Lt. Jack Montgomery (Cherokee)—who were either drafted or voluntarily enlisted in great numbers during the 1940s and 50s.

Like most of America's World War II and Korean War generation, Virgil and Darlene were shaped by hard times, hard work and strength in family. The two of them are all that are left of seven children of a Kiowa Baptist preacher and the daughter of a traditional Native American family during the Great Depression.

Darlene – kind and soft spoken – remembers their mother as resourceful and hardworking, taking in ironing and "teaching them to live off of the land." She bore 12 children, with five dying very young, leaving Virgil as an only son.

"She really knew how to survive," said Darlene, telling how her mother gathered wild greens for food and wild berries which she would preserve by

See **SOLDIER** *Continued on Page 4*

Sgt Virgil L. Wolf Sr.
245th TK BN Co C
Korea
1950-52
Oklahoma

Virgil Hovakah Wolf, the last surviving member of an all-Native American tank crew from the Korean War, stands in front of a shawl that commemorates his service. The shawl belongs to his sister Darlene who wears it during powwows honoring tribal members who served in the military. Wolf, 78, is a native of Hobart and a retired truck driver. PHOTO BY BY SGT. 1ST CLASS CLAUDIA BULLARD, COMMAND HISTORIAN, OKLAHOMA ARMY NATIONAL GUARD OFFICE OF PUBLIC AFFAIRS

CIGARETTES

Continued from Page 1

Senecas buying the most at 10.2 million, the state Department of Taxation and Finance said. Tribes also sell millions of cartons of American Indian brands.

Seneca President Barry Snyder Sr. has said the tribe wants to avoid the violence of the past, choosing to fight the tax in the government's own arena, in courtrooms and the Capitol. Tribal leaders also have been meeting with federal, state and local law enforcement agencies to keep the lines of communication open, he said.

Nevertheless, tensions have been rising on tribal territories.

Last week, a sign was spotted on an overpass on the Tonawanda Band of Senecas' reservation reading: "NYS declares war 9-1-2010. Let the fires begin!" The band operates independently of the Seneca Indian Nation.

After lawyers lost a bid in state Supreme Court to block the sales tax on Monday, Snyder said the nation would appeal, continuing the legal challenges in both state and federal courts.

"It is our intention to block the New York state from ever collecting a penny of tax on sales of tobacco by the Seneca nation or any other Native American nation under this ill-conceived taxing scheme," he said.

Besides the legal challenges, the Senecas have set up an out-of-state supply system intended to keep tribal wholesalers and retailers stocked if the court action should fail, tribal councilor J.C. Seneca said.

"We're not going to be tax collectors for New York state," he said. "We're just not going to buy from New York state wholesalers."

The governor's office, meanwhile, said no troopers would be sent to the reservations and other tribal land, dismissing rumors of troopers showing up in force. Paterson had said that he received repeated reports by state police that there could be violence, but that he expected none if the state was allowed to good ahead with the collection plan.

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Associated Press writers Michael Gormley in Albany and Ben Dobbin in Rochester contributed to this report.

Wichita Tribe to regain artifacts from museum

WICHITA, Kan. (AP) – Citizens of the Wichita tribe retrieved some pieces of their past last week from a south-central Kansas museum that has voluntarily decided to return the artifacts.

Legislation passed by Congress in 1990 requires museums and universities that receive federal funding to identify certain types of Native American artifacts in their collections and consider returning them if asked by a tribe.

The law covers human remains, funereal and sacred objects, and artifacts that have historical, traditional or cultural importance.

The Towanda Area Historical Museum doesn't receive federal funding and isn't required to return artifacts, but museum officials sought out the Wichita tribe and offered to return the items, according to The Wichita Eagle.

"We didn't have to give these things back," said Hank Burchard, the Towanda museum treasurer. "But it is the only thing that crossed our mind. We could have sold it on eBay, but we wouldn't want to do that. We wouldn't sell it for a profit or anything like that."

The artifacts include a 5-foot replica of a grass lodge, the sort of structure that the Wichita lived in along the banks of the Little Arkansas and Arkansas rivers in the mid-1800s. There are also 15 painted figurines, some of them representing humans, with ancient tribal markings.

The artifacts were created by Wichita tribe member Frank Miller and his wife in the 1930s. The tribe, which has never seen them, is eager to claim them.

Several representatives of the tribe will travel from their headquarters in Anadarko, Okla., to Towanda on Thursday to get the items.

"Our tribe is small, and it's important to preserve all of that for our children and grandchildren to know who we are and how we lived," said Loretta Partridge, a member of the Wichita who has researched the tribe's history and culture.

"It's a way to maintain who we are."

The museum received the pieces in 2006 from the Butler County History Center, which had them for nearly half a century after they were donated by Charles Heilmann, an El Dorado judge. The Butler County center gave them to Towanda after its focus shifted to the farming and ranching industries.

The tribe will try to incorporate the artifacts into display cases in Anadarko that already are filled with artifacts.

University hosting evening of art, music

By BRAD COLLINS

SHAWNEE, Okla. – St. Gregory's University will host its annual Theodore Owl Reed presentation October 11 at 3:30 p.m. in the Rockwood Center's Shawnee Community Room. The event is free and open to the public. The featured speaker at this year's program is Judge Tom Walker. Also featured will be the music of John "Yafke" Timothy, the art of D.G. Smalling, and the wood carvings of Jerry Haney.

Walker, who has family attachments to the Cherokee and Wyandotte Nations, has been an advocate for the cultural education of social workers and others who interact with Native American children. After his presentation, there will be an open period for questions.

Timothy, of the Creek Nation, will lead music at approximately 6 p.m. with members of SGU's Native American Flute Circle. Timothy, known internationally for his flute playing, has been honored in the past by the Smithsonian.

Native American-themed art will be on display both before and after the program. Smalling, of the Choctaw Nation, is known for his minimalist art style and technique and specializes in single-line drawings. Smalling was the featured artist at an Oklahoma City Allied Arts Young Patrons event in 2009, as well was at the 2010 Sovereignty Symposium in Oklahoma City. The Seminole Nation's Jerry Haney, who specializes in ancestral themes in wood carvings and flute making, also will have art on display.

In addition to those mentioned above, works also will be on display from SGU students, faculty, staff, and alumni – including those of the Cheyenne and Arapaho Nation's Robert Pawnee and Tecumseh's Kathy Barry. Local artists and musicians from the Shawnee and surrounding areas are invited to exhibit their art and/or play with the flute circle.

Shawnee High School student Holly Factor signs "The Lord's Prayer" at last year's Theodore Owl Reed presentation on the campus of St. Gregory's University. Factor, of the Seminole Nation, will join a host of other speakers and presenters at this year's event, scheduled for October 11 at SGU. PHOTO BY BR. GEORGE HUBL, O.S.B.

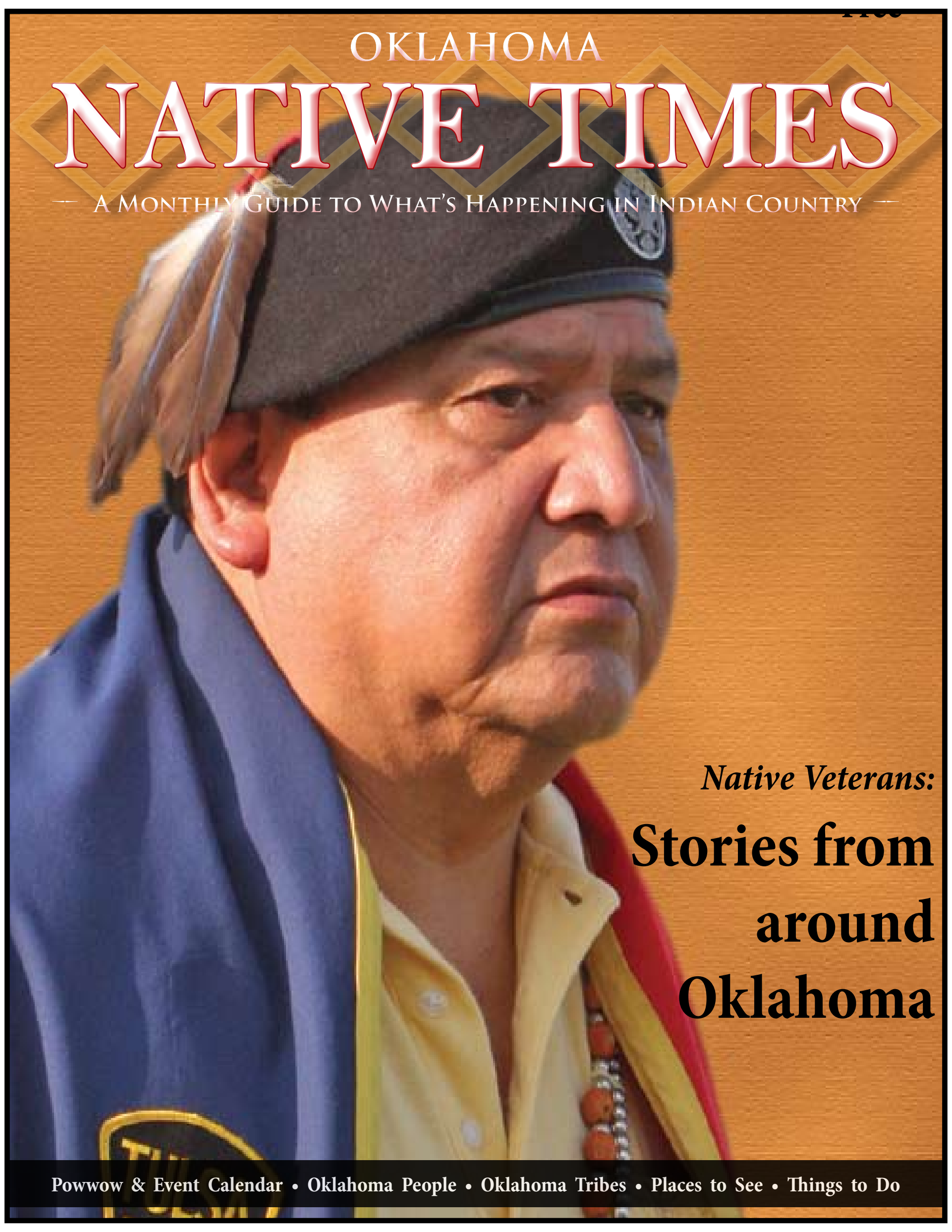
Charles Clark, an SGU alumnus and member of the Potawatomi Nation, will emcee the event. The program will open with a traditional prayer by Robert Pawnee and the signing of "The Lord's Prayer" by Holly Factor of the Seminole Nation. A traditional Native American dinner, prepared by Thomas Garza of the Kickapoo Nation, will be served at 5 p.m.

Theodore Owl Reed, whose spirit this program celebrates annually, was an Eastern Band Cherokee who dedicated his life to Native American education. His early education in 1905 led him to Dickinson College in Carlisle, Pa., where he was recorded as one of the Carlisle's "Famous Red Men." He played football on Pop Warner's Carlisle Indian team with Jim Thorpe, Albert Exidine (former Oklahoma A&M coach), and Grover Long of Pawnee. He also attended other universities primarily studying law and served as a Lieutenant in the U.S. Army during World War I.

Reed later worked for the Department of Interior in South Dakota and, in 1924, was transferred to the Pawnee Reservation in Oklahoma. His last years with the DOI were spent in Okmulgee and Tahlequah where he was Educational Field Agent for the Five Civilized Tribes. He retired from the Indian Service in 1946.

For more information on the presentation or to arrange the display your artwork, contact Sister Marcianne Kappes at 405-878-5182.

Further information regarding St. Gregory's University can be found at www.stgregorys.edu or by calling 1-888-STGREGS.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Berenstain Bears to be translated into Lakota

SIOUX FALLS, S.D. (AP) – The popular Berenstain Bears cartoon characters will soon be helping bring the Lakota language to life in homes across the region.

Twenty episodes of the animated cartoon series will be translated into Lakota and broadcast on South Dakota Public Television starting in the fall of next year.

It is the first time in the United States that a cartoon series has been translated to a native language and widely distributed, said Wilhelm Meya, executive director of Lakota Language Consortium, a nonprofit that partnered with the Standing Rock Sioux Tribe to co-produce the Lakota version of the series.

"When you see Lakota being used in a kitchen and a whole family interacting, it just makes the language so real and not so much of an abstract concept that you learn in school," Meya said.

Less than 10 percent of the 125,000 Lakota people in the region, primarily in South Dakota and North Dakota, speak the ancient language, Meya said. The goal is to use the modern cartoon as an educational tool. A DVD and teacher's guide also will be released next summer for schools.

"It's super exciting and such a powerful vehicle," Meya said. "We needed something that would work well to attract kids to a language, and it's just magical to see it all come together."

Meya said the project is being paid for primarily by the Standing Rock tribe. Mike Berenstain of Berenstain Enterprises waived all licensing fees for the tribe to complete the educational series.

About 25 people have been working on the project for nine months. Fifteen voice actors spent three weeks in July in Bismarck, N.D., recording 10 episodes. Meya hopes to have the final 10 recorded by December.

FLOOD

Continued from Page 1

procession included the U.S. flag, the Yankton Sioux Tribe flag and the eagle feather staff.

The program featured the prayer song, the smudge, a welcome and introduction of staff, and words of encouragement. The event concluded with the circle of honor for the students.

Marty eighth grader Laryn Weddell offered a traditional prayer in Lakota. She said she can speak a fair amount of the native language.

"I learned the prayer in fourth grade and recited it back then," she said. "I was asked to recite it again this year."

During the program, Master of Ceremonies Allen Hare reminded the students that their school reflects their American Indian culture. Tribal members have drawn on those cultural values to face the flooding and other challenges this year.

"We have been a tribal school since 1975. The tribe chose to operate the school," he said of the former Catholic mission school. "We have traditions here at Marty, and we thank those who have made it possible."

The gathering of the entire student body provided an important bonding experience for all ages, said staff members Barb Selwyn and Danielle Zephier. They saw the opening program as important for kicking off the school year after the summer's flooding and other challenges.

"In the past, they have had the elementary and high school separate (for the opening program), but this year they had everyone all together," Selwyn said. "I like it that they had it like this."

The flooding placed a strain on the school's facilities and finances. Despite those issues, the school is working to expand the opportunities for its students.

Those possibilities include refurbishing the football field to host Marty's first home games since 1985. The team currently plays its home games in neighboring Lake Andes.

In addition, the school is seeking a way to provide proper running shoes for the growing number of cross-country runners.

The cross country team has also seen its numbers explode from a former three runners to a high of 32, said second-year coach Andrew Rowe. He wants to rebuild the school's cross country tradition, which received a major boost with last year's team qualifying for the state meet in Rapid City.

The team has run into a major financial problem, as its members cannot afford proper running shoes, Elsberry said. The school and tribe also don't have the money after covering the expenses of flood clean-up and repair, he said.

"Right now, they are running in street shoes or even dress shoes," he said. "They don't need a $200 pair of shoes, but they need decent running shoes."

The team faces an upcoming deadline for buying new shoes, as Marty competes in its first meet Sept. 9 at Corsica, Rowe said. "Right now, we run for practice to Greenwood, six miles, in whatever shoes they have," he said.

To help raise funds, Yankton Sioux councilman Greg Zephier – also the father of cross country runners – is seeking to organize a benefit concert featuring world-renowned blues band Indigenous, which originated in Marty.

Zephier said he was contacting Mato Nanji, the lead guitarist and a Marty native.

"As far as the concert, we would like to hold it in Yankton, which has more population and where we think we could raise more donations," Zephier said.

Donations for the shoes can be sent to Marty Indian School, c/o Mike Elsberry, Box 187, Marty SD. Checks should contain the notation that the donation is intended for the cross-country shoes.

As a tribal councilman, Zephier is also working with other council members on relocating the tribal headquarters, located next to the school, following the flooding.

The tribe has leased space for 18 offices on the second and third floors of the Marty school's administration building, Elsberry said. The arrangement was natural in a time of need, he said.

"Their (tribal headquarters) was destroyed, and we had the space. People help each other," he said.

The tribe is looking at a number of options for its headquarters, Elsberry said. The tribe could continue using the temporary school offices or use the Bureau of Indian Affairs (BIA) office in Wagner, erect a metal building or use a pre-fabricated building, he said.

The tribe could also return to its current headquarters. However, some leaders have expressed reluctance for fear of future flooding, the possibility or mold and other health hazards, or just the lack of space.

The Federal Emergency Management Agency (FEMA) has determined the tribal headquarters remains usable, Zephier said.

"FEMA inspected the building and said it could last another 40 years," he said.

Rucker said he considers the current lease of school offices as temporary. "The plans are to move to a temporary building by the Wagner BIA. We hope to make the move by Jan. 1," he said.

In the meantime, the Marty school continues its clean-up and replacing its losses, Elsberry said.

"We lost five vehicles that were flooded in the basement of the shop area. That alone could surpass $500,000 in damages," he said. "We received one insurance payment of $200,000, and we are awaiting another $500,000 payment."

Elsberry admits it was quite a shock to find himself thrust into a catastrophic flood only 11 days after his first day on the job.

"The flood water was so strong that I had corn stalks (from a nearby field) in my office window," he said of the unwelcome office plant.

However, patience, hard work and cooperation by a large number of people has helped the school get through the crisis so far, Elsberry said.

"We took a deep breath and things went extra well," he said.

Through all of the challenges, Elsberry remains optimistic about the future. He called on the need for a strong commitment from the parents and community.

"It's time to make Marty the best," he said.

NATIVE AMERICAN TIMES

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The Native American Times, formerly the Oklahoma Indian Times, is published weekly by Lisa Hicks Snell. Mailing address is PO Box 411 Tahlequah, OK 74465. All the contents within the Native American Times are copyrighted material. Any reproduction, redistribution without the written consent of the **NATIVE AMERICAN TIMES** is strictly prohibited.

Each week's issue is available for free download online at: www.nativetimes.com

Also online, the Native Times 2010 Powwow Guide at www.powwowguide.com

Subscription rates: $65.00 for fifty-two issues, $32.50 for twenty-six issues, or $16.25 for thirteen issues. (Rates are for postage and handling) Send check or money order to:

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Youth art scholarship competition seeks entries

BARTLESVILLE, Okla. – Entries are now being accepted for the 2010 Oklahoma Indian Summer Youth Art Scholarship Competition.

Festival Coordinator Jenifer Pechonick says that the $1000 will be awarded during the festivities on September 18th.

"The scholarship will be awarded for the Best of Show for the Oklahoma Indian Summer Youth Art Competition is open to all Northeaster Oklahoma students in grades 4-12 but the scholarship will be awarded in the Division lll category which is grades 9-12," Pechonick said noting that applicants do not have to be Native American.

"The artwork however must represent the American Indian and/or culture, art and design."

Division 1 and 2 will represent grades 4, 5,& 6 and 7 & 8 respectively and there will be two categories in the competition: Painting/Drawing and Sculpture and ribbons will be awarded to 1st, 2nd, 3rd places as well as honorable mention.

Submissions will be exhibited the duration of the festival from Sept 17-19

The deadline for submissions will be September 12 and received at the Bartlesville Community Center at 3pm unless other arrangements are made.

Oklahoma Indian Summer is held each fall in September in Bartlesville and features an American Indian art market that attracts regional artisans to a competitive show and sale. Besides the intertribal powwow, other festival highlights include a talent show, American Indian storytelling, horse painting, church service and gospel sing. This year's festival will be held Sept. 17-19 at the Bartlesville Community Center.

Admission to the festival is free.

For more information, including the full entry criteria contact Jenifer Pechonick, at 918-331-0934 or visit www.okindiansummer.org.

Arts, crafts festival returns to NSU

TAHLEQUAH, Okla. – Northeastern State University is now accepting vendor applications for the Illinois River Arts & Crafts Festival to be held November 12-14, 2010, in the University Center's Herb Rozell Ballroom.

The festival will have a large variety of arts and crafts, from traditional to modern. Vendors of all ages are welcome to apply. Multiple artists may share a booth, as long as information for each is listed on the application.

Applications are due by October 29, 2010, and can be obtained by contacting Debbie Bond at NSU, or on the NSU News Central site at http://www.nsuok.edu/News.aspx under "Arts & Culture."

For more information about the Illinois River Arts & Crafts Festival, contact Debbie Bond at (918) 444-2530.

SOLDIER

Continued from Page 1

drying.

"She did her ironing on a board Daddy put between two chairs," said Darlene. "She had a wood stove and had her irons all lined up on top. When the one she was using cooled down, she would put it on the stove and use another one."

While their mother worked at home, their father preached in churches at Mountain View and Hobart.

"We grew up in church," said Darlene, "but Mother took us to the powwows."

Virgil said joining the National Guard in 1949 seemed like a good way to see the world and find a little adventure. Virgil's mother didn't feel that way.

"I convinced my mother to sign me up," said Virgil, adding that after his mother left the recruiting office, she was ill.

"He was very special to her," Darlene said.

Virgil and four others – Harry Kauley, Spurgeon Satoe, Harold Starr and tank commander Ed Water Onco – all members of the Kiowa tribe – left Hobart with Company C, 245th Tank Battalion. They deployed to Fort Polk, La. for approximately 10 months of training and then on to Sapporo, Japan and finally Korea. After their entry into Seoul, they moved on Inchon and then to the front.

When the 45th arrived in Korea in December, 1951, fighting between United Nations and North Korean forces had reached a stalemate. General Matthew Ridgway had replaced General Douglas MacArthur and negotiations for an armistice were ongoing.

Although the front lines were relatively stable, Soldiers from the 45th continued to engage the enemy and battles like Old Baldy, Hill Eerie and Pork Chop Hill were eventually added to the Thunderbird legacy.

On the front lines, Company C occupied the top of a ridge. Virgil said they could see a long line of tanks stretching into the distance on their left and right while in the valley below the infantry engaged the enemy in heavy fighting. At a point near their position, they watched the wounded being evacuated on stretchers.

"We could take some binoculars," said Virgil, "and see hundreds of Chinese across the valley on another mountain."

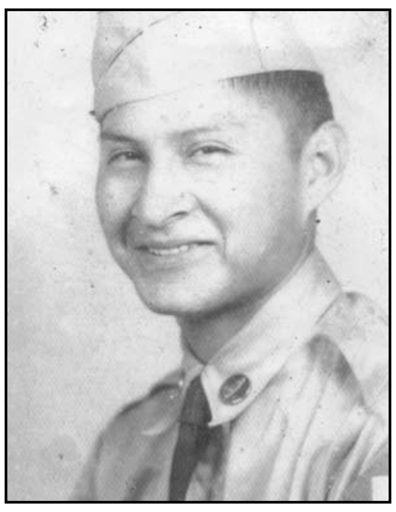
Virgil, who was the driver, said he and his fellow tankers held the ridge for much of their time in Korea. The days and nights were bitterly cold. To pass the time tank commander Ed Waters Onco – who Virgil proclaimed a "true soldier" – would lead them out onto the mountainside. Using a pasteboard box for a drum, they sang traditional Native American songs which helped them keep a connection with home.

At the veteran's powwow in Red Buffalo Hall, a Kiowa elder led listeners in a solemn prayer for service members both currently serving and those who had passed. An honor guard posted the American flag. Once the singing began, Virgil fell silent.

"I sure miss dancing a lot like they do here," Virgil, who now uses a walker, finally remarked. "We once had an elder who said if you don't feel happy or good, listen to the drum and you'll feel better."

his must be true. Eight hours passed like a shadow in singing, drumming and dancing.

To honor Virgil, the singers performed the War Mothers' Song – a traditional song written by Jimmy Anque, a member of the 45th Inf. Div and of the Kiowa tribe. He wrote the song as members of the 45th were leaving for the battlefields of Europe. Virgil also received a Pendleton blanket printed with a Native American pattern from the Pendleton Mills archive.



Virgil Wolf

The powwow was a strange blending together of U.S. military culture – the very forces that rounded up Native Americans onto reservations during the Indian Wars of the 1800s– and Kiowa warrior culture – proud, resilient and interwoven with a surprising twist of humor.

When the War Mother's Song ended, Virgil looked down at his photo.

"I sure miss 'em," he said of his four crewmates whom he kept in touch with after the war ended.

"I served my country and I thank God he brought me back home."

NAVAJO

Continued from Page 1

cryptologists and help win World War II.

Of the Original 29, only three survive. Nez is one.

The Code Talkers took part in every assault the Marines conducted in the Pacific, sending thousands of messages without error on Japanese troop movements, battlefield tactics and other communications critical to the war's ultimate outcome.

"It's one of the greatest parts of history that we used our own native language during World War II," Nez said in an interview with The Associated Press. "We're very proud of it."

Nez tells the story succinctly. He is the last of the original group to be able to do so. One can hardly speak or hear and the memory of the third is severely tested by Alzheimer's disease.

The 89-year-old Nez is limited, too. He is in a wheelchair after diabetes led to the amputation of both legs. These days, he'd rather "just sit around, take it easy," he said.

As a boy, Nez lived in a traditional Navajo home and helped his family tend to sheep in Two Wells on the eastern side of the vast 27,000 square-mile (70,000 sq. kilometer) reservation.

He played with matchbox toy cars, went barefoot, and spoke only his native language. That changed when he was sent to one of the boarding schools set up by the federal government to assimilate American Indian children into the broader culture.

At boarding school, Nez said he had his mouth washed out with soap for speaking Navajo – ironic indeed, considering the vital role that the unique language – and Nez – would come to play.

Nez was in 10th grade when a Marine recruiter came looking for young Navajos who were fluent in Navajo and English to serve in World War II. He jumped at the chance to defend his country, and to leave boarding school. He kept the decision to enlist a secret from his family, and lied about his age, as did many others.

"I told my roommate, 'Let's try it out,' and that's what we did," Nez said. "One reason we joined is the uniform – they were so pretty, dress uniforms."

About 250 Navajos showed up at Fort Defiance, Arizona, then a U.S. Army base. But only 29 were selected to join the first all-Native American unit of Marines. They were inducted in May 1942.

After basic training, the 382nd Platoon was tasked with developing the code.

There Nez met Allen Dale June and Lloyd Oliver, among the others. Using Navajo words for red soil, war chief, clan, braided hair, beads, ant and hummingbird, for example, they came up with a glossary of more than 200 terms, later expanded, and an alphabet.

At first, Nez said, the concern was whether or not the code could work. Then it proved inpenetrable. "The Japanese did everything in their power to break the code but they never did," he said.

Nez no longer remembers the code in its entirety, but easily switches from English to Navajo to repeat one instruction he delivered during fighting on Guadalcanal.

"I always remember this one," Nez said. "'Enemy machine gun on your right flank, destroy!'"

The Navajos trained in radio communications were walking copies of the code. Each message read aloud by a Code Talker was immediatley destroyed.

"When you're involved in the world of cryptology, you not only have to provide information, you have to protect that," said Patrick Weadon, curator of the National Cryptologic Museum. "And there's no better example than the Navajo Code Talkers during World War II."

The Code Talkers were constantly on the move, often from foxhole to foxhole. Nez had a close call in Guam with a sniper's bullet that whizzed past his head and struck a palm tree.

Once while running a message, Nez and his partner were mistaken for Japanese soldiers and were threatened at gunpoint until a Marine lieutenant cleared up the confusion, his son, Michael, said.

"Of course Dad couldn't tell them he was a Code Talker," Nez's son said.

The Code Talkers had orders not to discuss their roles – not during the war and not until their mission was declassified 23 years later.

In 2001 Nez, Dale and June traveled aboard the same plane to Washington, D.C., to receive the Congressional Gold Medal. The recognition, which they didn't receive returning home from war, propelled them to a sort of celebrity status, along with the release of a movie based on the Code Talkers the following year

They appeared on television, rode on floats in parades and were asked to speak to veterans groups and students.

Nez threw the opening pitch at a 2004 Major League Baseball game and blessed the presidential campaign of John Kerry. Oliver traveled with other Code Talkers as guests of honor in the nation's largest Veterans Day parade in New York last year.

When residents of Longmont, Colorado, heard that June and his wife did not have a permanent home, they raised money to buy one for the couple.

The last three survivors of the Original 29 don't live on the Navajo Nation, where they are celebrated with a tribal holiday. They wonder about each other, but it's unlikely they'll reunite again.

After World War II, Nez volunteered to serve two more years during the Korean War and retired in 1974 after a 25-year career as a painter at a Veterans hospital.

June, 88, has spent the past few weeks in and out of hospitals, and requires round-the-clock care. His third wife, Virginia, calls herself "the charm" and the protector of an endangered species.

She's a walking promotion for him and the Marine Corps, yet she's careful of how much she says because he thinks it is unwelcomed bragging.

Oliver's wife, Lucille, echoes similar sentiments about her husband. Oliver displayed few reminders in what, until earlier this year, was his home on the Yavapai Indian reservation in Camp Verde, Arizona – a few framed pictures, a Marine cap above his bedroom window and a U.S. flag above the doorway.

"He just put the past behind him, I guess," she says.

Oliver, 87, speaks audibly but his words are difficult to understand. His hearing is impaired and he prefers not to have a hearing aid.

Both June and Oliver had brothers who later served as Code Talkers.

Nez tells the tourists seeking autographs in Albuquerque that he's part of the Original 29, but few appear to grasp what that means.

"Most of them," he says of the tourists, "they just thank me for what we did."

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The Comanche Museum is located at 701 NW Ferris Avenue, Lawton, Okla.

Comanche Museum wins 'Best Website' award from Okla. Museums Assoc.

The concept for the award-winning website was a collaborate effort between museum management and Intertribal Software Consultants, Inc., an American Indian-owned company based out of Durant, Oklahoma.

By CANDY MORGAN

LAWTON, OK – For the second year in a row, the Comanche National Museum and Cultural Center (CNMCC) has received statewide recognition for excellence from the Oklahoma Museums Association. CNMCC is a recipient of a 2010 OMA Award for "Best Website" for their site: www.comanchemuseum.com. The museum is the only tribal museum in the state of Oklahoma to be honored by OMA this year. In 2009, the museum took top honor for "Best Promotional Piece" for the television commercial "Celebrating Josephine Wapp".

The OMA Awards will be presented during a luncheon on Friday, September 24th at the Cox Convention Center in Oklahoma City as part of the Oklahoma Museums Association's Annual Fall Conference. "Hours of research and preparation went into the creation and design of our website. It's humbling to know our hard work is not going unnoticed," said CNMCC Executive Director Phyllis Wahahrockah-Tasi.

CNMCC's website blends history and culture with today's technology. The concept for the award-winning site was a collaborate effort between museum management and Intertribal Software Consultants, Inc., an American Indian-owned company based out of Durant, Oklahoma. The site offers a number features unique to the online museum world including a Comanche language component, an online art gallery, and a multi-media section for educational videos. The website's most distinctive feature is a three-dimensional component that allows visitors the chance to examine Comanche artifacts as if the items were being held in their hands. CNMCC is currently the only museum in the state of Oklahoma using the 3D technology.

In 2010 alone, CNMCC's website has been viewed by people in 53 countries including Japan, New Zealand and Kuwait. "It's important that our website is educational and cutting-edge," Wahahrockah-Tasi said. "Our site provides us with an opportunity to teach Comanche history and culture to people all over the world. It's our chance to tell our story."

Presented annually, the OMA Awards recognize outstanding achievement by museums and individuals throughout the state during the past year. Award categories include exhibitions, promotional piece, publication, web site, newsletters, conservation projects and education programs. The competition is divided into four budget categories. In addition, certificates of recognition honor the contributions of an individual, group, or business to Oklahoma museums or a specific museum or community.

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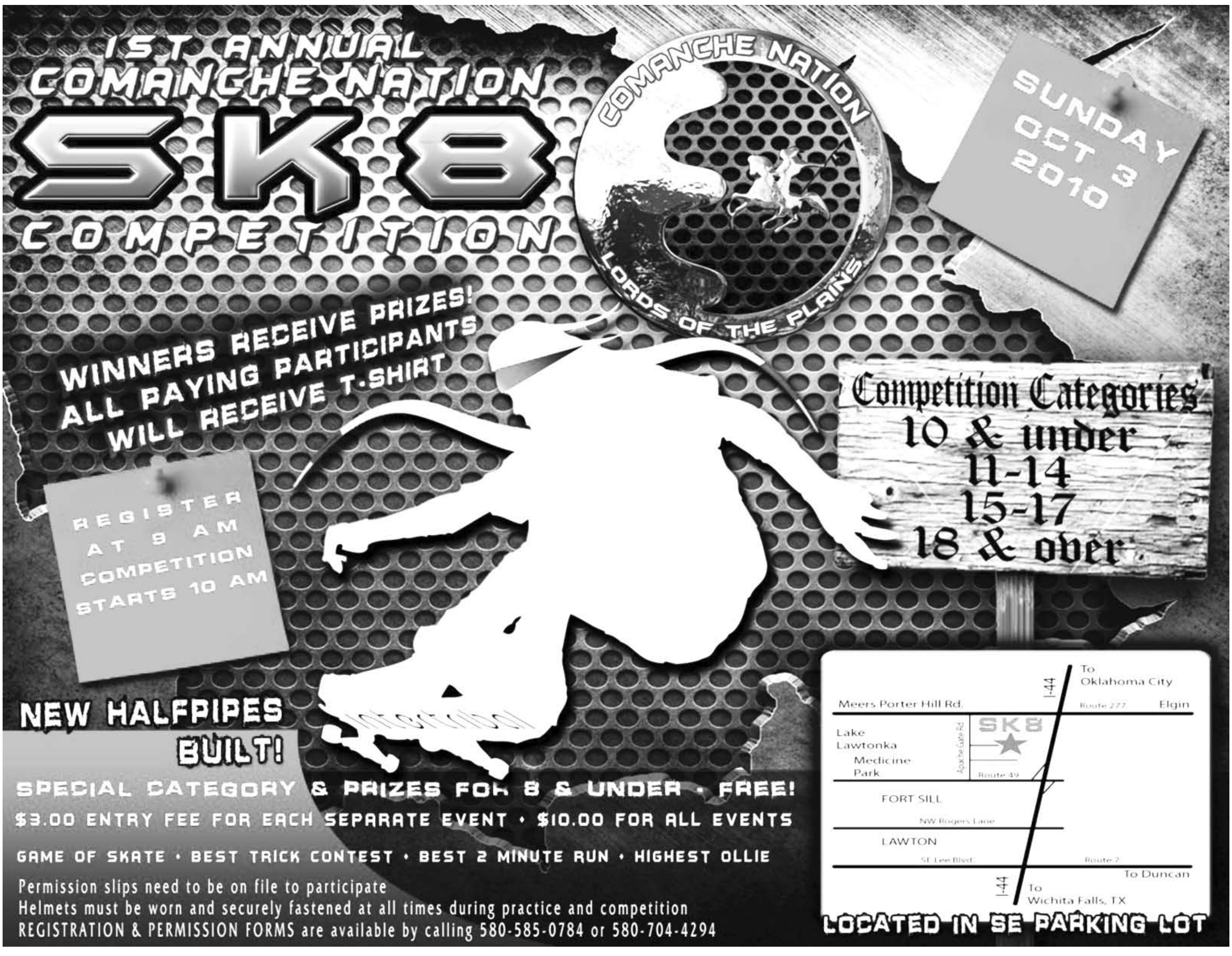
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Careers: Trucking has appeal for many transitioning workers

By ANNE WALLACE ALLEN
For The Associated Press

Porfirio Colindres has worked in construction and cleaning jobs long enough to weather several economic downturns, starting with 1989 when he moved to the United States from El Salvador. But the prolonged one where he now lives, near Boise, Idaho, has made steady work hard to find since 2007.

This month, after a 150-hour course, Colindres earned his commercial driver's license, or CDL, and started looking for a truck-driving job.

The hiring outlook is improving for trucking, experts say, and it is attracting many people from fields where jobs have dried up. As many professions become more specialized, truck driving continues to require few classroom-based skills.

According to the U.S. Department of Labor's Bureau of Labor Statistics, median hourly wages for heavy truck drivers were $17.92 in May 2008. But drivers don't even need a high school diploma to be hired.

"The trucking industry doesn't require it, and we don't," said Robert McClanahan, director of Central Tech Transportation and Safety Education, a public truck driving school in Drumright, Okla. "We do ask that they have a certain math and reading level, about sixth or seventh grade."

Applicants for truck-driving jobs do need a relatively clean driving record, a stable work history, some mechanical ability, and the strength and stamina to drive for long stretches and help with loading and unloading cargo if needed.

And they must be prepared to be away from home, unless they can land a coveted short-haul driving job.

"When you have a family ... you deal with a lot of guilt because you're probably not going to be there for every special occasion," said Alice Adams of Austin, Texas, a transportation writer and author of several guidebooks and manuals for truckers.

Trucking was hit hard in the recession. "This is one of the strangest times I've seen in my 40 years" in the industry, said McClanahan. "We've seen a lot of trucking companies go out of business. Trucking has always had a need for good drivers, and here all of a sudden they've had a freeze on hiring. It's just been a strange situation in the past year and a half."

But things appear to be turning around. The Bureau of Labor Statistics projects overall growth of 9 percent in truck driving jobs between 2008 and 2018. Since the trucking market nationwide is huge, that's significant, representing about 291,000 new jobs. Trucking is one of the largest occupations in the country, with 3.2 million jobholders.

Industry observers also see business picking up. Orders for Class 8 trucks – the largest tractor-trailers – rose 28 percent this March over March 2009, said Clayton Boyce, a spokesman for the American Trucking Associations in Washington, D.C.

"What that means is we'll be pressured to hire more and more drivers," said Boyce. "Predictions are there may be a real capacity shortage."

McClanahan, whose school saw its student body drop from 600 to 300 during the recession, said hiring suddenly increased at the beginning of April.

"The companies were trying to hire the really good experienced drivers, and they've been able to do that for the last year," he said. "But now that pool has dried up. Now they're starting to come back to the schools looking for entry-level students."

That's also the case in Michigan, where unemployment hit 15 percent in March.

"In the last 90 days, things have picked up, and employers are much more favorable to entry-level students than they were, say, a year ago," said David Wehman, coordinator for the truck-driving program at Baker College, in Flint.

In Idaho, where Colindres is job-hunting, truck-driving jobs are expected to grow 17.5 percent by 2019, faster than the national average. That's because of an expected increase in agricultural production, said John Van Dyke, an economist at the Idaho Department of Labor.

So who is applying for trucking jobs now?

McClanahan, a former truck driver, says most of his students are men changing careers in their mid-40s. Many have at least some college.

"We've had people in here with master's degrees," he said.

Ralph Dean, who runs the truck-driving program at the College of Western Idaho, a community college near Boise, has seen many builders come in lately. He also has taught a lot of people from Micron, a Boise microchip maker that laid off about 3,500 workers in 2008 and 2009.

"They've got a great background," Dean said. "But they're used to being home every night, so this is a real transition. There is good money but they've got to be gone to make it."

That's a problem for Colindres, who has three children, two in elementary school. He doesn't want to spend nights away from home. But "if there's nothing else, I'll do what I have to do," said Colindres, who left school at 10 or 11 in El Salvador to work. He later took adult education classes in California and easily passed his truck-driving classes at Sage Technical Services in Caldwell, Idaho.

Long-haul driving jobs are often the only ones available to new drivers. With seniority, they can move to positions closer to home.

After 32 years and 3.7 million miles behind the wheel, Jeff Thompson drives a tractor-trailer for FedEx but makes it home to his wife every night. Thompson, who lives in Kansas City, Mo., drives halfway from Kansas City to Chicago, where he meets a Chicago driver, trades trailers, then turns around and goes home.

"It took me a long time to get to this point, but I made it," said Thompson, an Oklahoma native who grew up driving farm trucks. He works 60 to 65 hours a week and makes $75,000 to $80,000 a year, he said.

"It's a good way to make a living, but it's a hard way to make a living," Thompson said. "When I started out in the 1970s, we used to travel all over the country, all 48 states."

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On the web:
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Occupational Outlook handbook:
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The Muscogee (Creek) Nation Gaming Operations Authority Board is soliciting proposals from insurance brokers/consultants qualified to perform, and interested in providing brokerage and consulting services for the Muscogee (Creek) Nation Gaming Group Employee Benefits Program. To obtain a Bid Packet for this 1,600 covered lives group, please submit an e-mail request to Michael.Shaw@riverspirit-tulsa.com. All bid packets must be completed and submitted no later than 5:00pm on Wednesday, September 15, 2010.

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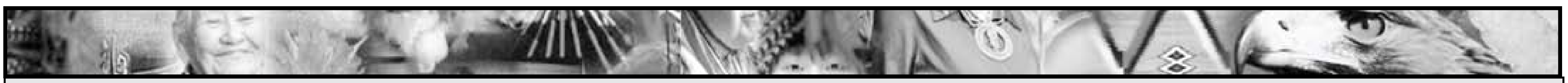

EVENTS

**Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.*

1st and 3rd Thursdays

The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). We will be hosting exciting events and fun cultural activities all summer long! Dinner served at each meeting. Please join Indian Health Care Resource Center of Tulsa at our next Strengthing Our Native Youth - Native Nations Youth Council meeting! Please call or email ahead of time to confirm in case we meet at an alternate location for an event. Info Call: Jiles Pourier (918) 382-2200 Email: nnyc@ihcrc.org

September 11

Mid-States Bit & Spur Swap (working ranch cowboy gear too!) Get in FREE! Craig County Fairgrounds - Vinita, Oklahoma - 8:30AM - 4:30PM Map, directions, more details at www.bitsandspurs.com. Info: Hurley Hughes 918-343-0149

September 18-19

Oklahoma Native American Basketweavers Association River Cane Festival at Flint Ridge, Okla. The public is invited to participate in classes and the silent auction which will be held Saturday evening. Information @ www.onaba.org/blog.

September 18-19

Native American Warrior Society Benefit Pool Tournament at Magoo's Restaurant and Billiards, 5002 S. Memorial Dr., Tulsa, Oklahoma Entry fee $40.00. CDIB Card Required / ¼ Degree Of Native American. For more Info call Katy Roubidoux (918)955-5411 or Janene Alford at (918)344-1270.

September 19

Seminole Nation of Oklahoma Pow-Wow at Mekusukey Mission, Seminole, Okla. Gourd Dance 2:00 and Grand entry @ 7:00

September 24-25

Standing Bear Powwow. For info call Standing Bear Park, (580) 762-1514. Intersection of HWYS 60 & Old 177, Ponca City, OK

September 25-January 15, 2011

Kingdom RockFest battle of the bands Christian music festival at various venues. For more info visit online: www.unitedtribesforchrist.com

October 1

Miami NOW: Native Oklahoma Weekend on Main Street, downtown Miami, Okla. (918) 542-4481

October 1-3

19th Annual Comanche Nation Fair will be held in Lawton, Okla. For more information, call Tomah Yeahquo, 580-492-3384.

October 2

2010 OSU Fall Contest Powwow 12:00pm at Payne County Fairgrounds - Stillwater, OK

October 8

Kaw Nation will be hosting their annual health fair at the Johnny Ray McCauley Multi-Purpose Building 3251 E River Road Newkirk, OK. A fun walk will begin at 8:30 a.m. Great door prizes! For more information contact Kanza Health Clinic-Lana Nelson-580-362-1039 x 207 or lana.nelson@ihs.gov

October 9

Pryor Powwow at the Mid-American Expo Center, Pryor, Oklahoma (4 miles south of Pryor). Free Admission- Public Welcome. Donations/Raffles and 50/50s. For more information call Mary Hayes (918) 698-0583.

October 30

Bacone College Fall 2010 Contest Powwow
2 PM - 11 PM at Muskogee Civic Center, 425 Boston Street, Muskogee, OK. For more information: Kyle Taylor 918-360-1085 or taylork@bacone.edu

November 1-5

Native American Times OKLAHOMA, the magazine available FREE wherever you pick up the Native American Times! Keep reading the Native American Times for more information or call Lisa at 918-708-5838 for advertising opportunities.

November 1

The Drum Awards celebration at Choctaw Casino Resort, Durant, Okla. at 7 p.m. For table reservations, e-mail drum.awards@cnent.com.

Choctaw volunteers aid elderly, clean up Oklahoma highways, earn awards

By CHRISSY DILL
Choctaw Nation

Choctaw AmeriCorps VISTA volunteers / PHOTO COURTESY THE BISHINIK

DURANT, Okla. – The AmeriCorps VISTA (Volunteers in Service to America) builds permanent infrastructures in non-profit organizations to help effectively bring individuals and communities out of poverty. The Choctaw Nation of Oklahoma plays a vital role in participating with AmeriCorps by engaging in the NSAIE (National Society for American Indian Elders) Tribal Summer Associate program, which is in its second year of existence. Summer Associates' contributions have a credible impact on those being served as well as the potential to receive benefits for their work. During the eight weeks of service, the Summer Associate volunteers were give a minimum stipend to defray their cost of living and at the end of Service were given an option to receive an Educational Award that can be used by the volunteer to further their education. Of the nine members completing the Summer Associate Service we had two volunteers that elected to receive the education award.

AmeriCorps VISTA has been a part of the Choctaw Nation for about seven years. Connie Hudson, NSAIE VISTA Recruit was appointed to coordinator the activities of the AmeriCorps VISTA volunteers for Choctaw Nation Aging Services. This summer, Choctaw Nation as the host agency recruited nine volunteers who worked within their communities. Majority of volunteers were Choctaw Tribal Members from north McCurtain and south LeFlore counties in which they were designated to work. Two recruits became team leaders who were willing to mentor their teams and help them to realize the importance of volunteerism and taking care of their environment. Clinton James, previous employee of Choctaw Nation and Kirk Tonihka, an elementary school teacher at Battiest Public School, were selected as team leaders. The two volunteers were great leaders encouraging and working side by side with their team through the hottest period of months meeting the needs of Choctaw Elders, assisting Tribal Programs at Tushkahoma and Wheelock Academy, and improving the roadside along state highways. The most prominent form of volunteer work that these Choctaw VISTA workers participated in was "elder chores services" including cleaning up elder's yards through mowing, edging, pulling shrubs, etc. For the community of Smithville, one VISTA team was provided with the necessary tools to pull tree stumps. The only lady recruit volunteered her hours at the Wright City and Idabel Senior Sites helping the elders understand basic computer skills and assisted with the meals program, in addition to other activities in the community.

Although the elders were given priority, the VISTA volunteers focused on keeping our land free of waste. Choctaw Nation Summer Associate members were able to partner with, "The Great American Cleanup of Oklahoma," volunteering their hours through "trash pickup" along several highways between Broken Bow and Hochatown, between Grant and Hugo and along the road side of Choctaw Nation Talihina hospital. This Organization is a local non-profit group which has been in existence since February, 2010 and recently credited for picked up of 400 bags of Hwy trash.

The Summer Associates Program also partnered with Tribal Preservation, ODOT, CN "Going Green" and the Tribal Council but special thanks go to the Aging Services department for overseeing the need of our elders. The volunteer team members contributed their hard work to aiding the elderly, improved the community centers grounds and cleaned cemeteries and churches property as needed. They volunteered hours at the Broken Bow softball fields. At Wheelock Academy hours were dedicated to inventorying of the many historical items and did some property up keep. At Tushkahoma the volunteers assisted with the grounds up keeping, recycling and helping some of the elders in that area.

Now that the Summer Associates program is finished and all report is finalized; the full time VISTA Recruit will be given the task of assisting with the upcoming "Need Assessment" survey for compiling of the needs of our Choctaw Elders for continuation of meals program for Choctaw Nation elders.

Health care reform: 'The Power of Indian Country'

By KELLI WEAVER

TULSA, Okla. – Robert Weaver, president and owner of RWI Benefits, LLC, addressed health care reform at the Oklahoma Indian Gaming Association conference Aug. 23-24.

Weaver explained key points in the Patient Protection and Affordable Care Act (PPACA) and how it will affect Native Americans. He also outlined steps to implement the PPACA: LEARN, PLAN, DREAM, and ACT. The message was this: tribes should not wait to see how the PPACA will affect them. Instead tribes should prepare now by learning what will cause them to be in non-compliance and form alliances with other tribes to share information and identify resources to clarify what the PPACA means.

Weaver said that as sovereign nations, tribes contain many unique advantages and opportunities to go beyond what has been passed in this Act. The planning efforts should include action plans that leverage these advantages and opportunities into real health care reform for Native America. Tribes are not limited by the rules that are published for the PPACA implementation, nor should they limit their thinking and dreaming as they plan the future of Native American Health Care Reform and exercising their right to sovereignty.

His message was clear. All tribal citizens can have health care. We cannot rely on this new Health Care Reform Act to provide for Native American Health Care Reform. We must proceed with self-reliance and self-governance in our actions. We must use the reform Act as a tool to help reach our goal and not as the path of reaching our goal.

RWI is a wholly-owned Native American insurance management firm with the goal to provide Native Health Care Reform while protecting tribal sovereignty for the stabilization of tribes.

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Cherokee Little Ambassadors crowned

TAHLEQUAH, Okla. – Cherokee Nation named its newest – and youngest – ambassadors during the annual Little Miss and Mister Cherokee Ambassador Competition. The competition is held annually in conjunction with the Cherokee National Holiday in Tahlequah. "The Cherokee Nation Ambassador programs are focused on building our future leaders by providing experiences that challenge and encourage our youth," said Todd Enlow, Cherokee Nation group leader of Leadership. "The Little Cherokee Ambassadors program encourages all participants to learn more about their Cherokee and family history." In this year's event, 16 young Cherokees competed, bringing Cherokee show and tell items and demonstrating cultural skills for the audience and judging panel. Each participant will serve as an Ambassador for the year, with winners being selected as the Lead Ambassadors for his or her age division. All Ambassadors participate in different activities throughout the year, and the leaders represent the Cherokee Nation at special events and during visits to schools, community groups and other functions. In the age 4–6 division, Jennie Whitekiller and Jarrett Youngpuppy were selected as the Little Miss and Little Mister Lead Ambassadors, respectively. Jennie is the daughter of Melissa Whitekiller of Tahlequah and Jarrett is the son of Brandon Davis and Jennifer Youngpuppy Pate of Eucha. In the age 7–9 division, Chenoa Turtle was selected as the Little Miss Lead Ambassador. Chenoa is the daughter of Jeff and Lisa Trice-Turtle of Vinita. In the age 10–12 division, Chelbie Turtle and Jameson Thorne were selected as Little Miss and Little Mister Lead Ambassadors. Chelbie is also the daughter of Jeff and Lisa Trice-Turtle, and Jameson is the son of Terry and Dana Thorne of Pawhuska. "We hope that by sharing their story with a large audience, the participants will continue to grow and feel more comfortable in sharing their heritage with others," said Enlow. The Cherokee National Holiday, held annually over Labor Day weekend since 1953, commemorates the anniversary of the signing of the 1839 Cherokee Nation Constitution.

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Ambassador
GWY

The Cherokee Nation recently held its annual Little Miss and Mister Cherokee Ambassador Competition in Tahlequah, Okla. Several participants were chosen to represent the tribe for one year as lead ambassadors. Shown left to right are Jameson Thorne, Little Mister Cherokee Ambassador age 10–12; Jennie Whitekiller, Little Miss Cherokee Ambassador age 4–6,; Chelbie Turtle, Little Miss Cherokee Ambassador age 10–12; Jarrett Youngpuppy, Little Mister Cherokee Ambassador age 4–6; and Chenoa Turtle, Little Miss Cherokee Ambassador age 7–9. PHOTO COURTESY CHEROKEE NATION COMMUNICATIONS OFFICE

Cherokee Nation's newest Miss Cherokee, 19-year-old Brooke Hudson of Claremore, gives her cultural presentation during the Miss Cherokee Leadership Competition. For her presentation Hudson demonstrated how to make traditional Cherokee puckered-toe moccasins. PHOTO COURTESY CHEROKEE NATION COMMUNICATIONS OFFICE

Claremore woman named Miss Cherokee

By TRAVIS NOLAND
Cherokee Nation

TAHLEQUAH, Okla. — The Cherokee Nation has named Brooke Hudson of Claremore as Miss Cherokee 2010-11. Hudson received the title during the recent Miss Cherokee Leadership Competition held in Tahlequah. She will officially be crowned Saturday, Sept. 4, during the tribe's State of the Nation ceremony happening on the courthouse square as part of the 58th Cherokee National Holiday. Hudson, 19, is the daughter of Michelle Scarborough. She currently attends Northeastern Oklahoma A&M College, where she majors in Mass Communication and plays softball for the Lady Norse. Her own active lifestyle and continuing involvement in sports led Hudson to choose health and fitness as her platform. Hudson says with this platform she will have the opportunity to raise awareness and share the benefits of living a healthy lifestyle. Hudson enjoys demonstrating the game of stickball, basket weaving and Native American beadwork. This past June she also took part in Cherokee Nation's 2010 Remember the Removal bike ride, a 950-mile bicycle trek that commemorated the tribe's journey from its eastern homelands in the 1830s. Along with the Miss Cherokee title, Hudson will receive a $3,000 scholarship.

Todd Enlow, group leader of Cherokee Nation Leadership, which coordinated the event, said that as the new Miss Cherokee, Hudson will carry the goodwill message of the Cherokees and her platform to different communities and across the United States on the tribe's journey to becoming a happy and healthy people.

"I hope that all participants will grow by participating in this experience and eventually be able to conduct a conversation about Cherokee history, culture and language with everyone they come in contact with throughout their journey," said Enlow.

The purpose of the Miss Cherokee Leadership Competition is to identify young women with leadership abilities to represent the Cherokee Nation, its citizens and communities. Miss Cherokee serves as a goodwill ambassador and messenger to promote the government, history, language and culture of the Cherokee people. This year's Miss Cherokee Leadership participants were judged by a panel of experts in several categories, including interviewing skills, a platform presentation and a cultural presentation. social skills, tribal knowledge and their usage of the Cherokee language.

Kinsey Shade, 22, of Tahlequah was selected as first-runner up and will receive a $2,000 scholarship. She is the daughter of Bobby and Ruth Ann Shade, and attends Northeastern State University majoring in Mass Communication. Kassandra Peck, 19, of Stilwell was second runner-up and will receive a $1,000 scholarship. Peck is the daughter of Brad and Margie Peck and also attends NSU, where she has chosen Native American Culture Studies as her major.

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- Student's dreams lead to Costa Rica
- Choctaw princesses announced
- Cherokee Art Market, film festival

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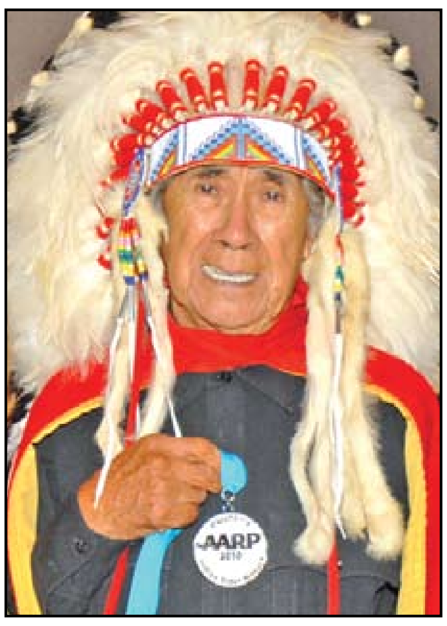
NATIVE AMERICAN TIMES

VOLUME 16 • ISSUE 38 • PUBLISHED WEEKLY • SEPTEMBER 17, 2010

Every Okla. tribe represented in AARP's 2010 Indian Elder Honors



Dixon Palmer "Tsain-Sah-Hay" (Blue Hail) - Kiowa/Choctaw, shows his award.

(SPECIAL) – Tribal leaders, dancers, educators, artists, ministers, a drum maker, finger weaver, language preservationists, matriarchs and patriarchs were among 50 older Indians recognized at the 2010 AARP Indian Elder Honors recently held in Oklahoma City.

"The extraordinary accomplishments of Indian elders from all parts of the state have left an indelible mark on their families, their tribes, their communities and the state as a whole," said AARP Oklahoma Volunteer State President Marjorie Lyons. "Whether they served their tribes in a leadership position, devoted themselves to cultural preservation or were simply a quiet source of strength to their family, this group of honorees embodies the qualities of AARP Founder Ethel Percy Andrus who lived by the moto 'To serve and not to be served.'"

Lyons said AARP takes pride that honorees from all 38-federally recognized tribes in Oklahoma came together in unity and harmony to honor the accomplishment of their elders. This is the second year AARP Oklahoma has held its Indian Elder Honors.

Among special guests at the event, which was held at the National Cowboy and Western Heritage Museum, was AARP Executive Vice President Harroll "Hop" Backus and National President-elect Robert Romasco who delivered a keynote address.

"Running through so many of the elders' contributions is a commitment to teaching, to connect this generation to their ancestry and create a legacy for them to carry forward," Romasco said. "Tribal elders are the guardians of legacy and younger generations are the

See **ELDER** *Continued on Page 4*

"I have to have my picture taken this way, because my grandmother is always sitting on my shoulder and always with me," Rios said as she looked at her family photos.
PHOTO BY EVELYN BROECHER, NATIVE SUN NEWS

Who is Thelma Rios?

By EVELYN BROECHER
Native Sun News

RAPID CITY, S.D. – Thelma Conroy-Rios, an American Indian activist, has been accused as an accessory in the 1975 murder of Anna Mae Aquash. She blames her situation on an "irresponsible media addicted to sensationalism." She said, "To me, these people abuse me when they print lies."

But, who is Thelma Rios and, how did this Allen country girl get from the reservation to infamous AIM extremist on trial for accessory to murder?

Rios appears to be as confused as anyone about the charges against her. "Everyone knew my house was safe and clean. Alcohol was never allowed in my home. My home was open to all people in need, including people of all races, religions, and ages." She said she opened her home to the homeless, and domestic violence victims, kids off the street, and elders in need.

"I have lived this way for 40 years, Rios said. "I was even a licensed foster parent. The Department of Social Services would bring me Indian children no one could handle. Even the police department would bring people who needed help to my home."

"That's why I don't understand how anyone could even think I could stand

See **THELMA** *Continued on Page 4*

Judge continues to bar NY Indian cigarette tax

Indian nations oppose the plan as an attack on tribal sovereignty and treaty rights.

By CAROLYN THOMPSON
Associated Press Writer

BUFFALO, N.Y. (AP) – A federal judge Sept. 7 extended his order blocking the state from taxing two Indian nations' cigarette sales to non-Indian customers while legal challenges to the state's plans continued to mount.

U.S. District Judge Richard Arcara scheduled a hearing for Sept. 14 on a lawsuit by the Seneca and Cayuga nations which seeks to prevent the state from imposing its $4.35-per-pack sales tax on cigarettes destined for reservation smokeshops.

In the meantime, the judge extended a temporary order issued last week barring collections at least through next week's hearing. The order had been set to expire Sept. 13.

Also Sept. 7, the Oneida Indian Nation of central New York began its own federal challenge of the state tax law, filing a case in New York's northern judicial district, where the St. Regis Mohawk tribe also has a lawsuit pending.

State tax officials had planned to tax reservation sales to non-Native customers beginning Sept. 1 as a way to bring in $110 million in revenue this fiscal year and $200 million a year after that.

Indian nations oppose the plan as an attack on tribal sovereignty and treaty rights.

The state's last attempts to tax reservation sales, in 1997, led protesters to set fires that stopped traffic on the New York State Thruway where it runs through the Senecas' Cattaraugus territory.

The current efforts seek to keep tax officials off the reservations by having cigarette wholesalers prepay the sales taxes before supplying Native American stores. Wholesalers would pass along the charge to tribal retailers, who in turn would have to raise their prices and lose their competitive edge over off-reservation convenience stores.

Although Arcara's order covers only the two western New York tribes, a separate order by a state judge continues to bar the tax for all nine New York tribes in the tax-free cigarette business. A five-judge appellate panel in Rochester is scheduled to take up that case Thursday.

The state case was brought by a Seneca retailer and a non-Indian cigarette wholesaler. The wholesaler said he would lose business if forced to collect the tax on cigarettes he supplies to reservation stores.

Missouri school bans Alexie's award-winning book

STOCKTON, Mo. (AP) – A southwest Missouri school board voted to keep in place its ban on a National Book Award-winning novel about a Native American boy after hearing from parents who object to its strong language and sexual imagery.

The Stockton School Board voted 7-0 Wednesday to continue to ban "The Absolutely True Diary of a Part-Time Indian." The board also voted against a proposal to return the book to the high school library with restrictions.

The book was read in high school classes last school year until the board voted in April to ban it, after the parent of an elementary school student complained about its content. About 200 people attended Wednesday's public meeting on the issue, including many who want the ban rescinded.

The book by Sherman Alexie is about a young boy who leaves his school at an Indian reservation to attend a mostly-white high school. Supporters of the book say it includes issues that all teens deal with, but is aimed at teens in low-income, mostly rural areas. It includes sexual language, off-color jokes, and discussions of masturbation, racism, alcoholism and violence. It also tells how the boy tries to realize his dreams while surviving life on the reservation and at a new school.

The Springfield New-Leader reports that the board was not swayed by the several awards the book has won, including the 2007 National Book Award for young people's literature.

"We can take the book and wrap it in those 20 awards everyone else said it won and it still is wrong," said board member Ken Spurgeon.

Supporters of the ban said it reflected community values in Stockton.

Mike Holzknecht, who has two children in Stockton schools, displayed several large copies of pages in the book, one of which described masturbation.

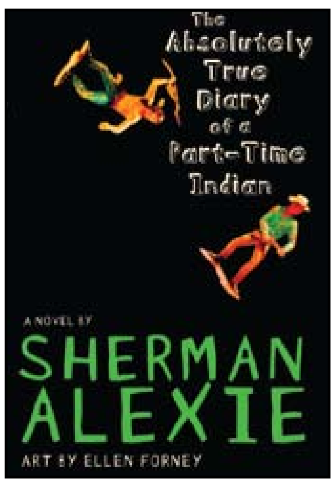
"I am proud of you guys for saying no. Here's the limit," he said to the board, pointing to the pages. "We're not going to take it. It's an insult to my son and my daughter to say we have to have stuff like this in our schools to make them read."

Supporters of the book said the issue is about the freedom to read. They said the board acted hastily and did not consult teachers before imposing the ban.

High school student Dakota Freeze, who wants to pursue politics and the law, told the board she wanted the book in the curriculum.

"This book in a nutshell is my hope," she said. "It's not about giving up. It's about not letting people tell you you're not worth it."

Several national groups, including the National Council of Teachers of English, the National Coalition Against Censorship, the American Library Association and the American Booksellers Foundation for Free Expression, oppose the ban.



The Stockton Mo. school board voted to ban "The Absolutely True Diary of a Part-Time Indian," a book written by Sherman Alexie, a Spokane/Coeur d'Alene Indian.

Joy Harjo returns to Tulsa with songs, stories

TULSA, Okla. – Joy Harjo, award-winning Oklahoma author and musician, will perform her show “Wings of Night Sky, Wings of Morning Light” during a return visit to Central Library, Fourth Street and Denver Avenue, Sept. 23 at 7 p.m.

Harjo, Mvskoke, performs a deeply compelling journey of struggle, displacement, self-discovery and healing. Invoking spoken word, storytelling and song, Harjo combines character-driven narrative with tales inspired by the traditions of her people.

An allegorical work of tremendous power, “Wings” demonstrates how theater and art can bring life full circle. This genre-bending one-woman play features Harjo’s original music and a score that has been pushed and molded by Grammy award-winning record producer Larry Mitchell, who recently produced Harjo’s “Winding Through the Milky Way” album. Harjo will sign books and CDs after the program.

“We are excited to have Joy Harjo returning to the library. She was the inaugural recipient of the Circle of Honor author award presented by the American Indian Resource Center,” explained Teresa Runnels, American Indian Resource Center coordinator. “She is one of Oklahoma’s most insightful and poetic writers, as well as an accomplished saxophonist. Her programs are both thought-provoking and beautiful.”

This program is sponsored by the American Indian Resource Center, Oklahoma Center for Poets and Writers, and Tulsa Library Trust.

For more information call the AskUs Hotline, 596-7977 or visit www.tulsalibrary.org.

Strong Warriors gather strength, change name

By DANA ATTOCKNIE
Native American Times

ANADARKO, Okla. – Once their feet are held down it’s time to curl up and repeat the motion 25 times.

In groups of two or more, students from Riverside Indian School in Anadarko, Okla. lie down on a red plastic mat with their knees bent and feet anchored by a personal trainer. They burn through as many as 25 sit-ups then spring up to test their aptitude in the vertical jump.

They’ve already hammered through push-ups, received a nutrition orientation, and had their blood pressure, height and weight checked. The kids are now members of Strong Warriors Weightlifting Club, now known as Native Strong. The club, based at the Comanche Nation Fitness Center in Lawton, Okla., is a dimension of the Comanche Nation Diabetes Program. It’s designed to teach healthy eating habits and an active lifestyle in order to reduce the development of diabetes. Riverside Indian School is now the clubs’ first chapter.

“We are all doing this because it benefits the kids and that’s the main thing,” Toqua-Hanai Ticeahkie, co-founder of the club, said. “I have a heart for these kids because I used to work out here.”

In order to expand Native Strong to the students, the club networks with the Lawton Indian Hospital Diabetes Program, Comanche Nation Diabetes Program and Riverside Indian School. Each program in this network has their own grant that requires different data. The school incorporates the Carol M. White Physical Education Program (PEP) grant.

“With the PEP program, it’s not just exercise there’s also a nutrition program,” Babette Dobson, physical activity grants coordinator for Riverside, said. “It is a wonderful resource. I’m really excited about this.”

The PEP grant is a three-year grant from the U.S. Department of Education and can be applied for by any school and received once. The club will be at Riverside as an after school program on Tuesday’s and Thursday’s for the 2010-2011 school year.

“If it continues to be a success, we’d love to continue the partnership,” Tony Dearman, Riverside superintendent, said. “The kids are excited … it’s good they know how important it is.”

White Mountain Apache eighth grader Ryndell Caddo, 14, completes 25 situps while Martin Flores of Native Strong holds his feet during an assesment on Sept. 2 at Riverside Indian School in Anadarko, Okla. NATIVE TIMES PHOTO BY DANA ATTOCKNIE

Riverside currently has 520 students living on campus who represent 70-80 different tribes. When the idea of having Native Strong on campus was considered, Dearman said they talked about the pride of being Native American. He hopes the program not only increases exercise, but also gives the children self-esteem, motivation and the ability to make wise choices.

The school has two workout rooms, one with free weights and the other with cardio equipment. Students in the club will be guided by Native Strong employees, who are all certified trainers and can provide personalized training for each student. The progress of each student will be tracked as well.

Dearman said he is excited about the positive impact and hopes to see it stream into the classroom and benefit each student across the board.

The Lawton Indian Hospital Diabetes Program will help with the nutrition and diabetes prevention education aspect of the program. The students’ syllabus will consist of information from the American Diabetes Association, Indian Health Service and the Diabetes Education in Tribal Schools (DETS) curriculum. The school’s cafeteria menus will also be evaluated and, if needed, suggestions will be made to create healthier choices so students can learn healthy eating habits while they’re young.

“I am sure that in the course of this year spent working with these kids there will be an increase in knowledge of healthy behaviors, which will hopefully be put into practice for the rest of their lives,” Claire Banks, Lawton IHS dietitian, said. “Our Tribal Health Board here at the hospital very strongly supports working with youth. This partnership with the Comanche Tribe and the Riverside Indian School will be very beneficial for all three organizations. Our funding is dependent on generating meaningful data which demonstrates a beneficial change as a result of intervention.”

Ticeahkie said the club’s original name of Strong Warriors was changed to Native Strong so the female students would not feel left out. He said their fitness instruction has also expanded. In addition to weightlifting they’ll teach group aerobics, boot camps, yoga, cardio, and circuit training.

Nearly 50 students signed up for Native Strong on the first day, and Dobson said the students are excited about the program and are always waiting and ready for the Native Strong crew to arrive.

“It feels good to be a part of something never done before,” Ticeahkie said. “Things are working out for us … because we’re willing.”

Ticeahkie said success will most likely find people who are willing to help, and the collaboration between the different programs allows them to touch more people.

Ticeahkie noted that Native Strong will soon begin at the Kickapoo Tribe of Oklahoma as well.

Information given to Riverside students states that strength is having a physical, mental, spiritual and emotional well being, and “Native Strong is a lifestyle that embodies the pride of who we are as a people, our strength to endure and the power of positive change.”

For more information about Native Strong call (580) 583-8479, e-mail strongwarrior@nativestrong.com, become a friend on Face book, or visit their up and coming Web site www.nativestrong.com

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Choctaws honor brother Bobb

By LISA REED
The Biskinik

(SPECIAL) – Honoring a lifetime of achievement, Chief Gregory E. Pyle and Assistant Chief Gary Batton presented Choctaw Nation Chaplain Bertram Bobb with a glittering crystal award while thousands of onlookers showed their appreciation with thunderous applause at the 2010 Labor Day Festival. The crystal stairsteps on the Lifetime Achievement Award trophy presented by the Chief were accompanied by a brass plaque that read "Thank you for your Christian Leadership: Psalms 37:23 'The steps of a good man are ordered by the Lord: and he delighteth in his way.'"

Brother Bobb, at 86 years young, is the only person ever to hold the office of Choctaw Nation Tribal Chaplain. Ordained in 1954, he still stays busy every day with his ministry. His column in BISKINIK reaches 77,000 households each month and he travels extensively, both in Oklahoma and across the United States, always sharing the Gospel and singing hymns in his beautiful, deep voice.

The Bertram Bobb Bible Camp near Ringold has a spring retreat and a long summer program for youth each year. The many people whose lives he has touched appreciate his tireless work as Director of the Christian Indian Ministries Inc. of Antlers and as a board member on the Native American Bible Ministries Inc.

As people leapt to their feet to give Brother Bobb a much-deserved standing ovation when presented with his Lifetime Achievement Award, Chief Pyle also thanked him for his dedication to the military. "Brother Bobb, as a veteran, has served our country, and he has also been instrumental in helping the Choctaw Code Talkers be recognized nationally," said Chief Pyle. "Brother Bobb was tremendously effective in the halls of Congress when we were seeking co-sponsors to pass legislation to award a Congressional medal to the Native American Code Talkers." Chief Pyle told of how all Senators and U.S. Representatives and their staff were respectful of Brother Bobb and how his first-hand information of Choctaw Code Talkers helped get the legislation passed and signed so that the medals are now being designed to honor the Code Talkers. Yakoke, Brother Bobb!

Archaeologists find wealth of artifacts at dig

By NEIL JOHNSON
The Janesville Gazette

KOSHKONONG TOWNSHIP, Wis. (AP) – Although scientists tend to cringe when terms such as "treasure trove" are applied to archaeological sites, it's hard to describe the Finch Site at Highway 26 north of Milton any other way.

What else would you call a two-acre strip of wooded hills that archaeologists say holds 160 identified pits where prehistoric Native American people dumped everything from deer bones to weapon shards to burnt and broken clay cookware?

What do you call a property that contains, at the very minimum, 100,000 Native American artifacts which scientists believe date from 5000 B.C. to 1200 A.D.?

Call it what you'd like. But one thing's certain: The Finch Site, which is located northeast of the intersection of Highway 26 and Pond Road in the Koshkonong Township, soon will be buried by a state highway.

Archaeologists who've been digging at the site since late last year have nearly wrapped up contract work for the Wisconsin Department of Transportation. Their charge: To excavate 25 percent of the site and identify its contents before the state purchases and paves over most of it with the planned Highway 26 expansion in 2013.

Although 75 percent of the site remains untouched, the Wisconsin DOT has known since conducting an archaeological survey in 1999 that the area holds a significant amount of native artifacts.

As for the site's dug-up portions? Pardon the scientific crudeness, but they've been a real gold mine.

"What we've found here suggests extremely intense, long-term use of this site," said Ricky Kubicek, an archaeologist from the Great Lakes Archaeological Research Center, the Milwaukee-based research group the Wisconsin DOT hired for the excavation.

"We're not necessarily sure that there were villages or settlements here, but it's clear that throughout time, different groups of people kept coming back over and over," Kubicek said.

Many of the items crews unearthed at the site came from the Woodland Era, a period in prehistoric Native American history 2,500 to 800 years ago. Other items, including some knife and arrow points, come from the Mississippian Era and would have been used by native hunters in southern Wisconsin 1,200 to 500 years ago, crews at the dig said.

Although archaeologists have found no human remains at the site, one key discovery was a 1,200-year-old deer bone. It has visible cut marks in it, probably from stone tools, Kubicek said.

"They're like prehistoric butcher marks. This was from somebody's dinner," he said.

To find such a concentrated and varied cache of ancient human materials is rare, Kubicek said, and was only possible because the hilly, wooded site was left undisturbed by modern plows. Its contents stayed locked for ages in the soils' stratified layers, encased under old-growth timber and native vegetation.

The area was so pristine, Kubicek said, researchers were able to find in soil samples tiny plant and animal remains, such as fish bones and burned seeds. That helped researchers to pinpoint what the site's former inhabitants ate and even the seasons when different native groups used the sites.

Archaeologist Katie Cera was recently using a water tub to separate rocks and plant material from soil samples at various pits at the site, a job she's done for nearly a year.

"We've been finding a lot of corn, squash and bean seeds here," Cera said.

Earlier this year, while she was dumping rocks that sifted to the bottom of her water tub, she found a big surprise–an 8,000-year-old spearhead known as a Folsom point. It's a rare find and one that doesn't match the chronology of other items at the dig site. Archaeologists at the dig say it's not clear how the weapon found its way there.

The artifacts' next stop is UW-Milwaukee, where researchers will curate and analyze them further.

The items, all of which now belong to the state of Wisconsin, could end up in museums or at state-supported historical societies as part of an agreement between the state, Native American groups and scientists involved in the dig, officials said.

Meanwhile, Great Lakes Archaeological Research Center plans to continue work at the site through 2012, but at a slower pace, with an emphasis on more analysis of plant and animal remains.

"Anything else that we do in the coming months will be done on a volunteer basis and not at professional speed," Kubicek said.

Kubicek said public interest in his group's dig has continued to grow since work started last year. He said this spring, droves of people wandered onto the site, carrying copies of newspaper articles about the dig.

"People wanted a closer look. Teachers were interested in doing class work. Finding stuff in the ground is right up a child's alley," Kubicek said.

Now that excavation work has slowed, Kubicek said his group is considering occasional public outreaches, which could include supervised digs at some of the site's existing excavation areas.

Kubicek said that could give the public a chance to learn more about ancient people of southern Wisconsin before a future roadway alters the course of history.

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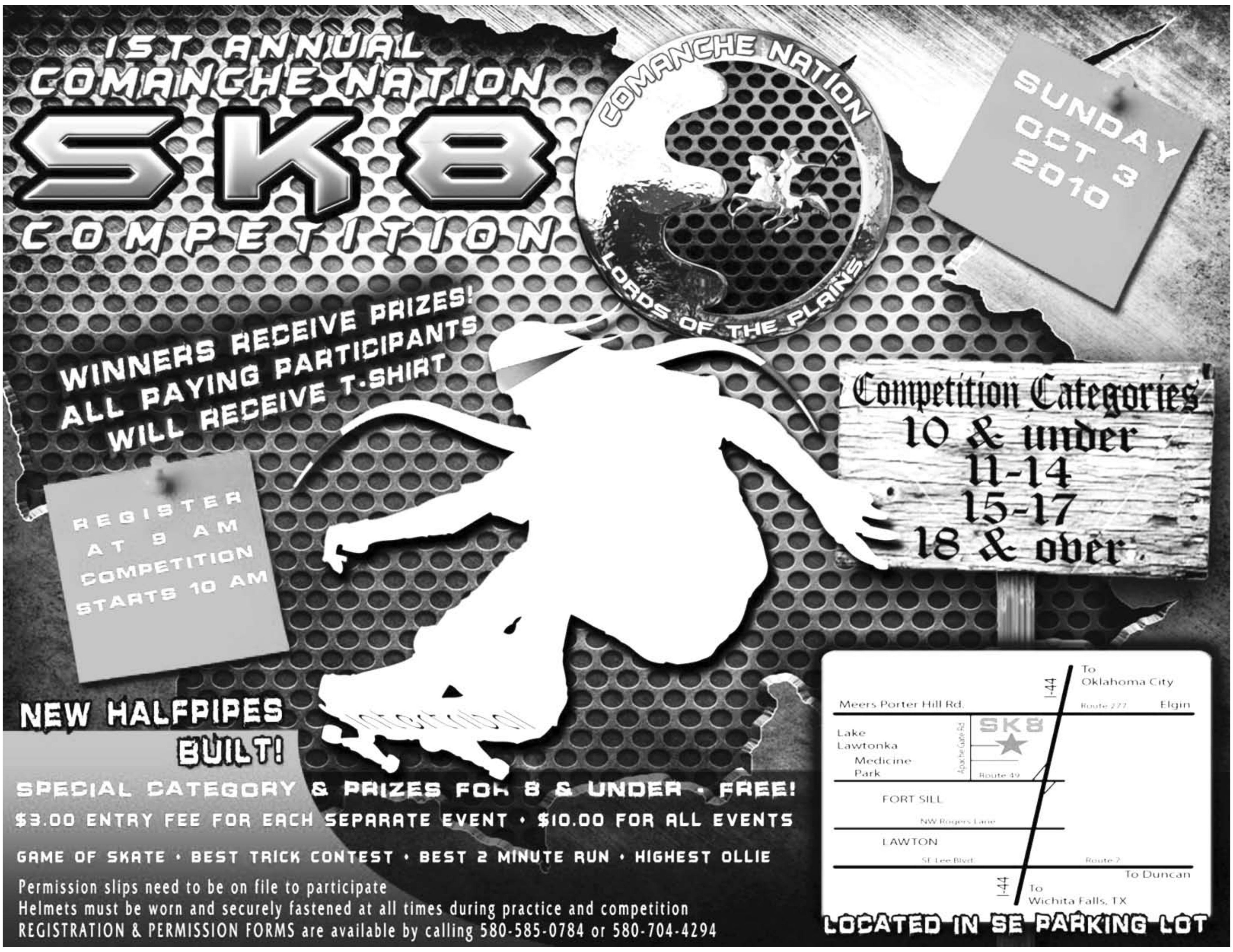

THELMA

Continued from Page 1

by and watch any woman be kidnapped, abused, or tied-up," Rios said, referring to prior testimony of events leading to the murder of Aquash.

"I didn't know Anna Mae [Aquash]," Rios stated. "I have never seen her or even met her. That reminds me of the time U. S. Marshall, Robert Eccoffey interviewed me about Anna Mae's murder. I saw his notes and in them he noted that I showed no emotion when he showed me her picture. How was I supposed to be emotional, when I did not know her? I never want to see anything like that happen, but still I did not know her," Rios explained.

"My life has always been about my community and my family," Rios said as she began to explain how she was thrust into the media spotlight. "I didn't even know AIM existed until 1972, after the flood," Rios continued. "I knew so many people in the community, so I was asked to help identify some of the bodies. It was then I heard a group of Indians were coming to Rapid City to help. I was told they were AIM members," Rios said.

"Then, in 1973, I was at Wounded Knee during the AIM occupation, but it was under different circumstances than most people think. I was told Indian people were gathering in Oglala to discuss the corruption going on, on the reservation. Once there, we were all told the meeting would have to be moved to Wounded Knee, because too many people came. That's when everything happened. Later, I heard we were tricked into going to Wounded Knee," Rios said.

"Back then it just seemed like people were asking for me to translate [from Lakota to English] for the media. I translated for AIM, but that does not mean I was a member. I translated for many people," Rios explained.

Next Rios told the story of how she was thrust into the media spotlight at the Indian take-over of the Mount Rushmore National Memorial in 1970. Rios began, "Elder women asked me to come and help support them on Mount Rushmore. I went, and it was not long before the national television stations just started interviewing me. I did a lot of translating back then. As I was being taken to the media, I heard women saying behind me, "Why does she get to go. She's not even full-blood." That is the kind of treatment I have gotten all of these years, not by non-Indians, but by Indians," Rios explained.

"I was an activist for my family and for the community ever since I came back to Rapid City when I was 15. I tried to do a lot of things for people in this city, but for some reason Indian people would undermine me at every turn. People in my neighborhood used to put flyers in our doors about community meetings. It wasn't long before I found out they were skipping my house. I think the reason for this is I speak my mind, and I have no fear. And, the reason I have no fear is my life is based on my faith," Rios said.

Rios spoke of her grandmother, Alice Charging Bear-Conroy, who whisked Rios away to Allen shortly after her birth in Rapid City in 1945. Rios explained, "My grandparents were strict believers in the Holy Trinity. They passed on this way of life to me. Then, I passed this way along to my children."

"Yes, my home was open to some AIM members, just as it was open to anyone in need. When people would come to town, or are travelling through to powwows, things like that, I would go to my mother's house while people stayed in mine. The way those AIM people lived was foreign to me like dragging their children all over the country. So, when people came, I packed up my children and went to my mother's house," Rios said.

"I didn't want to expose my children to this different way of living. As a child I was never allowed to mix with other kids who drank alcohol, or did bad things in my grandparents' view," Rios added.

"My life has always been about my children and this community [Rapid City]," Rios said. "My daughter was born with a rare blood disease in 1970. I had been accepted at Black Hills State University around that time. I had to quit, because my daughter was sick," she said.

"That is why it is very hurtful when people print lies about me. I was busy raising my children and caring for other family members, along with sitting on or chairing boards for the community. I had no time for anything else," Rios stated.

In referring to a recent article written by David Seals, entitled "Interviews with Thelma Rios" dated January 10, 2004, Rios responded, "It's all lies."

Seals' article was brought to Rios' attention by her daughter. After she read it, Rios debunked everything in it. "The first lie is he [Seals] never interviewed me," Rios responded. He came to my home to visit one time. At the time I believed he was working with elders on the Bear Butte Council. Now I know he was just trying to make money off of me with his lies," Rios said.

"I worked with powerful, non-Native people in positions of status over the years," Rios said. "It was for my community for both Native and non-Native people."

– Part II next week
(Contact Evelyn Broecher at welakota@yahoo.com)

The Ponca Tribe of Oklahoma recently received a $15,000.00 grant from the Trans-Canada Pipeline Company for playground equipment for the community of White Eagle. This grant is funded through their "Community Outreach" program. Trans-Canada Pipeline is currently installing a new pipeline through the Ponca City area. Seen here receiving the check, from left to right are: Pete Buffalohead; Ponca Tribal Business committee member, Douglas Rhodd; Ponca Tribal Chairman, Bob Hopkins; Trans-Canada Community/Tribal Liaison presenting the check and Earl "Trey" Howe; Ponca Tribal Vice-Chairman.

ELDER

Continued from Page 1

guardians of the elders."

AARP Oklahoma is seeking volunteers to work with the tribes on a variety of issues through its Indian Council. Indian volunteers will receive briefings and communications on AARP advocacy, events and programs and play an important role serving as liaisons between the association and the tribes.

Anyone interested in volunteering for AARP Oklahoma's Indian Council should contact Craig Davis at cedavis@aarp.org or 405-715-4473.

2010 AARP Oklahoma Indian Honors Recipients

Barbara J. Allen - Tonkawa

Bill Barnett - Muscogee (Creek)

Doretha Bowen – Choctaw

Nelson BigBow - Kiowa

Raymond M. Cline - Delaware Tribe

John William Cornsilk - United Keetoowah Band of Cherokee

Dr. Pete G. Coser - Muscogee (Creek)

Leon Cross - Citizen Potawatomi - Indian Name, Was gishek (Bright Sky)

Charles Diebold - Seneca Cayuga

Randlett Edmonds - Caddo

Charles Enyart - Eastern Shawnee

J.B. Fish - Alabama Quassarte

June Fixico -Kialegee

Phil Follis - Modoc

Grace Goodeagle - Quapaw

Cornelia Mae Gosney - Otoe-Missouria

Freddie Halfmoon - Shawnee

Enoch Kelly Haney - Seminole

Ernest Hooser - Choctaw

Melvin Imotichey - Chickasaw

Michael Pratt Kawaykla - Fort Sill Apache and Kiowa

Harry Kaudle Kaule - Apache

Alan Kelly - Citizen Potawatomi - tribal name "Knotko" (Low-flying Eagle)

Rosetta Arkeketa LeClair - Otoe Missouria

Barthell Little Chief - Comanche

Dr. Henrietta Mann - Cheyenne & Arapaho

Elsie Mae Martin -Thlopthlocco Tribal Town

Juanita Long McQuiston - Wyandotte

Joyce Big Soldier-Miller - Iowa

Stella M. Nullake-Nanaeto - Sac & Fox

Stuart Owings -Wichita and Affiliated Tribes

Dixon Palmer "Tsain-Sah-Hay" (Blue Hail) - Kiowa/Choctaw

Steve Pensoneau - Ponca

Luther Pepper - Kaw

Dwight Pickering - Caddo, Kaw & Otoe

Linda Sue Poolaw - Delaware Nation

Jimmy L. Reeder - Cherokee

Carolyn Garren-Ritchey - Peoria

Esteline Sloan Schulenberg - Absentee Shawnee

Bill Shoemate - Comanche

Mary Smith - Chickasaw

Henry Chapman Stoneroad - Pawnee

George E. TallChief - Osage

John R. "Jack" Thorpe - Sac and Fox

Coweta Ulrey - Ottawa

Raymond Vann - Cherokee

Mildred Walker - Miami

Anita Lookout-West - Osage

Bob White - Kickapoo

Patricia Ann Woods - Chickasaw

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Edmond university's 'Passport to Canada' hosting renowned author, other activities

By SARAH KING
University of Central Oklahoma

EDMOND, Okla. – The University of Central Oklahoma's Passport UCO program will feature Canada as its spotlight country this fall semester, welcoming both the university and local community to a series of visits from celebrated author Thomas King and other activities scheduled for this month.

Initiated in 2004, the Passport UCO program selects a country or region to celebrate during the fall semester.

The program's mission is to inspire unity and understanding in the global community, while providing educational and entertaining events for Central's students and surrounding communities.

"Each fall, we get the chance to really get to know a country other than our own. This year, we will focus on Canada, our neighbors to the north," said Dr. Susan Spencer, English professor at Central and Passport UCO coordinator.

"Central's dedication to providing our university and the community with global and multicultural experience gives us a unique opportunity every semester to explore many facets of a single culture, providing a valuable immersion experience as similar as we can make it to a study abroad situation right here at home."

A novelist, politician, radio host, children's author, professor and activist, King will visit Central three consecutive days, with his first visit at 11 a.m., Sept. 20 in Room 120 of the Communications Building to present a reading from "Coyote Sings to the Moon," his best-known children's tale that brings to life the beloved trickster from First Nations mythology.

Also Sept. 20 at 2 p.m. on the ground floor of Central's Library, King will discuss and read from his latest project about the history of native people in North America.

King will return to Central's campus at 3:30 p.m., Sept. 21 in Room 120 of the Communications Building for a screening of the film "Medicine River," the screenplay adapted by King himself from his first novel. An author question and answer session will immediately follow the screening.

For his final visit at 6 p.m., Sept. 22 in Central's Pegasus Theater, King will deliver his keynote address "The Stories We Tell," a presentation about the stories we tell ourselves and others, with an emphasis on the way we use humor and our cultural background to get a point across.

"A multitalented writer and speaker, King's novels, essays and stories are discussed in classrooms all throughout the United States and Canada. He is one of the most prolific Canadian writers of the last 20 years," said Timothy Petete, an English instructor at Central.

"While King's visit to Central will feature several unique events, students, teachers and other guests will appreciate his perspective on Indian humor, oral tradition and popular culture."

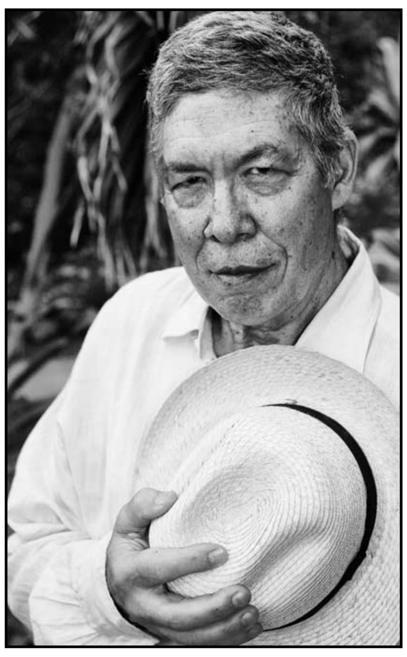
Other activities scheduled for September include the "Canadian Cultural Nationalism" presentation by Dr. Mark Silcox, assistant professor of Humanities and Philosophy at UCO, from 1 to 1:50 p.m., Sept. 13 in Room 120 of the Communications Building.

A Canadian citizen, Silcox will discuss how Canadian politicians, artists and intellectuals have tried to preserve their culture's distinctiveness throughout the past 100 years.

At 11 a.m. and 4:30 p.m., Sept. 27, in Room 120 of the Communications Building, Dr. Lynn Mackay of Brandon University in Manitoba will lead the lecture "The Short History of Canada: Northern Neighbor, Foreign Land" to help the audience understand the significant influence of Native American, French and British cultural and political power in the history of Canada.

All events are free and open to the public.

The Passport to Canada series will continue through the fall semester.



The University of Central Oklahoma's Passport UCO program will host multiple visits from renowned writer and speaker Thomas King Sept. 20-22, as part of the events scheduled for this fall semester's "Passport to Canada" series.

For more information or a listing of events, visit www.uco.edu/passport.

Powwow drumming a generational art

"There's no way you can document those songs. They've come down generations. That's how they've lived. And to see that happen with our grandchildren, it amazes me because that is truly preservation," Ruby Cozad said.

BY JAMI CUSTER
Cherokee Phoenix

TAHLEQUAH, Okla. – Kiowa Nation citizen Leonard Cozad Jr. has been drumming and singing in groups since 1955. That's when he joined an Indian club at Riverside High School in Anadarko. However, he learned the two arts from his father, who learned from his father, who learned from his father and so on.

"I can go back to my great, great-grandfather and my great-grandfather and my grandfather and my dad. My dad was a teacher, a gifted teacher of the songs of the Kiowa Nation. My great parents left us something good on this earth (culturally)," Cozad said.

The arts of singing and drumming, he said, are handed down each generation, but are never forced upon the children.

"I'm the oldest out of 10 brothers, and I made my way to the drum with my dad. And my other brothers, when time came, they also came," he said.

Cozad said a drum group traditionally consists of 12 to 13 men sitting around a center drum at a powwow. He said generally the group opens with a prayer, flag song, memorial song and, time permitting, a round dance and intertribal. This is determined by how much time the group has and how many other drums are around the arena.

The powwow drum is a large wooden-base covered with deer, buffalo or cowhide. Cozad said there are not many people who still make drums.

"This drum is 10 years old," he said, referring to the drum he used during the 58th annual Cherokee National Holiday Powwow. "I'm not a drum maker, but it's mostly cowhide and wood."

The men circle the drum and strike it in unison with covered drumsticks. Cozad said the sticks are made from fiberglass, similar to what is used in a fishing rod. They sing together while beating the drum, and the songs are often in the drummers' native languages.

At today's powwows, drummers at the center drum are sometimes accompanied by women, who sit behind them. The women, Cozad said, started coming to the drum during the 1930s and 1940s. He said "it's good that they help, too."

Cozad said his wife of 49 years, Ruby, is always with him at the powwows.

Leonard Cozad Jr., a Kiowa Nation citizen and head singer for the Cherokee Nation Holiday Powwow, explains the powwow drum and drum sticks before the Sept. 3 powwow at the Cherokee Nation Cultural Grounds in Tahlequah, Okla. CHEROKEE PHOENIX PHOTO BY JAMI CUSTER

She primarily accompanies him for support and to care for his needs.

"I am kind of the go-fer. There are times when after they unload the drum I have to mill around the thousands of cars and park the vehicle," Ruby said. "There's an old cliché', 'that behind every significant male there is a significant woman.' Well, that goes with tribes, too."

She said she finds amazing the fact that many of the songs performed at powwows have come down many generations.

"There's no way you can document those songs. They've come down generations. That's how they've lived. And to see that happen with our grandchildren, it amazes me because that is truly preservation," she said. "If there had been a way to document these, it would not have been so awesome. There has never been a way to document our music or our dialects because we have no alphabet."

She said she is also thankful for her husband's ability to compose songs. Many of his songs, she added, have been heard across the United States and Canada.

"…I'm thankful for that because it makes things live," Ruby said. "It's like when you plant something and it grows, that's the analogy with songs."

jami-custer@cherokee.org • (918) 822-0271

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REQUEST FOR PROPOSAL / QUALIFICATIONS

Request for Qualifications

Otoe-Missouria Tribe of Oklahoma
8151 Highway 177 • Red Rock, Oklahoma 74651

The Otoe-Missouria Tribe of Oklahoma is seeking Design-Build services for Tribal Sanitary Sewer Expansion of the main campus and a future housing area. The improvements/expansions will include but are not limited to closure of existing retention pond system, constructing a new retention pond system, sludge removal, realignment of existing gravity lines and installation of a new force mail.

The Tribal Campus is located on Tribal property approximately 10 miles South of Ponca City, Oklahoma, along State Highway 177. The estimated retention pond area will be approximately 10 acres and an approximate contract award in November 2010. The scope of the design-build services includes, but is not limited to; Surveying, Design and Heavy Construction Services. The successful respondent will be responsible for necessary surveys and securing all permits. Selection of a Design/Build construction firm will be based on evaluation of the following in descending order: Firm Experience / Qualifications in Waste Water Treatment System Construction, with points available from 0-25; Project Management and Field Superintendent Experience / Qualifications in Construction of Sanitary Sewer Systems, with points available from 0-25; Demonstrate Availability to meet a Schedule of 200 Calendar days (not accounting for weather) for design and construction, with points available from 0 – 15; Demonstrate the Construction Firm's Quality Control and Safety procedures, with points available from 0-15; Firm Past Performance in similar work, with points available from 0-10; Indian Preference, with points available of ten (10) points for the construction company. Applicant can be a partnership, corporation, association, and/or other legal entity which will have contractual responsibility for the project. A proposed joint venture should provide profiles for all firms in the joint venture. This project is being funded by the U.S Department of Agriculture, Rural Development, and is subject USDA Federal Regulations. These regulations will be incorporated into all contracts, as required by the USDA. The U.S. Army Corps of Engineers (USACE) will assist the Tribe and review all aspects of this project. Applicants shall provide four (4) Qualification packets, including all items as stated above. Qualifications packets must be received no later than 4:00 pm, CDT, September 27, 2010, at the Tribal Administration Building with address at; 8151 Highway 177, Red Rock, Oklahoma, 74651-0348, Attention: Johnny Wright, Executive Director. Further information may be obtained by calling (580) 723-4466, Extension 205.

INVITATION FOR BIDS
(Open only to Indian-Owned Companies and/or Enterprises)

DATE ISSUED: September 8, 2010
BY: Choctaw Housing Authority
PROJECT: Project 92-36 • 10 New Housing units
LOCATION: Pearl River, Tucker, and Red Water Communities located on the M.B.C.I. Pearl River Reservation
COUNTY: Neshoba County and Leake Counties
CONTRACTING OFFICER: Eric T. Willis
DESCRIPTION OF SERVICES:
The contractor shall provide project administration, job supervision, skilled and common labor, equipment, adhere to the Davis-Bacon Labor Law, provide Indian preference, provide insurance as required by Choctaw Housing Authority, perform and complete all requirements as specified in the plans/specifications.

Bid forms and specifications may be picked up ($100.00, non-refundable) at the Choctaw Housing Authority Procurement Office. For more information call Peggy Thompson, Procurement Officer or Matthew Scott, Development Director (601) 656-6617.

A Pre-Bid Conference is scheduled for 10:00 a.m., September 16, 2010 at the Development Department Conference Room located at the Choctaw Housing Authority, 13660 HWY 16 West, Philadelphia, MS.

Sealed bids are due no later than: 11:00 a.m. ON September 23, 2010 at the Procurement Office, Attn: Peggy Thompson. No late bids will be accepted.
Choctaw Housing Authority reserves the right to reject any and all bids and waive any informalities.

INVITATION FOR BIDS
(Open only to Indian-Owned Companies and/or Enterprises)

DATE ISSUED: September 8, 2010
BY: Choctaw Housing Authority
PROJECT: Project 92-34 & 92-35 • 32 New Housing units
LOCATION: Tiak Chitto Subdivision, M.B.C.I. Pearl River Reservation, Philadelphia, MS
COUNTY: Neshoba County
CONTRACTING OFFICER: Eric T. Willis
DESCRIPTION OF SERVICES:
The contractor shall provide project administration, job supervision, skilled and common labor, equipment, adhere to the Davis-Bacon Labor Law, provide Indian preference, provide insurance as required by Choctaw Housing Authority, perform and complete all requirements as specified in the plans/specifications.

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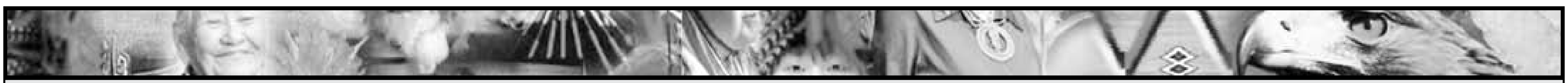


EVENTS

1st and 3rd Thursdays
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Please join Indian Health Care Resource Center of Tulsa at our next Strengthing Our Native Youth - Native Nations Youth Council meeting! Call or email ahead of time to confirm in case we meet at an alternate location for an event. Info Call: Jiles Pourier (918) 382-2200 Email: nnyc@ihcrc.org

September 18-19
Oklahoma Native American Basketweavers Association River Cane Festival at Flint Ridge, Okla. The public is invited to participate in classes and the silent auction which will be held Saturday evening. Information @ www.onaba.org/blog.

September 18-19
Native American Warrior Society Benefit Pool Tournament at Magoo's Restaurant and Billiards, 5002 S. Memorial Dr., Tulsa, Oklahoma Entry fee $40.00. CDIB Card Required / ¼ Degree Of Native American. For more Info call Katy Roubidoux (918)955-5411 or Janene Alford at (918)344-1270.

September 19
Seminole Nation of Oklahoma Pow-Wow at Mekusukey Mission, Seminole, Okla. Gourd Dance 2:00 and Grand entry @ 7:00

September 24-25
Standing Bear Powwow. For info call Standing Bear Park, (580) 762-1514. Intersection of HWYS 60 & Old 177, Ponca City, OK

September 25-January 15, 2011
Kingdom RockFest battle of the bands Christian music festival at various venues. For more info visit online: www.unitedtribesforchrist.com

October 1
Miami NOW: Native Oklahoma Weekend on Main Street, downtown Miami, Okla. (918) 542-4481

October 1-2
5 on 5 Basketball Tournament- Men's and Women's divisions at Sequoyah HS old gym, Tahlequah, OK. Entry Fee: $135, $50 deposit due by Sept 29, 2010 Contact: Steven Muskrat @ 918-575-3930 or email skrat03@gmail.com

October 1-3
19th Annual Comanche Nation Fair will be held in Lawton, Okla. For more information, call Tomah Yeahquo, 580-492-3384.

October 2
2010 OSU Fall Contest Powwow 12:00pm at Payne County Fairgrounds - Stillwater, OK

October 8
Kaw Nation will be hosting their annual health fair at the Johnny Ray McCauley Multi-Purpose Building 3251 E River Road Newkirk, OK. A fun walk will begin at 8:30 a.m. Great door prizes! For more information contact Kanza Health Clinic-Lana Nelson-580-362-1039 x 207 or lana.nelson@ihs.gov

October 8-9
Annual Euchee (Yuchi) Heritage Festival to take place at the Creek County Fairgrounds in Kellyville, Okla. Contact Wanda Brese – 918-224-3065

October 9
Pryor Powwow at the Mid-American Expo Center, Pryor, Oklahoma (4 miles south of Pryor). Free Admission- Public Welcome. For more information call Mary Hayes (918) 698-0583.

October 10
Birthday Handgame for Elizabeth "Puggie" Blackowl at 1:00pm Lunch - Handgame to follow. The Roam Chief Building in Pawnee, OK Contact: Mary Faye Blackowl 918-762-3615 or Ella Mae Jake-Blackowl 918-223-6993

October 22-23
2010 Boggy Depot Bigfoot Conference, 9am-5pm at Atoka State Park. For more information see online at www.myspace.com/boggydepotbigfoot

October 29-31
Haskell Reunion at Holiday Inn, 1000 N. Interstate Drive, Norman, Okla. Info call Loretta Burgess, 918-633-7030 or dushkut1951@yahoo.com

October 30
Bacone College Fall 2010 Contest Powwow 2 PM - 11 PM at Muskogee Civic Center, 425 Boston Street, Muskogee, OK. For more information: Kyle Taylor 918-360-1085 or taylork@bacone.edu

November 1
The Drum Awards celebration at Choctaw Casino Resort, Durant, Okla. at 7 p.m. For table reservations, e-mail drum.awards@cnent.com.

From left to right: Jr. Miss Nikki Amos; Sr. Miss Kristie McGuire and Little Miss Mahala Battiest

Choctaw Princesses announced

TUSKAHOMA, Okla. – Choctaw Nation reigning royalty for 2010-11 are Jr. Miss Nikki Amos of Broken Bow, Sr. Miss Kristie McGuire of Keota and Little Miss Mahala Battiest of Wright City. The young ladies, pictured with Chief Gregory E. Pyle and Assistant Chief Gary Batton, were crowned at the Choctaw Nation Princess Pageant held Thursday, Sept. 2, the opening night of the annual Labor Day Festival at Tuskahoma.

Miss Choctaw Nation Kristie McGuire is the daughter of Harold McGuire. She attends the University of Central Oklahoma with a major in biology.

Jr. Miss Nikki Amos is the daughter of Mike and Vicky Amos. She attends school at Lukfata Elementary.

Little Miss Mahala Battiest is the daughter of Jeremy Scott Battiest and Rachel Battiest. She attends Wright City Elementary.

Selected as first runnerup in the Sr. Miss category is Ashlyn Choate of Broken Bow, the daughter of Russell and Annette Choate. Second runnerup is Rebeckah Boykin of Hugo, the daughter of Robert "Sam" Boykin and Jana Pisachubbee Boykin.

In the Jr. Miss category, Melissa Gueli of Tuskahoma is first runnerup. Melissa is the daughter of Clifford and Cathy Ludlow. Second runnerup is Kayleigh Powell of Durant, the daughter of Monica Blaine.

Little Miss first runnerup is Kalli Battiest of Broken Bow, the daughter of Kenneth and Kimberly Battiest. Second runnerup is Brianna Battiest of Poteau, the daughter of Christina Battiest.

Euchee (Yuchi) Heritage Festival Oct. 8-9

KELLYVILLE, Okla. – The Euchee Tribe of Indians will be hosting the 14th Annual Euchee (Yuchi) Heritage Festival at the Creek County Fairgrounds in Kellyville Oct. 8-9.

Year after year people from all around the county and state attend the Heritage Festival to learn about and take part in the many demonstrations of Euchee culture. This year there will have story tellers for the youth, demonstrations on Euchee craft making, a traditional stomp dance, the first Miss Euchee (Yuchi) Princess Pageant as well as other fun activities for people of all ages.

In conjunction with this year's Festival there will be a Euchee History Symposium which will discuss Euchee's presence in the United States, from contact to the present day.

For more information call 918-224-3065.

Cherokee Art Market to feature more than 130 Native American artists

By CAMERON ANDREWS

TULSA, Okla. – If a picture's worth a 1,000 words, then imagine the value of a room full of authentic Native American artwork. The 5th Annual Cherokee Art Market will feature more than 130 elite Native American artists from across the nation on Oct. 9 -10, from 10 a.m. to 5 p.m. The Cherokee Art Market will be held in the Sequoyah Grand Ballroom at the Hard Rock Hotel & Casino Tulsa located at 777 West Cherokee Street, Catoosa, OK 74015. Admission to the Cherokee Art Market will be $5 per person.

The finest Native American artwork representing many different tribes will be displayed and sold including beadwork, pottery, painting, basketry, sculptures and textiles. In addition, guests will enjoy a variety of cultural performances and the Art Tour of Tulsa.

An awards reception will be held in the Grand Hall of the Cherokees ballroom on Friday, Oct. 8, at 6 p.m. in honor of the Cherokee Art Market winners. A purse of $75,000 will be awarded across 20 categories. The public is welcome to attend the awards reception for $25 per person. Tickets will be available for purchase at the door.

"The Cherokee Art Market has become a leader in Native American art shows by providing a venue for artists to showcase their talent and guests to purchase beautiful, authentic pieces," said Molly Jarvis, Vice President of Cultural and Public Relations at Cherokee Nation Entertainment. "The fact that the show continues to grow each year speaks volumes to the level of talent and interest in Native American art and film."

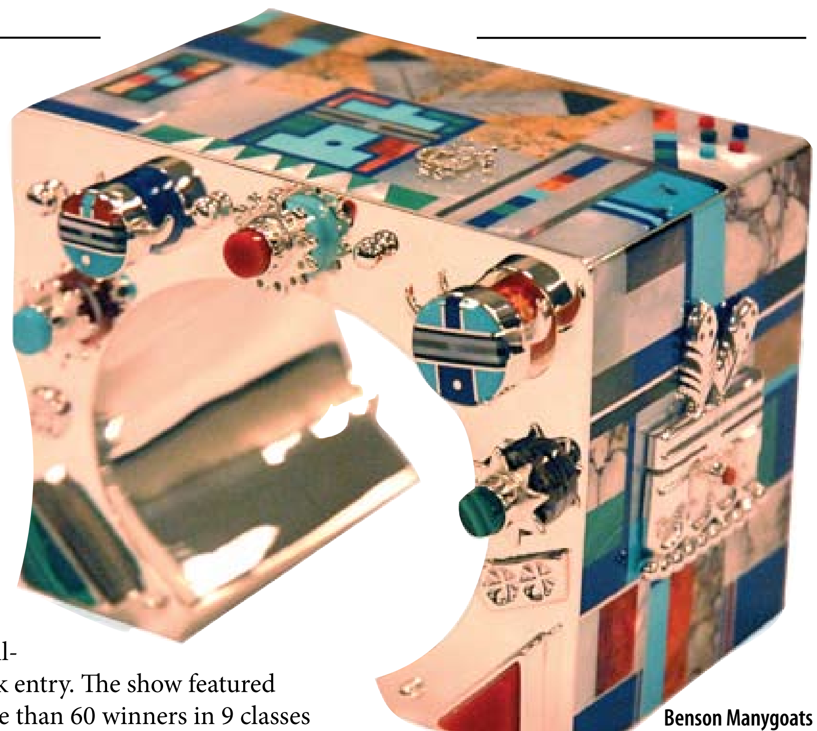
Last year's Cherokee Art Market set records for attendance with more than 4,000 guests, total art entries at 225 and nearly 150 Native American artists from across the nation. Betty Willems won Best Of Show with "Sky Dome Regalia" for her Beadwork / Quillwork entry. The show featured more than 60 winners in 9 classes with $75,000 in overall prize money awarded across 20 categories.

The International Cherokee Film Festival will be running simultaneously on Saturday, Oct. 9, from 10 a.m. to 5 p.m. in the Grand Hall of the Cherokees ballroom. Tickets for individual screenings are $4 and an all-day pass is $10. Complimentary tickets are available for students, tribal employees, artists and independent filmmakers.

The film festival categories include Feature Film, 72-plus minutes; Feature Documentary, 50-plus minutes; Documentary, up to 50 minutes; Short, up to 40 minutes; Short Film Nook, 15 minutes or less; Multi-Media; Music Video/DVD Music CD; Animation; Student Filmmaker, under 23 years old; and Other including Public Service, Educational Instructional and Organizational. For more information, visit http://www.internationalcherokeefilmfestival.com.

The 5th Annual Cherokee Art Market and The International Cherokee Film Festival will both be held at the Hard Rock Hotel & Casino Tulsa.

For more information, visit http://www.CherokeeArtMarket.com.



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Tradition, talent featured during Chickasaw Cultural Evening, Sept. 27

SULPHUR, Okla. – Chickasaw tradition, textiles and talent will be featured during the annual Cultural Evening, Monday, Sept. 27 at the Chickasaw Cultural Center, Sulphur, Okla.

A variety of activities are planned from 4 p.m. to 7:30 p.m.; Monday, Sept. 27, including tours of the new facility.

Opening ceremony is scheduled at 5:30 p.m., prior to the traditional Evening Meal.

"While cultural evening is always a special time, having the event at our newly opened cultural center adds a unique dimension to this celebration of Chickasaw culture," said Bill Anoatubby, Governor of the Chickasaw Nation. "It is very fitting that we embrace and share our culture in a venue which reflects the imagination and spirit of the Chickasaw people."

Children's activities and Cultural Demonstrations, including stickball, bow shooting, beading and other traditional crafts will take place in the Chikasha Inchokka' Traditional Village from 4 p.m. to 7:30 p.m.

Chickasaw author Phil Morgan will also be signing copies of Chickasaw Renaissance and Chickasaw: Unconquered and Unconquerable during the day in the Aatifama Room, from 4 p.m. to 7:30 p.m.

Films will be shown in the Anoil Theater throughout the day.

A complete listing of events, locations and schedules is available online at www.chickasaw.net.

For more information, contact the Chickasaw Festival office at (580) 371-2040 or 1 (800) 593-3356.

For more information about the Chickasaw Cultural Center, located at 867 Charles Cooper Memorial Road, Sulphur, visit www.chickasawculturalcenter.com.

Dreams take Native student to Costa Rica

By DANA ATTOCKNIE
Native American Times

STILLWATER, Okla. – The second grade is life changing for "Cassie."

She marches home from school one day and, without any uncertainty, blurts out her destiny.

"Mommy I know what I want to be when I grow up," Cassandra Camp exclaimed to her mom, "A biochemist."

Camp's mom Sheri asked her if she knew what a biochemist does. Camp said, "They're the ones that make the medicines." She just learned about the profession during a test introducing second grade students to different careers.

Today, she still has medicine on her mind. Camp, 21, is a senior biological sciences major and zoology minor at Oklahoma State University (OSU) in Stillwater. She recently spent eight weeks in Costa Rica with the Native American Pacific Islander Research Experience (NAPIRE).

The program familiarizes undergraduate Native American and Pacific Islander students to the ecosystem in the tropics. They experience field work, gather data and analyze their results. Each student is assigned a mentor and a cultural advisor.

Camp, Seminole/Creek, began her journey on the Pacific side of Costa Rica near Panama and stayed at the Las Cruces Biological Station. She spent the majority of her time with the Ngobe tribe, and studied parasites in both humans and dogs.

Camp said about 70 percent of the people has parasites. They are given anti-parasite pills and taught the importance of wearing shoes and hygiene, yet she said most people have wood homes with mud floors and that may contribute to the infections.

There are also a high number of dogs there that have not been vaccinated. Camp said there has never been a dog census, but while there she did help survey 51 homes and about 101 dogs in total belonged to these homes. In a random survey, veterinarian students took blood, fecal, tic and other samples from dogs. They found hook and round worms, and some dogs had botfly.

A Giardia test will also be done on the samples since parasites were transmitted to humans in two households and caused weight loss. One hypothesis, Camp said, was that parasites may have been transferred through the water source, but tests are still being conducted. She said all test results will be shared with the native people.

"I would love to go back and elaborate on what we did," Camp said.

Yet, before approaching the Ngobe people for permission to go into the territory, there were lessons to be learned and trust to gain. Camp said she was warned to watch her facial expressions, because if she had a sad look on her face the native people would not want to show their animals. Plus, she said there have been people who previously went through the territory for research, but never followed through with any action.

Not to mention, when Camp and her colleagues arrived they had to untangle some miscommunication about why they were there. She said there was a meeting and many people arrived, even from other territories, with their cats and dogs because they heard a veterinarian was going to vaccinate their animals.

"They really care about their animals," she said. "They're really humble, really nice. I really liked working there with them. We're fortunate people. They live with the bare minimum and they're humble and happy."

Camp said her movie moment came when children from the territory sat with her and her colleagues for lunch.

"We gave them an apple to share and they were so grateful. Later more children came and circled around us so we gave them the rest of our snacks," she said. "The children were so intrigued by us. They even followed us talking the entire way as we finished our surveys. This was a huge humbling turning point for me. We had several encounters like this one with the children of the community. They are beautiful people who have so little, yet offer so much to strangers. I wish I could express how the children made me feel in words."

Cassandra Camp / COURTESY PHOTO

Sheri Camp said relationships are very important to her daughter.

"She's a people person," Sheri Camp said. "She always wanted to save the world one person at a time."

The experience not only introduced Camp to another climate and culture, but also to another genre of science.

"I never had any experience with field work. You get to see what's going on right then and there," she said. "Before, I worked in a lab … I want to see the bigger picture."

Sheri Camp said the whole experience made her daughter more passionate about research and it helped her gain perspective and humble her.

"It was completely out of her comfort zone," Sheri Camp said, adding that students should not be afraid to try something new. "Step out and experience life."

Before embarking on her first trip out of the country, Camp read books about the region and found inspiration in watching her favorite movie, Medicine Man. She hopes to attend medical school then perform mission work.

"I also would love to go back and help my own community," Camp said.

She is also thinking about becoming an OBGYN. "Pregnancy amazes me, fascinates me," she said.

Camp served as the Miss American Indian OSU from 2009-2010.

"Cassie as a person is very committed to higher education and supporting anything that brings Native Americans to a better place and state. I know she has a big heart for her family, tribe, Native Americans as a whole and will contribute her education received back to the community," Robin Williams, OSU coordinator of Native American Affairs, said. "She has volunteered to be a mentor through the Native Americans Resiliency through Education and Leadership Program, participates in the OSU Oklahoma Indian Missionary Conference campus ministry, Native American Student Association and Oklahoma Louis Stokes Alliance for Minority Participation."

Camp, who almost didn't apply for NAPIRE, now encourages other students to apply for the experience an internship offers.

"You learn new things about yourself. It kind of resets you. (You) get back to who you were before. It put me back in my place spiritually and emotionally," Camp said. "Just apply. If you get it, you were probably meant to go."

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VOLUME 16 • ISSUE 39 • PUBLISHED WEEKLY • SEPTEMBER 24, 2010

American Indian church sues feds over peyote use

By JENNIFER DOBNER
Associated Press Writer

SALT LAKE CITY (AP) – An American Indian church is suing state and federal police and prosecutors over the right of its members to use peyote in religious ceremonies, even if they aren't of Indian ancestry.

The lawsuit was filed Monday in Utah's U.S. District Court on behalf of the Oklevueha Native American Church. It contends that federal laws that protect peyote use by American Indians should apply to anyone who belongs to the church.

The lawsuit seeks to block state and federal law enforcement from arresting or bringing criminal charges against church members who "fear reprisal from both state and federal governments for openly practicing their religion," court papers state.

Named as defendants in the lawsuit are the U.S. Department of Justice, the FBI, Drug Enforcement Agency and the Utah attorney general's office. Messages left with the federal agencies were not all immediately returned on Thursday, although an FBI spokesman in Salt Lake City said he could not comment on pending litigation.

Paul Murphy, spokesman for the Utah attorney general said the office could not comment until after it had seen the lawsuit.

A plant with hallucinogenic properties, peyote is considered a sacred medicine by Indians. Court papers say it has been used by indigenous populations for thousands of

See **PEYOTE** *Continued on Page 4*

In this Aug. 14, 2010 photo, American Indian artists participating in a show at Zuni, N.M., talk with potential buyers about their jewelry and other arts. The show was held a month after Congress toughened enforcement of the Indian Arts and Crafts Act, designed to fight fake Indian crafts. AP PHOTO BY SUE MAJOR HOLMES

Recent amendments toughen anti-fraud arts and crafts law

By SUE MAJOR HOLMES
Associated Press Writer

ZUNI, N.M. (AP) – Zuni silversmith Tony Eriacho wants to educate the public about American Indian jewelry and crafts that aren't what they seem.

At a recent Zuni arts and crafts show in New Mexico, he showed visitors Indian-style fetish animals made in the Philippines; colored stones that were really made of plastic; and dust of turquoise and other rocks glued together to look like solid turquoise.

What bothers Eriacho is that such items often are fraudulently marketed as authentic, Indian-made goods – which violates federal law.

Congress this summer passed amendments to the 1990 Indian Arts and Crafts Act aimed at cracking down on sellers who falsely suggest their goods are Indian- or Alaska Native-made.

The revisions allow all federal law enforcement officers to investigate suspected violations.

Before, only FBI agents could investigate.

Project brings Native culture to students

By MARY BETH SMETZER
Fairbanks Daily News-Miner

FAIRBANKS, Alaska (AP) – The first item of business for students visiting the Alaska Room at Anne Wien Elementary is getting dressed.

On the afternoon of Sept. 9, Ann Pearson's third-grade class, arriving from Arctic Light Elementary, did just that.

The boys donned white cotton hunting jackets similar to traditional seal gut parkas worn by Native men hunting on the arctic ice. The girls were outfitted with traditional kuspuks (summer dresses) trimmed with ric rac.

For the next two hours, the youngsters were immersed in Native culture. There was storytelling, beading, basketmaking, dancing, singing and a wealth of information about the Native people of Alaska from their origins to the present day – Aleut, Athabascan, Inupiaq, Yupik and Southeast Indians.

The fast-paced program, led by teacher Lillian DeWilde and assisted by three cultural specialists, is presented twice daily.

The class is divided into three sections, and the small groups moved from station to station at the sound of a "magic nomadic bell," intended to refer to nomadic Athabascan Indians who lived a subsistence lifestyle and moved from seasonal camp to seasonal camp to procure game, fish and furs, DeWilde explained.

There was no time to be bored. After a slide presentation about the history and diversity of Alaska's first inhabitants, the groups were on the go.

Manning the story station was retired teacher and Aleut elder Roy Roehl, who immediately engrosses each group with stories of growing up in the Southwest community of Dillingham.

School was different during Roehl's growing-up years – No hot lunches, no school gym and no school buses. Roehl mushed a dog team to class.

"At noon we gave them (dogs) a half of a fish and at the end of the day we gave them a whole one," he explained.

"You mean they didn't have dog food then?" asked one of the attentive listeners.

Roehl also explained a simple method used to catch ptarmigan.

"We'd set a gill net between two willows,

See **PROJECT** *Continued on Page 4*

Alaska Room Cultural Resource Aide Lesley Jones, left, helps kids with their birch basket weaving project as students from Ann Pearson's third grade class at Arctic Light Elementary School on Fort Wainwright visit the Alaska Room at Anne Wien Elementary School on Sept. 9, 2010, in Fairbanks, Alaska. AP PHOTO BY ERIC ENGMAN, FAIRBANKS DAILY NEWS-MINER

Court allows cigarette tax

By CAROLYN THOMPSON
Associated Press Writer

BUFFALO, N.Y. (AP) – New York state cleared one legal hurdle Tuesday in its efforts to begin taxing cigarettes sold on Indian reservations to non-Indian customers, but the dominant tribe in the tax-free cigarette market remained temporarily immune from the tax while pressing forward with another lawsuit.

State officials did not immediately say whether they would begin implementing a new law requiring cigarette wholesalers to apply the state's $4.35-per-pack sales tax on cigarettes destined for tribal retailers after a state appellate court declined to block the law's enforcement.

"We are pleased with the decision and will determine the next steps in coming days," said Brad Maione, spokesman for the state Department of Taxation and Finance.

If collections do begin in the near future, they will not apply to the Seneca Indian Nation, the state's largest tribal seller of tax-free cigarettes, or the nearby Cayuga nation. Both are temporarily exempt through Sept. 28 under a federal judge's order.

As the appellate decision was handed up in Rochester, lawyers for the two western New York tribes were in federal court in Buffalo seeking to expand the temporary order while they challenge the tax law in court.

A Seneca official testified that the state's tax system would disrupt the tribe's well-run internal cigarette regulatory structure, which imposes a 75-cent-per-carton fee and generates more than $13 million a year for things like reservation health and education services.

"It is something the state scheme does not respect," said Robert Odawai Porter, the Senecas' senior policy adviser and counsel.

New York state officials, facing a $9.2 billion budget deficit, voted in June to begin collecting sales and excise taxes on the millions of cartons sold on reservation smokeshops to non-Indian customers, abandoning a policy known as forbearance adopted by a string of governors who declined to enforce state laws requiring the taxation of sales to the general public.

Nine New York tribes operate tax-free cigarette businesses.

The state anticipates $110 million in revenue for the remainder of this fiscal year and $200 million a year after that by requiring cigarette wholesalers to prepay the sales taxes before supplying reservation stores. Wholesalers would pass along the levy to tribal retailers, who would have to raise their prices.

Tribal leaders say the $4.35-per-pack tax would blunt their competitive edge over off-reservation sellers and devastate their economies while violating

See **TAX** *Continued on Page 4*

Program helps American Indian engineers

By DAVE KOLPACK
Associated Press Writer

FARGO, N.D. (AP) – Supporters of a new program that aims to recruit American Indian students to become engineers are hoping some of them will return home to help their communities.

North Dakota and South Dakota are taking part in the five-year program funded by a $4.8 million grant from the National Science Foundation. It allows students to begin classes at tribal colleges and then transfer to four-year schools to earn their degrees.

The idea is to keep students interested in finishing their studies.

"Every small town wants to be able to bring back their young professionals," said Stacy Phelps, the chief executive officer of the American Indian Institute for Innovation in Rapid City, S.D.

The initiative targets some areas where poverty, substance abuse, poor school facilities and other problems have caused many students to lose hope of obtaining a college degree. Even the top students have had trouble adapting to long-distance education.

Bob Pieri, tribal college partnership coordinator at North Dakota State University, said recruiters from prestigious engineering schools on the East and West Coast have for years attempted to recruit students from the reservation. It hasn't worked, he said.

"The way it was approached is that once the student was there, they said, 'OK, you've left the reservation, now leave all of that behind you and become an engineer,'" Pieri said. "The real fact of the matter is they actually bring more to the table if they bring the background with them."

Students should feel they have the choice to return to the reservation or seek employment elsewhere, Pieri said.

Brady Falcon, an enrolled member of the Turtle Mountain Band of Chippewa and a mechanical engineering student at NDSU, said he hopes to get a job that will allow him to travel the world. He also would like to use his skills to help the tribe.

"You have to remember where you came from," Falcon said. "If speaking at the college and telling people that they can do this and they can succeed in engineering and sciences, I would love to do that."

One aspect of the program will allow pre-engineering students at Oglala Lakota College to work alongside engineering students from the South Dakota School of Mines and Technology on actual projects on the Pine Ridge Indian Reservation. Program coordinators say that should provide real world experience for the pre-engineering students.

It should also benefit the non-American Indian students, said Carter Kerk, engineering professor at the School of Mines and Technology.

"It's a great experience for them to get out to the reservation to see what some of the challenges are and work with the tribal college and the tribal college students," Kerk said.

Phelps, an enrolled member of the Sisseton-Wahpeton Oyate tribe who grew up on the Pine Ridge Indian Reservation, earned a mechanical engineering degree from the South Dakota School of Mines and Technology in 1996. He has since been involved in several American Indian education programs.

Phelps said he was one of only a handful of his high school classmates to attend college.

"We really try to show kids how they can be catalysts and make change in their community in a positive direction, versus saying this is an export game and you've got to move far, far away," Phelps said. "The minute you do that, you tell students your family's not important, your culture's not important and everything you grew up with is not important."

Kerk and Phelps designed a program at the School of Mines and Technology known as Tiospaye – a Lakota word that translates to "extended family" – to promote engineering and science among American Indian students. It has more than 30 students.

"Our numbers aren't huge, but they're growing," Kerk said. "This new grant will help build that pipeline at the tribal college level."

Theft of Caddo pottery from SAU university campus still unsolved

By CHUCK BARTELS

LITTLE ROCK, Ark. (AP) – Four days into his new job at Southern Arkansas University, archaeologist Jamie Brandon learned that 26 pieces of Caddo Indian pottery were missing from the Magnolia campus.

Four years later, he's still hoping they'll surface.

The pots, bowls and bottles were to be returned to the Caddo tribe and were being packed for the transfer, Brandon said Monday. The items had been excavated from a 1980 dig known as Cedar Grove in Lafayette County. The Army Corps of Engineers was preparing to do levee work at the site, so artifacts and remains from the Caddo burial ground were removed for eventual return to the Caddo Nation.

The collection was outside the main artifact storage space when the theft happened in the summer of 2006. The exact date is not known.

"It was in a room by itself. Apparently, the thief did not have access to the larger collection," said Brandon, Research Station archaeologist with the Arkansas Archeological Survey at the university.

Each piece is unique in that it was made by hand, not turned on a wheel. The thief selected whole pots, not fragments or vessels reconstructed from fragments. Judging by photographs, some were in pristine condition. They date to the mid-1500s, around the time Spanish explorer Hernando de Soto was in Arkansas.

The pots, packed with food and oils, had been buried with the dead to see them into the next life, Brandon said.

"These are sacred vessels to the people in the Caddo Nation," he said.

The pots were dug from federal land owned by the Army Corps of Engineers, so the pots technically belonged to the federal government. The FBI was part of the investigation along with the Southern Arkansas University police.

Brandon said investigators have no suspect.

The pots were well-documented through drawings, measurements and photographs.

"I can literally tell you the number of millimeters between the lines on the pieces," Brandon said.

The documentation, including an Internet posting with a detailed description of each pot, would make it difficult for the thief to move the pottery in a legitimate sale.

Brandon said if some or all of the collection is changing hands in the black market, a new buyer may not know the pottery was stolen. When that person tries to sell the pot in a legal, public sale, the fate of the collection could become known.

"If somebody stole these for their personal collection, we won't know until they pass away," when family members may unwittingly try to sell the pieces, Brandon said.

But he said if the pottery was stolen to be sold, the chance of recovery is better.

The Army Corps of Engineers is paying to have the remainder of the collection transferred from acidic cardboard boxes and deteriorating plastic bags to archival-quality storage materials. Brandon said there are thousands of pottery fragments, larger pieces and human remains.

But he wants to be able to return the entire collection to the Caddo.

"I don't want it to fade from memory," he said.

Vt. law gives tribe hope for recognition

By LISA RATHKE

MONTPELIER, Vt. (AP) – Members of Vermont Indian tribes have renewed hope for state recognition, which some have been seeking for decades and the Abenaki tribe needs to sell its signature baskets and other crafts as Indian-made.

A new state law creates a process for a Vermont commission to recommend tribal recognition, which the Abenaki hope will also allow them to seek federal funding for education and other benefits.

"It's not just for us. It's for kids, it's for our grandkids," said Dawn Macie, 51, of Rutland, a member of the Nulhegan band of the Abenaki.

Gov. Jim Douglas appointed Macie, who makes Abenaki drums, jewelry and bags, to the revamped commission, which will meet for the first time next month.

Under federal law, artisans must be members of state- or federally recognized tribes – or be certified as nonmember Indian artisans by a tribe – to sell their wares as Indian-made.

Such labeling of crafts would allow the tribe to "really sell them for what they're worth," Macie said.

Drums that sell for $90 to $130 could go for up to $200, she said. Handmade, intricately woven grass and splint ash baskets range from $20 to more than $1,000.

At least 1,700 Vermonters say they are direct descendants of the Western Abenaki tribes inhabited all Vermont and New Hampshire, and parts of Maine, Quebec and New York for hundreds of years before the arrival of the Europeans. They include the Missisquoi and Cowasuck Abenaki who farmed the river floodplains of Vermont at least as long ago as 1100s AD, the law said.

But the state of Vermont has been reluctant to recognize the Abenaki, in the past fearing it could bolster one tribe's bid to win federal recognition, which opponents said could lead to land claims and gambling casinos. (There are no federally recognized tribes in Vermont.)

Over the years, the Vermont attorney general's office has questioned the Abenaki tribe's heritage in Vermont and opposed federal recognition, which the Missisquoi tribe was denied in 2007.

The new law and commission are a step toward state recognition, commission members and legislators say.

"It's not about casinos, land grabs," said state Sen. Diane Snelling, R-Chittenden, co-sponsor.

The law is intended to address the shortcomings of a bill passed in 2006 that created the commission and recognized the Abenaki as a minority population in Vermont, but failed to allow them to label their crafts as Native American.

It's more objective than a bill that failed in 2007 that would have recognized three distinct bands of Abenaki, Snelling said.

"We tried to figure it out who qualified before. There was a lot of energy around, 'Well, some tribes just automatically qualify.' ... Now they'll set some standards and then everybody who meets the standards is in," she said.

Alabama, Georgia, North Carolina, South Carolina and Virginia have state-recognized tribes, said Ken Van Wey, program assistant for the Indian Arts and Crafts Board, which is part of the U.S. Department of Interior.

North Carolina and Virginia have commissions that identify tribes that are not federally recognized, for the purposes of selling arts and crafts.

The Vermont law changed the makeup of the commission, and expanded it from seven members to nine. Members must be Vermont residents for at least three years and from a diversity of affiliations and areas of the state. The commission includes several members in their 20s.

The law also set up a process for tribes to be recognized by showing that they meet certain criteria documented by genealogical and membership records and other factors.

Applications will be reviewed by a three-member panel of experts. Based on the panel's findings, the commission will make recommendations for recognition to the Legislature, which has the final say.

"I have a lot of hope that the Legislature will act quickly because this has been a very long, long process that has taken many years, and has aged people," said commission member Luke Willard, of Brownington, the former chief of the Nulhegan band of Abenaki.

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Tlingit ‘peace’ headpiece now in Juneau museum

The laid-back “Peace, dude” gesture was widely used as a common greeting at the time, which makes the carving as much of an historical artifact as an artistic curiosity.

By MIKE DUNHAM
Anchorage Daily News

ANCHORAGE, Alaska (AP) – Back in 1972, during a trip to Puget Sound, Nathan Jackson of Haines found himself expected to perform a Tlingit dance. But he didn’t have regalia with him, including a proper head dress. That detail turned out not to be a problem as Jackson, an expert carver, quickly whittled out the frontlet for a headpiece and – voila! – the show went on.

The details of the dance, or even the event, are long forgotten. But people remembered the headpiece. It showed a fairly normal Northwest Indian human figure -- something that would have been at home in the antiquities department of a major museum.

Except for the figure’s fingers. They were flashing the “peace sign” associated at the time with both hippies and President Richard Nixon.

Jackson sold the quirky carving not long after making it, however. Its whereabouts were unknown, but its reputation endured. In a 1995 interview with the Daily News, Peter Corey, longtime curator of the Sheldon Jackson Museum in Sitka, lamented that he hadn’t snatched it up when he had the chance. As a younger generation of workers came into the state museum network, he recounted the tale and urged them to keep their eyes open for it.

In the decades that followed his dance, Jackson emerged as one of Alaska’s most important artists, a master of the Tlingit style, with totems and panels on display in venues from Alaska to Washington, D.C., and in Europe.

He’s received the National Heritage Fellowship “Living Cultural Treasure” designation, the Rasmuson Foundation’s Distinguished Artist Award and other major accolades. You can find his work on classic totems at the Alaska Native Heritage Center in Anchorage, on manhole covers in Seattle and all over Ketchikan, where he now lives.

But he had no idea what had become of the “peace piece” that had grown into a legend.

Fast forward to 2005. Steve Henrikson, curator of collections at the Alaska State Museum in Juneau takes up the story:

“I was invited to the home of a local attorney who was selling off parts of his Alaska Native arts collection, and among a number of really nice items was this plaque, of the type made for Tlingit head dresses – the shake.ut type, with the sea lion whiskers on top and ermine fur trailer.”

But what caught his attention were the hands with fingers in a “V” configuration. Henrikson, who had heard about the piece from Corey, immediately recognized it.

“It was difficult to contain my excitement when I saw the peace signs. The attorney said that he had run across Nathan at the post office and he saw the carving that Nathan was carrying in a paper bag, and bought it on the spot.”

The museum scrambled to acquire it and add it to their collection, which has other examples of Jackson’s early work.

This summer it has been on display at the Juneau museum as part of an exhibit of recent acquisitions, which will remain on view through Oct. 16.

“When I was writing the label, it occurred to me that I didn’t really know what ‘message’ Nathan was trying to send,” Henrikson said. “Was it an anti-war statement? Dorica, Nathan’s wife, told me that Nathan is very apolitical and it is more of a Nathan-esque, tongue-in-cheek homage to President Nixon’s ‘Victory Salute.’ Nixon was just getting embroiled in Watergate at the time, which might explain why the little wooden guy looks so nervous.”

But it’s also true that the laid-back “Peace, dude” gesture was widely used as a common greeting at the time, which makes the carving as much of an historical artifact as an artistic curiosity.

“It really does speak to the period,” said Henrikson. “And it really captures Nathan’s sly sense of humor.”

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9:00 pm Stomp Dance Celebration Grounds

SATURDAY OCTOBER 2, 2010
7:00 am 5K Run and 2K Fun Run/Walk
7:00 am Kids Fishing Derby
8:00 am Dignitaries Breakfast NSU Alumni Center
10:00 am Keetoowah Celebration Parade
Downtown Tahlequah, OK
11:00 am Keetoowah History & Family History
UKB Departmental Displays
Merchandise Booth
Arts & Crafts, Food Vendors
11:45 am State of the Nation Address @ Pavilion
Introduce Tradition Keepers
Miss & Jr. Miss Keetoowah Cherokee

NOON - ENTERTAINMENT - MUSIC
12:15 pm Children’s Activities
1:00 pm Marbles
Volleyball Tournament
Traditional Indian Meal
1:30 pm Cornstalk Shoot
2:00 pm Children’s Turtle Races
Cultural Demonstrations-
Make & Take Crafts
Men/Women’s Horseshoe Tournament
Blowgun Competition
3:00 pm 4th Annual Keetoowah
Cherokee Pow Wow
(Dance Registration @ noon)
3:30 pm Free Bingo @ Pavilion
4:00 pm Exhibition Stickball Game
Stomp Grounds
5:00 pm Cash Giveaway

Pre-Celebration Event • September 24, 2010
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United Keetoowah Cherokee
Celebration Grounds
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Tahlequah, Oklahoma • Info: (918) 456-6533

Creeks hosting traditional tent circus

By MUSCOGEE (CREEK) NATION DEPARTMENT OF TOURISM

OKMULGEE, Okla. – In America today, there remains only one big-tented circus, which manages to maintain a traditionally demanding road schedule. It's the all new 74th edition of the Carson & Barnes Circus, bringing almost one hundred performers and animals to the Muscogee (Creek) Nation Claude Cox Omniplex in Okmulgee on October 25th with shows at 4:30 p.m. and 7:30 p.m. The Muscogee (Creek) Nation will use the event as a fundraiser to support many of its local community services. Carson & Barnes Circus is always pleased to provide a portion of its income to civic organizations for local use. In 2009, almost 500,000 dollars was raised for local hosts.

Carson & Barnes Circus travels with its city-block long tent to some 200 towns and cities each ten month season. Emphasis this year is on a new concept in circus presentation, which blends over eight decades of circus tradition and family ownership with exciting new acts and up-close audience viewing, achieving a new height in quality family entertainment. While other circuses have reduced their size and schedule, Carson & Barnes is still the only organization capable of moving such a huge show to a new site nearly every day, seven days a week.

When Carson & Barnes sets up circus morning, it is circus history and magic, transforming the show grounds into "Circus City USA". The general public is invited (free), and early birds on October 25th can watch as the first units of the caravan begin arriving about an hour after dawn. Over 2 dozen types of exotic and domestic animals, featuring a large traveling zoo, are unloaded, fed and watered and made available for viewing. Adding to the excitement, is the final and most popular experience of all, as humans, elephants and technology work side-by-side to erect America's most spectacular and largest circus Big Top.

The performers are artists from around the world, including the United States, Mexico, Peru, Chile, Argentina, Russia and Italy. Acts consist of aerial trapeze, high wire, motorcycle acrobatic teams, jugglers and clowns, along with performing elephants, camels, dogs and horses.

Special for 2010 is the award winning clown and world-renowned "King of Comedy" Alex, who will entertain you with hilarious high bounding feats on the trampoline.

Other show highlights include:
- **The Grand Spectacular Patriotic Parade, which features a "Salute to America" displaying beautiful handmade costumes and animal blankets.**
- **Wire Walking Wizard -- Fabio Farfan**
- **Canine Capers -- from the Ukraine, Datsenko's Delightful Doggies**
- **Mid-Air Motorcycle Madness -- A daring motorcycle ride up the wire while an acrobat performs suspended below. Nando & Nancy**
- **Daredevils of the Double Wheels of Destiny with astounding feats of balance and agility, blindfolded! -- the Fernandez family**
- **A Dazzling Display of Championship Hula Hoop Manipulation – Julie, Francesca and Vanessa**
- **Dallas's Doggies -- A variety of precocious puppies that will steal your heart away.**
- **The Master of Body Manipulation -- Kevin Barnal Rios from Colombia**
- **Incredible Young Men and Women on the Trapeze -- The Flying Cavallini Family, featuring the triple somersault.**
- **Death defying high wire performers from South America -- the Herrera Troop**
- **Millers Majestic Prancing Ponies - always a hit with children of all ages.**
- **The world's best elephant act performing under a big top!**

Advance general admission tickets are now available at the Muscogee (Creek) Nation Tourism & Recreation Office at special discount prices for adults at $12 before circus day. All children (2-11) and Muscogee (Creek) Citizens with proof of citizenship are admitted free. You may also choose to go online and get tickets at full price at www.carsonbarnescircus.com. All tickets can be upgraded to preferred seating for an additional charge online or at the box office. Contact the MCN Department of Tourism & Recreation at (918) 732-7992.

TAX

Continued from Page 1

their sovereignty and rights of self-government.

The 7,800-member Seneca nation says it is further protected by historic treaties guaranteeing the "free use and enjoyment" of its territories.

The last time the state tried to collect the tax, in 1997, protesters lit tire fires and shut down a 30-mile stretch of the New York state Thruway that bisects Seneca land near the Pennsylvania line.

Seneca leaders, who have said they would not condone violence, did not immediately comment on Tuesday's appellate court ruling.

A spokesman for the Oneida Nation said it would seek an injunction in federal court in the near future in hopes of blocking the state from enforcing the tax on the central New York tribe. The Oneidas and St. Regis Mohawk tribes have filed federal challenges to the law in New York's northern judicial district but the cases have yet to be heard by a judge.

In the meantime, Oneida spokesman Mark Emery said, the nation is well-stocked with cigarette inventory and continues to manufacture two tribal brands on its territory.

"As a result, our customers will not experience any change in any of our retail outlets for the foreseeable future," Emery said.

Cigarette makers sold 24 million cartons of non-native-brand cigarettes to tribes in New York in 2009, with the Senecas buying the most at 10.2 million, the state Department of Taxation and Finance said. Tribes also sell millions of cartons of American Indian brands.

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Associated Press Writer Ben Dobbin in Rochester contributed to this report.

PEYOTE

Continued from Page 1

years. Although considered a controlled substance, federal law allows for the use of peyote by Indians for religious reasons.

The Oklevueha church is a federally recognized American Indian church with roots in the Native American Church founded in 1918. Court documents say the faith has practicing members on many reservations and across 29 states, Canada, Mexico and Peru.

The lawsuit was filed in Utah because since 1999, church members here say they have been harassed, arrested and prosecuted for using peyote, court papers say.

Those cases include the 2000 prosecution of medicine man James "Flaming Eagle" Mooney on multiple felony charges, including drug possession and distribution for giving peyote to church members and others during religious ceremonies.

Mooney's conviction was thrown out by the Utah Supreme Court on appeal. The ruling from justices said an exemption in federal law that allows for peyote use should include all church members regardless of the aribitrary "blood quantum" standard – the primary basis for determining who is a protected American Indian religious practitioner, the lawsuit states.

"It is time that such a basis be abolished in favor of extending full religious freedom and protection to the NAC as a broader based, American religious choice," attorneys for the Oklevueha wrote in court papers.

Lawyers argue in court papers that interest in American Indian religious practices has spread far beyond the boundaries of those with tribal ancestry. They also contend that proving the "blood quantum" standard is increasingly difficult as "American Indians continue integrating with the broader American population."

Denying the exemption prohibits church members from practicing their religion, court papers say.

PROJECT

Continued from Page 1

> ***One of the long-term goals of the Alaska Room program, DeWilde explained, is to eradicate racial tensions by teaching children to value and respect their own and other cultures when they are young.***

and the next day we'd have ptarmigans and did not spend a (shotgun) shell," he said.

Ears also perked up at Roehl's telling of a dramatic encounter with a bear while he was berry picking one fine summer day. When he looked up from his berry pail into the face of a bear, the bear was just as startled as he was.

"I ran away in one direction, and he ran away in the other direction," Roehl said.

Before he was done, Roehl talked about the variety of Alaska berries, the five salmon species and their various names.

At another station, children sat for a lesson in the basic steps of decorative beadwork.

Each child was given a plastic plate of colorful beads and, a small cutout felt picture frame, needle and thread.

"Now take a deep breath," intoned Julia Kakaruk, "I want you to look and listen."

In a short time, many hands were busily at work.

Gavin Browning, 8, selected red, white and blue beads to trim his picture frame.

"I chose red, white and blue because that's American, and I love the Army," he said.

Finishing her beadwork project before the magic nomadic bell rang again, Tishera Owens, 8, smiled. "I thought we were just going to learn stuff," she said, delighted with the hands-on project.

The next stop, overseen by Lesley Jones, featured birch bark basketmaking using paper materials simulating tree bark.

Again the students got down to business. They folded, pasted and wholly transformed a paper pattern into an attractive facsimile of a traditional basket, albeit bound with yarn instead of willow roots.

Afterward, DeWilde had a few questions for the students.

"What is culture?" she asked.

"How you live your life." was the prompt reply from one of the students.

"Perfect," responded DeWilde.

Responding to a question about what languages, other than English, were spoken in their homes, student answers included Spanish, Jamaican and Samoan.

The children's only assignment was to ask someone in their own household about their family's cultural heritage.

"It is so important to know your culture," DeWilde stressed. "You are going to meet thousands of people in school before you are finished. If you don't know your own culture, you won't be able to understand other cultures," she said.

And as a final treat, the students were introduced to Eskimo and Indian dances and songs, accompanied by the beat of drums.

"Every song is a story," DeWilde explained. "Athabascans use their voices (singing while dancing), Eskimos use their bodies, she said as she simulated paddling a boat while hunting and looking for ducks.

"That's how we had to learn our history through our dance and through our stories," DeWilde said.

Each school year, thousands of schoolchildren visit the Alaska Room from district schools, homeschools, charter schools and private schools.

The Alaska Room is a rich environment, filled to overflowing with information and artifacts representing Natives from all parts of the state.

"We try to represent all the cultures," DeWilde said.

Fridays often find DeWilde traveling to elementary, middle and high schools throughout the district, giving presentations and filling special requests on a variety of cultural topics.

One of the long-term goals of the Alaska Room program, DeWilde explained, is to eradicate racial tensions by teaching children to value and respect their own and other cultures when they are young.

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NATIVE AMERICAN TIMES

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The Native American Times, formerly the Oklahoma Indian Times, is published weekly by Lisa Hicks Snell. Mailing address is PO Box 411 Tahlequah, OK 74465. All the contents within the Native American Times are copyrighted material. Any reproduction, redistribution without the written consent of the **NATIVE AMERICAN TIMES** is strictly prohibited.

Each week's issue is available for free download online at: www.nativetimes.com

Also online, the Native Times 2010 Powwow Guide at www.powwowguide.com

Subscription rates: $65.00 for fifty-two issues, $32.50 for twenty-six issues, or $16.25 for thirteen issues. (Rates are for postage and handling) Send check or money order to:

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COMMENTARY

Native Americans believe there are dual systems of justice

By TIM GIAGO
(Nanwica Kciji)
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There are disparities in the system of justice in South Dakota that can only be found in other states with large Native American populations.

The incarceration ratio for Native Americans in South Dakota is far out of proportion with the total state population. The main prisons in the state are top heavy with Native Americans. The prison in Sioux Falls reportedly houses a population that is 33 percent Native American. Since the total state population of Indians is about 10 percent, the number of Native Americans that are incarcerated should raise some concerns within the judiciary in this state. It does not.

Native Americans are faced with a system of justice that is usually not applicable to South Dakota's white citizens. Crimes committed on the state's nine Indian reservations are considered to be federal crimes and sentencing for the crimes is set by federal guidelines with little freedom allowed to the judges to make individual assessments.

But to South Dakota's Native Americans it really doesn't matter whether they are tried in city, county, state or federal court; it just seems that the sentences they receive are much more severe than those imposed on the white population.

As a newspaper editor I get letters all of the time from Indians who are incarcerated and it surprises me that most of these letters are not written to claim innocence. Most admit their guilt, but wonder at the severity of their sentence. They sit side-by-side with white inmates who committed the exact crime and are serving sentences far less drastic.

So many young Native American men and women are marked for life by a justice system that seems to have singled them out for punishment they perceive to be far and above that meted out to non-Indians. For many the very course of their lives is altered and their hopes and dreams shattered almost beyond repair.

It seems that in my lifetime I have seen study after study addressing the disparity in justice in South Dakota and all of those studies to date have been for naught. The unequal system of justice goes on and on without pause.

It didn't always work that way.

Many years ago a crime was committed by several teenage Indians. They had been drinking beer and when the beer ran out they went looking for more. One of them had the bright idea of going to a beer warehouse, breaking in, and loading up with more beer. And so they did. Again, showing how ignorant teenagers can be, especially when under the influence of alcohol, one of the young ladies involved took the padlock they had cut from the entrance door home as a souvenir.

Of course the police tracked them down and lo and behold they discovered the souvenir padlock. Their day in court arrived and using the system of justice meted out in today's court system, they would have all been sentenced to prison thereby crushing their ambitions maybe for a lifetime.

I knew everyone of these young people and if I had run into them earlier that day I probably would have been right in the middle of this mess with them.

The judge did something that judges used to do back then. He looked and listened and realized that these weren't really bad kids nor were they criminals. He sentenced them all to probation with a stern warning. "If I ever see any of you in my court again you will wish that you had never been born," the judge said.

It put the fear of God into those youngsters. Two of the young ladies involved in the warehouse theft went on to finish college and return to the Pine Ridge Reservation as teachers. One of the young men went on to get a law degree. The other went on to become a journeyman electrician who helped build many of the new homes in Rapid City. They had been give a chance and they took it.

Today too many young Native Americans find themselves in jail or prison. They have been taken from society for minor crimes and find themselves behind bars with hardened criminals. They have lost their rights as citizens to vote or to run for office. In other words, they have been placed outside of the mainstream. Many of these crimes are centered around traffic violations. They did not commit a major crime but were caught doing something stupid behind a steering wheel.

Tim Giago

The entire system of justice in South Dakota needs to be re-examined. Justice for Indians and whites needs parity. If it takes a special course in sensitivity training for every judge in this state, so be it.

The justice system in South Dakota and in other states with large Native populations must stop destroying the lives of young Native Americans.

(Tim Giago, an Oglala Lakota, is the editor and publisher of Native Sun News. He was a Nieman Fellow at Harvard with the Class of 1990. His weekly column won the H. L. Mencken Award in 1985. His book Children Left Behind was awarded the Bronze Medal by Independent Book Publishers. He was the first Native American ever inducted into the South Dakota Newspaper Hall of Fame in 2007. He can be reached at editor@nsweekly.com)

Tribal princess goes to D.C.

Mariah Mahtapene

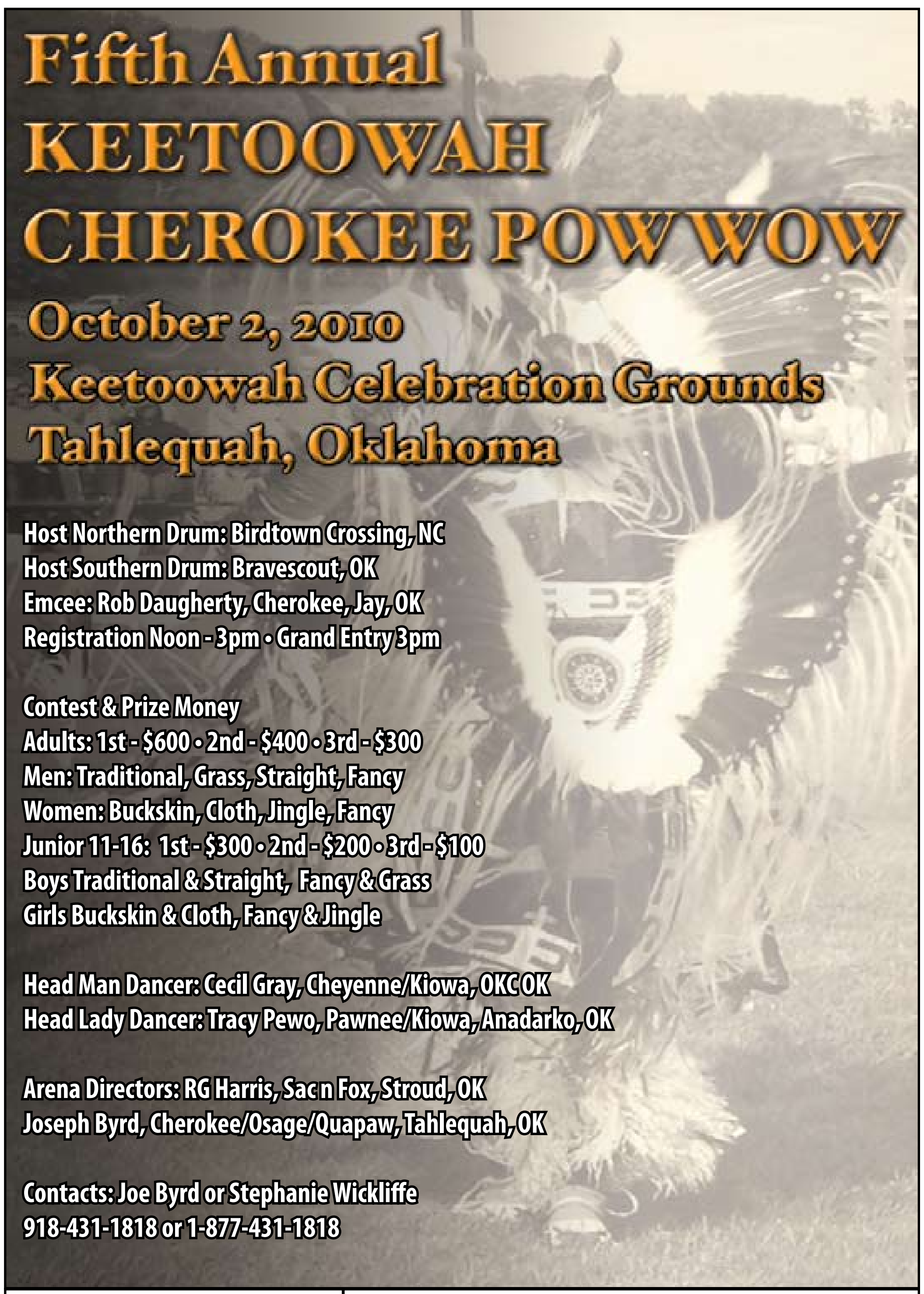
(SPECIAL) – Yes, dreams do come true, at least if you're a Princess. Newly elected tribal ambassador for the Tonkawa Tribe of Oklahoma, Mariah "Mah-The" Mahtapene, sixteen and a Junior at Tonkawa High School proudly represented her tribe at the nation's capitol. Mariah is the daughter of Mary (Norman) Mahtapene and the Granddaughter of the late Francis "Jack" Norman and Madelyn Horse Chief Eagle Norman, all of Tonkawa, and Great-granddaughter of Sarah Allen Eagle and David Horse Chief Eagle, both deceased.

Adorned proudly in the tribal princess banner, she attended numerous events and activities; museums and monuments on the mall, her only remaining wish was if, "I had one more day and was able to meet or just see the President or First Lady."

Her trip was not only memorable but she was able to bring a lot of information for her History class. She would like to send a big Thank You to her brother, Kermit Horse Chief Eagle Norman of Albuquerque, New Mexico, and the Tonkawa Tribe for sponsoring her on this trip, and help make a Princess' dream come true.

Mariah is a very proud member of the Traditional Tonkawa Scalp Dance Society since the age of three and was crowned at this year's 36th Annual Tonkawa Tribal Powwow and will represent the tribe through June 2011. She was inducted into the National Honor Society this past spring and carries a 3.87 GPA.

Her love of traditional dancing in buckskin, cloth, and jingle dress at native gatherings throughout the nation has brought her numerous winning titles. She loves and participates in slow and fast-pitch softball, basketball, and throws the shot-put and discus in track. Favorite subjects are math and science, when not participating in sports or taking a break from her books she loves to bead. Upon graduation she hopes to enter the health fields or forensic science ("CSI"). Committed to her education, the love of her family and her tribe; she looks forward to meeting those who are less fortunate and greatly appreciates the knowledge bestowed upon her by those that are no longer with us. She hopes that her year will mark an insight and appeal to Tonkawa Tribe that she so greatly represents.



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Veterans Job Fair scheduled at Northeastern State University BA

Northeastern State University co-hosts a Veterans Job Fair with Workforce Oklahoma on Oct. 28 at the Broken Arrow campus from 10:30 a.m. – 3 p.m. Doors open to veterans at 9:30 a.m.

The Department of Labor reports more than 1.1 million unemployed veterans, a quarter million of whom are Iraq and Afghanistan veterans, with unemployment rates of 30.2 percent for age 24-under and 17.9 percent for ages 25-34.

"The primary purpose of this job fair is to assist veterans in obtaining gainful employment and to inform veteran business owners of available resources and opportunities, such as federal contracts, loans and grants," said Kimbra Scott, director of university relations for branch campuses. "It is to bring local, state and federal agencies together for a common objective, helping veterans locate resources that can change their lives."

Don Nichols, national employment officer with the Military Order of the Purple Heart, said veteran job fairs are important because the unemployment rate for veterans is so great, substantially exceeding the rate among many other demographics.

"This really is a tragedy," said Scott. "Those who have sacrificed the most continue to sacrifice while trying to reintegrate into the general population."

For more information about the Veterans Job Fair call (918) 781-7767 or visit www.VetsJobs.net.

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Pictures available: www.flickr.com/photos/mcr-1955/sets

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Koweta Indian Health Clinic
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Sapulpa Indian Health Clinic
(918) 224-9310

Okmulgee Indian Health Clinic
(918) 591-5700

Okemah Indian Health Clinic
(918) 623-3016

Eufaula Indian Health Clinic
(918) 689-2547

EVENTS

1st and 3rd Thursdays

The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Please join Indian Health Care Resource Center of Tulsa at our next Strengthing Our Native Youth - Native Nations Youth Council meeting! Call or email ahead of time to confirm in case we meet at an alternate location for an event. Info Call: Jiles Pourier (918) 382-2200 Email: nnyc@ihcrc.org

September 22

Grand Opening of the Pawnee Cultural Learning Center located at 657 Harrison Street in Pawnee. The opening is open to the public and everyone is encouraged to attend.

The Pawnee Cultural Learning Center, formally known as the Berry Building and at one time a Piggly Wiggly grocery store, now houses the Pawnee Nation of Oklahoma's Education and Training offices.

September 23

Free breakfast seminar: "How to increase business in this economy by using today's technology" 7:45am at OSU-Tulsa Conference Center, 700 N. Greenwood Ave. Please RSVP at www.seedtechnologies.com or info cakk M. RavenHawk at 918-770-2887 or engagelifecoach@sbcglobal.net

September 24-25

Standing Bear Powwow. For info call Standing Bear Park, (580) 762-1514. Intersection of HWYS 60 & Old 177, Ponca City, OK

September 25-January 15, 2011

Kingdom RockFest battle of the bands Christian music festival at various venues. For more info visit online: www.unitedtribesforchrist.com

September 30-April 30, 2011

Comanche National Museum presents Fort Sill Indian School: The Boarding School Experience - An exhibit celebrating the legacy and history of the Fort Sill Indian School Experience. Free Admission. 701 NW Ferris Ave., Lawton, Okla. 580-353-0404 or www.comanchemuseum.com for more information.

October 1

Miami NOW: Native Oklahoma Weekend on Main Street, downtown Miami, Okla. (918) 542-4481

October 1-2

60th United Keetoowah Band of Cherokee Celebration at UKB Celebration Grounds, south of Tahlequah on HWY 62 then West on Willis Road. For more information call 918-456-6533.

October 1-2

5 on 5 Basketball Tournament- Men's and Women's divisions at Sequoyah HS old gym, Tahlequah, OK. Entry Fee: $135, $50 deposit due by Sept 29, 2010 Contact: Steven Muskrat @ 918-575-3930 or email skrat03@gmail.com

October 1-3

19th Annual Comanche Nation Fair will be held in Lawton, Okla. For more information, call Tomah Yeahquo, 580-492-3384.

October 2

United Keetoowah Cherokee Celebration Powwow at UKB Celebration Grounds, south of Tahlequah on HWY 62 then West on Willis Road. For more information call 918-456-6533.

October 2

2010 OSU Fall Contest Powwow 12:00pm at Payne County Fairgrounds - Stillwater, OK

October 3

Inaugural Comanche Nation SK8 Competition off I-44 and Route 49 in Lawton, Okla. Information call 580-585-0784 or 580-704-4294.

October 8

Kaw Nation will be hosting their annual health fair at the Johnny Ray McCauley Multi-Purpose Building 3251 E River Road Newkirk, OK. A fun walk will begin at 8:30 a.m. Great door prizes! For more information contact Kanza Health Clinic-Lana Nelson-580-362-1039 x 207 or lana.nelson@ihs.gov

October 8-9

Annual Euchee (Yuchi) Heritage Festival to take place at the Creek County Fairgrounds in Kellyville, Okla. Contact Wanda Brese – 918-224-3065

October 8-9

Fort Sill Indian School Reunion, Campus Gym, Lawton, OK, Contact Darlene @ 828.736.0851

October 9

Gospel singing at the United Keetoowah Band Wellness Center, HWY 62 south of Tahlequah then west on Willis Road.Singing at 6pm. Food for sale at 5pm. For information call 918-506-4081.

October 9

Pryor Powwow at the Mid-American Expo Center, Pryor, Oklahoma (4 miles south of Pryor). Free Admission- Public Welcome. For more information call Mary Hayes (918) 698-0583.

October 10

Birthday Handgame for Elizabeth "Puggie" Blackowl at 1:00pm Lunch - Handgame to follow. The Roam Chief Building in Pawnee, OK Contact: Mary Faye Blackowl 918-762-3615 or Ella Mae Jake-Blackowl 918-223-6993

October 22-23

2010 Boggy Depot Bigfoot Conference, 9am-5pm at Atoka State Park. For more information see online at www.myspace.com/boggydepotbigfoot

October 29-31

Haskell Reunion at Holiday Inn, 1000 N. Interstate Drive, Norman, Okla. Info call Loretta Burgess, 918-633-7030 or dushkut1951@yahoo.com

October 30

Bacone College Fall 2010 Contest Powwow
2 PM - 11 PM at Muskogee Civic Center, 425 Boston Street, Muskogee, OK. For more information: Kyle Taylor 918-360-1085 or taylork@bacone.edu

November 1

The Drum Awards celebration at Choctaw Casino Resort, Durant, Okla. at 7 p.m. For table reservations, e-mail drum.awards@cnent.com.

November 6

Vinita JOM Contest Powwow at Will Rogers Elementary (Old Gym) – 101 S. Smith. Grand Entry at 7pm. For more information contact Cheryl Crawford at (918) 244-0649 or Connie Morris at (918) 256-2402.

November 13

Benefit Gourd Dance for Native American Warriors Society at Central High School, 3101 W. Edison, Tulsa, Okla. For mor info call Yvonne or Dwayne Cahwee (918) 946-8024

November 27

Choctaw Casino Resort Powwow, Durant, Okla. For information call Willard Polk 580-924-8280, ext. 2349 or Sharon Polk at 580-920-0160, ext. 1141

**Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.*

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A FREE PUBLICATION

Inside this issue:

- Tribes consult on oil spill response
- Miss Keetoowah Cherokee named
- Comanche Fair skateboarding contest

TODAY'S INDEPENDENT INDIAN NEWS WWW.NATIVETIMES.COM

NATIVE AMERICAN TIMES

VOLUME 16 • ISSUE 40 • PUBLISHED WEEKLY • OCTOBER 1, 2010

Legal bills for voting rights case exceed $880K

More than half the bill is for legal work by Atlanta lawyer Laughlin McDonald, head of the ACLU's Voting Rights Project.

By BEN NEARY
Associated Press Writer

CHEYENNE, Wyo. (AP) – Lawyers representing American Indians who won a voting rights lawsuit against Fremont County, Wyo. are seeking more than $880,000 from the county.

Members of the Northern Arapaho and Eastern Shoshone tribes sued Fremont County in 2005 charging that at-large voting for county commissioners violated federal law by diluting the American Indian vote. U.S. District Judge Alan B. Johnson ruled for the Indians this spring.

The legal team filed papers with Johnson on Sept. 23 asking him to approve more than $730,000 for legal fees, more than $40,000 for paralegal work and more than $100,000 for witness fees and other expenses in the case.

More than half the bill is for legal work by Atlanta lawyer Laughlin McDonald, head of the ACLU's Voting Rights Project and a veteran of voting rights cases around the country. He billed for more than 1,200 hours on the Fremont County case at $425 an hour.

The fee request states that given the depressed socioeconomic status of American Indians on the Wind River Reservation, they wouldn't have been able to press their case without free representation from a civil rights organization such as the ACLU Voting Rights Project.

The Wyoming Local Gov-

See BILLS *Continued on Page 4*

Walter Echo-Hawk Jr signs copies of his book, "In the Courts of the Conqueror - The ten worst Indian law cases ever decided," Sept. 21 in Oklahoma City. NATIVE TIMES PHOTO BY DANA ATTOCKNIE

Echo-Hawk explains manifest injustice

By DANA ATTOCKNIE
Native American Times

OKLAHOMA CITY – Fairness is expected. Yet, sometimes it has to be fought for.

"Most American's equate justice with our legal system. As American's we reasonably expect justice. We do expect fairness and in an impartial forum … designed to find the truth of the matter. Unfortunately, that's not always the case," Walter Echo-Hawk Jr said, citing the justice system is a manmade institution. "Historically, the law has really been a double-edged sword."

In his new book titled, "In the Courts of the Conqueror-The ten worst Indian law cases ever decided," Echo-Hawk, Pawnee, dissects Indian law cases that created a resounding negative impact on American Indians and Indian country. Although he said in its finest hour, the legal system does embody justice; he walks readers through ten controversial Indian law cases that have never been overturned.

The ten court cases are: Johnson v. M'Intosh, Cherokee Nation v. Georgia, Connors v. United States & Cheyenne Indians, Lone Wolf v. Hitchcock, United States v. Sandoval, In re Adoption of John Doe v. Heim, Wana the Bear v. Community Construction, Employment Division v. Smith, Lyng v. Northwest Indian Cemetery Association and Tee-Hit-Ton Indians v. United States.

A book signing was held Sept. 21 at the

See Echo-Hawk *Continued on Page 3*

Museum opens Boarding School Experience exhibit

By CANDY MORGAN

LAWTON, Okla. – The Comanche National Museum and Cultural Center (CNMCC) celebrates the history and legacy of an Oklahoma historical institution with the opening of a new exhibition titled Fort Sill Indian School – The Boarding School Experience. The exhibit will be on display at the museum September 30, 2010 through April 30, 2011. The public is invited to attend the opening event/reception on Thursday, September 30th at 1:06 pm. Light refreshments will be served. The opening of this exhibit kicks off the start of the 19th annual Comanche Nation Fair.

The exhibit was conceived, developed and organized by CNMCC staff and consists of photographs and memorabilia documenting the life and times of the school. Fort Sill Indian School (FSIS) was opened on February 20, 1871 by Ohio preacher, Reverend Josiah Butler, his wife, Elizabeth, and members of a Quaker organization called the Society of Friends. Its first class consisted of just seven American Indian children but over the next 109 years, thousands were educated there. Initially, FSIS provided instruction through only the 8th grade with additional grades added throughout the 1930s. The first graduating class received their high school diplomas in 1939.

FSIS operated with a tra-

See MUSEUM*Continued on Page 4*

FSIS Graduates Ron Burgess (left) and Rita Wahnee (right) look over items to be displayed as part of the "Fort Sill Indian School - The Boarding School Experience" exhibit at the Comanche National Museum and Cultural Center in Lawton. PHOTO COURTESY COMANCHE NATIONAL MUSEUM

Appeals court rules tribe can't join poultry suit

By TIM TALLEY
Associated Press Writer

OKLAHOMA CITY (AP) – A federal appeals court on Sept. 21 rejected Cherokee Nation's request to intervene in Oklahoma's water pollution lawsuit against 11 Arkansas poultry companies.

The divided three-judge panel of the 10th U.S. Circuit Court of Appeals in Denver upheld U.S. District Judge Gregory K. Frizzell's decision last year to prevent the tribe from being added as a plaintiff in a lawsuit the state filed against the companies in 2005.

Oklahoma claims poultry companies are legally responsible for the disposal of poultry waste that allegedly has damaged portions of the Illinois River Watershed in northeastern Oklahoma. It has allowed bacteria to be carried into lakes and streams and threaten the health of tens of thousands of people who boat and camp in the region every year, the state contends.

The tribe, whose lands lie within the watershed, filed a motion to intervene and protect its legal interests after Frizzell ruled Oklahoma could not win damages against the poultry companies because the state failed to include the Cherokee Nation as a plaintiff. The state had sought more than $611 million in damages.

The judge denied the intervention motion in September 2009, less than a week before the case was set to go to trial, ruling that the tribe had waited too long and that granting the motion would likely cause a lengthy delay. Frizzell said the tribe could still file a separate lawsuit against the poultry companies.

The appellate court, in a majority opinion written by Judge Harris L. Hartz, agreed with Frizzell, ruling that the poultry companies' legal rights might be prejudiced by a lengthy trial delay but that the tribe's legal rights would not be affected by rejection of its motion to intervene.

In a dissenting opinion, Judge Deanell Reece Tacha wrote that it did not make legal sense for Frizzell to rule that the tribe was a necessary party to the case and then – just over a month later – deny its motion to intervene.

Sara Hill, an assistant attorney general for the Tahlequah-based Cherokee Nation, said in a statement that the tribe moved as quickly as it could to try to intervene.

"The Cherokee Nation has sought to protect its own water rights as well as the quality of that water since the inception of this lawsuit and will continue to do so," Hill said. She said the court's decision does not prevent the tribe from filing a separate lawsuit against the poultry producers.

"The Nation remains committed to cleaning up the Illinois River Watershed and holding polluters responsible for their actions," Hill said.

The 1 million-acre Illinois River watershed spans parts of Oklahoma and Arkansas and includes about 1,800 poultry houses, mostly in Arkansas. The area is among the largest in the U.S. for producing broilers, or birds raised for meat, and more than 55,000 people in the two states work for the industry.

Closing arguments in the case wrapped up in February following a four-month trial, but Frizzell has not yet ruled.

Defendants in the lawsuit include Tyson Poultry Inc., Tyson Chicken Inc., Cobb-Vantress Inc., Cal-Maine Foods Inc., Cargill Inc., Cargill Turkey Production L.L.C., George's Inc., George's Farms Inc., Peterson Farms Inc., Simmons Foods Inc. and Cal-Maine Farms Inc.

Judge mulls blocking NY tax on reservation sales

Indian nations argue the tax system would overburden tribal governments, interfere with their right of self-government and devastate their economies.

By CAROLYN THOMPSON
Associated Press Writer

BUFFALO, N.Y. (AP) – Lawyers for the dominant Indian nation in New York's lucrative tax-free cigarette market told a federal judge Sept. 23 that the tribe should remain exempt from the state's plans to tax most reservation smokeshop sales because the plans interfere with the tribe's right to govern itself.

Lawyers for the Seneca Nation, along with Cayuga Nation lawyers, argued in federal court in Buffalo for a preliminary injunction that would block New York from collecting the $4.35-per-pack tax on sales to their non-Indian customers.

The judge took no action but left in place a temporary order barring collections until Oct. 15. It is one of three separate court orders now preventing the state from going forward with the new tax, which was to take effect Sept. 1.

Lawyers for the state, meanwhile, are moving to consolidate the various legal challenges to save time and money.

Attorney General Andrew Cuomo's office has asked a federal judge in Utica to transfer a lawsuit filed there by the Oneida Nation to Buffalo, to be consolidated with the Seneca case and another lawsuit brought by the Unkechauge Nation, which sells cigarettes on the Poospatuck Indian Reservation on Long Island.

The Utica judge is expected to consider the consolidation request Sept. 30.

Still another lawsuit, filed by the St. Regis Mohawk tribe, remains pending in Albany.

All are challenging a change in New York tax law that would, for the first time, impose the state's highest-in-the-nation sales tax on cigarettes sold by tribal retailers to the non-Indian customers who account for the vast majority of their sales.

The cash-strapped state, saying the U.S. Supreme Court has repeatedly upheld its right to collect the tax, anticipates $200 million in annual revenues.

Indian nations argue the tax system would overburden tribal governments, interfere with their right of self-government and devastate their economies.

The law would require cigarette wholesalers to prepay the sales taxes before supplying reservation stores. Wholesalers would pass along the cost to tribal retailers, who would have to raise their prices and lose their competitive edge over off-reservation convenience stores.

Officials, tribal leaders discuss Deepwater Horizon response

By MARGO SCHWADRON
National Parks Service Archeologist

Muscogee (Creek) Nation 2nd Chief Alfred Berryhill, speaks with members of the Deepwater Horizon response during a government-to-government tribal consultation in New Orleans, Sept. 17. U.S. COAST GUARD PHOTO BY PETTY OFFICER 3RD CLASS ROB SIMPSON

NEW ORLEANS – An historic government-to-government tribal consultation was held in New Orleans Sept. 17, 2010. Initiated and hosted by Federal On-Scene Coordinator Coast Guard Rear Adm. Paul Zukunft, the meeting was the largest of several inter-governmental consultations between federally recognized American Indian tribes and the federal government to discuss the BP Deepwater Horizon oil spill response.

Tribal leaders from as far as Oklahoma and Texas attended the meeting, and included representatives from the Alabama-Coushatta Tribe of Texas, the Chitimacha Tribe of Louisiana, the Choctaw Nation of Oklahoma, the Jena Band of Choctaw Indians, the Mississippi Band of Choctaw Indians, the Muscogee (Creek) Nation of Oklahoma, the Thlopthlocco Tribal Town, and legal counsel for United Southern and Eastern Tribes (USET). The Seminole Tribe of Florida also attended the meeting by phone.

One of the main purposes of the meeting was to continue formal consultation and dialogue with federally recognized tribes on the protection of historic properties, traditional cultural properties, and tribal lands that may be affected by the oil spill and response. A total of 25 American Indian tribes are potentially affected by the spill.

Twelve tribal leaders and representatives of six distinct tribal nations attended.

Zukunft briefed the nation tribes on the history of the spill response, and conveys his commitment to protect historic properties that may be affected by the spill and response. Historic properties include ancient archaeological sites, shipwrecks, isolated artifacts, fortifications and structures, and traditional cultural properties. The admiral also provided an overview of the federal government's obligation and commitment to implement and uphold Section 106 of the National Historic Preservation Act and other federal laws that protect historic properties and tribal interests. The consultation was coordinated by the National Park Service and led by the Assistant Associate Director of Cultural Resources, Dr. Dan Odess.

Continued consultation fosters greater communication between the response and the tribes. In addition to participating in response discussion making tribal monitors accompany shoreline clean-up assessment teams, beach clean-up crews, boom retrieval operations and participate in the planning and review process for Section 106.

The Sept. 17th all-day meeting commenced with a traditional tribal blessing, asking for wisdom, guidance and safe travels for all participants. Charles Coleman of the Thlopthlocco Tribal Town presented Zukunft with an award and a Thlopthlocco Tribal Town coin, and 2nd Chief Alfred Berryhill of the Muscogee (Creek) Nation of Oklahoma presented tribal pins. Zukunft presented all tribal members with traditional admiral coins.

Since the beginning of the response, federal partners have engaged Native American tribes on issues related to the Deepwater Horizon oil spill. USDA hosted specific tribal calls early in the response to discuss various programs available. Tribal leaders were engaged in various agency meetings, and the White House began weekly Native American outreach calls to discuss the spill response as well as claims processes and to answer questions. DHS continues to host weekly calls with tribal leaders.

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The Native American Times, formerly the Oklahoma Indian Times, is published weekly by Lisa Hicks Snell. Mailing address is PO Box 411 Tahlequah, OK 74465. All the contents within the Native American Times are copyrighted material. Any reproduction, redistribution without the written consent of the **NATIVE AMERICAN TIMES** is strictly prohibited.

Each week's issue is available for free download online at: www.nativetimes.com

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Rivercane Festival seeks to preserve basket artistry

By RISI THELANDER

FLINT RIDGE, Okla. – Flint Ridge, was the setting for the Fourth Annual River Cane Festival, sponsored by the Oklahoma Native American Basketweaver's Association. ONABA's mission is a simple one. The mission and purpose of the, Oklahoma Native American Basketweaver's Association, is to preserve, promote and perpetuate traditional basketry and culture of Native American tribes through educational programs in Oklahoma.

ONABA is the brain child of founder, Peggy Sanders Brennan. Learning that few natives in Oklahoma practiced basket weaving, she began to teach others who she hoped would also realize that basket weaving is a special tradition and had special meaning to the Cherokee and other tribes relocated to Oklahoma. To further promote basketry, she founded the Oklahoma Native American Basketweaving Association. She continues to serve on the board of directors of ONABA and writes Renewing Traditions, ONABA's Newsletter.

The River Cane Festival serves as one of the teaching arms of ONABA. Members come together, once a year, to learn basketry techniques of the past. This year, award winning artist, Burl Ford, taught some of the members how to locate, cut, then process river cane.

Peggy Brennan, a self taught expert with natural dyes, gave an informative lecture and hands on experience to teach her group. They prepared black walnut, osage orange and madder dyes. Dana Talbert shared tips on gathering and processing honeysuckle. Florida artist, Annette Morgan gave an impromptu class on pine needle basketry. Accomplished teacher, Barbara Hair, was on hand to help members finish their, Diagonal Double Wall baskets that they had started prior to the gathering.

As civilization has marched across our land, people, animals and pesticides have brought with them changes that have altered the course of our natural lifelines. There has been a price to pay for the progress that we have seen over the last two hundred years. Native trees and plants that once were abundant in this country are now lost. Even in this computer age, we must be challenged to cling to some of the old ways; to harness the knowledge that is still available to us.

Brennan has suggested that we "look into our own backyards" for new resources for our dyes and for our baskets. In this way, we would be imitating our ancestors that changed as they were removed, then moved to Oklahoma. They adjusted to the life that was before them. Yes, it was a challenge but not an impossible one.

ONABA members left the gathering armed with knowledge, new ideas and dreams. New friendships had developed as a result of spending time with one another weaving. But each member also left with an unspoken responsibility and trust. We are challenged to impart this information to the younger generation so that it will not be lost. ONABA will meet these challenges head on as the teaching arms of the group spread wider in the coming year.

ECHO-HAWK

Continued from Page 1

Oklahoma Heritage Association Museum in Oklahoma City. As Echo-Hawk provided a synopsis of each case, his son, Walter (Bunky) Echo-Hawk III, painted a portrait of a "warrior nerd" using his father's words for inspiration.

"My father was a huge influence on me," Echo-Hawk III said.

Pauline Echo-Hawk said it's inspiring to see her husband and son collaborating. She helped her husband with book signings after his presentation.

The book, which features illustrations from Echo-Hawk III, also looks at the U.S. Supreme Court decisions under Chief Justices William H. Rehnquist and John G. Roberts Jr.

Echo-Hawk states, "The Rehnquist Court ruled against Indian tribes in 88 percent of the cases. The Roberts Court appears to be following in the same tragic footsteps."

The book title itself comes from Chief Justice John Marshall who gloomily portrayed the judicial system in America as "The Courts of the Conqueror."

"In writing this book my methodology was to pick ten cases and study them," Echo-Hawk said, adding that the use/notion of race was very much embedded in these opinions. "I think the notion of colonialism is found very evident in the Lone Wolf decision."

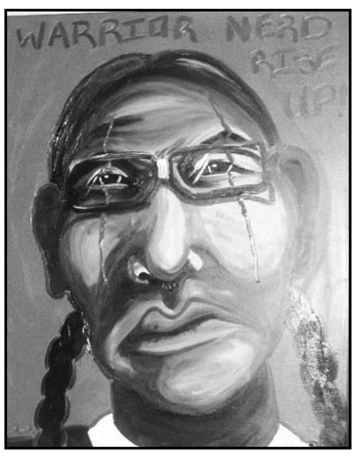
The Lone Wolf case centers on the forced allotment of Kiowa, Comanche, and Apache land. A Kiowa chief named Lone Wolf and others fought against having their land taken, carved up, and distributed via a lottery drawing. In 1901, a suit was filed by Lone Wolf, who put his faith in the Medicine Lodge Treaty. However, on Jan. 5, 1903 the Supreme Court made its decision and introduced the plenary power doctrine, which states congress has the supreme power over Indians and their land since congress has guardianship over them.

Echo-Hawk said it's time to soften the harsh edge of manifest destiny and reform the dark side of federal Indian law once and for all. One goal would be to strengthen the law so it comports with the United Nations minimum standards, he said.

"I'm very optimistic that federal Indian law can be reformed," Echo-Hawk said, before listing five reasons why Indian law can be strengthened.

His reasons are: 1) Americans are fundamentally fair people. 2) Tribes are poised to vigorously protect their rights. 3) There is increased prosperity as a result of economic development -justice costs money. 4) Human resources. There were only a handful of Native American attorney's when he graduated, now the numbers are increasing. 5) There are larger social changes going on and Indians have a foot in the land.

"When there is a miscarriage of justice the easiest solution is to deny that injustice exists," Echo-Hawk said, also mentioning how people have bowed down or been a hostage to the prevailing politics of the day.



"Warrior Nerd" was painted by Bunky Echo-Hawk during his father's presentation.

Reading from his book, Echo-Hawk said, "When a miscarriage happens, we must pause and soberly diagnose the cause. The outbreak of injustice dampens the human condition. Its spread across the land places our highest ideals beyond reach. Against that evil, the impulse to resist life under unjust laws is strong. It is seen in the traditions of Thoreau, the wisdom of Gandhi, the words of Martin Luther King Jr and the litigation of Thurgood Marshall. They followed Saint Augustine's maxim that 'an unjust law is no law at all.'"

Echo-Hawk works of-counsel for the Crowe & Dunlevy law firm of Oklahoma and served as a Native American Rights Fund staff attorney for 35 years. He was worked on legislation for religious freedom and the Native American Graves Protection and Repatriation Act.

"I was elated to hear (Echo-Hawk's) wonderful orations," audience member Patsy Cooper said. "What an outstanding speech that was. It brought awareness of past adverse Native court proceedings and what the future vision holds for our Native people in the legal realm … I look forward to reading his book and I was totally amazed at the painting created by Bunky (Echo-Hawk III) while his father gave his speech."

The book, which took Echo-Hawk four years to write, can be ordered online at http://www.fulcrum-books.com/productdetails.cfm?PC=6071 or call Fulcrum Publishing at (800) 992-2908 to find a local bookseller or retailer.

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RACISM IN INDIAN COUNTRY

By Dean Chavers, Ph. D.

Racism still flourishes in Indian Country. From sterilization of Indian women to refusing to make loans to Indians to buy cars and houses, the practices still keep Indians down. Written for use as a text for high schools and colleges, this book is a MUST for all tribal schools and colleges. 240 pages. Available at www.peterlang.com, $32.95 plus shipping and handling. Peter Lang, 29 Broadway, 18th Floor, New York NY 10006, (800) 770-5264.

Ariz. rep seeks to spur growth on tribal land

By FELICIA FONSECA
Associated Press Writer

FLAGSTAFF, Ariz. (AP) – An Arizona congresswoman has proposed setting up a trust fund to help tribal communities rebuild after decades of not being able to make even minor repairs to their homes because of a land dispute.

A draft of the legislation released by Rep. Ann Kirkpatrick's office calls for setting aside a percentage of federal appropriations for the next 14 years. It would amount to $56 million a year based on the president's proposed fiscal year 2011 budget, according to her office.

Former U.S. Commissioner of Indian Affairs Robert Bennett imposed the ban on improvements in 1966 to settle a dispute over land that both the Navajos and Hopis claimed as their own. The freeze originally covered 1.5 million acres of Navajo and Hopi land but was reduced to 700,000 acres on the western side of the Navajo Nation.

Residents couldn't fix a broken window or leaky roof, or bring electricity to their homes without approval from the neighboring tribe. Residents used flour sacks as window coverings, put tires on their roofs to keep them from blowing away, lit their homes with kerosene lamps and still haul water from distant wells.

Congress lifted what was known as the Bennett Freeze last year, but no significant funding has gone toward rehabilitation.

More than three-fourths of the homes in the affected Navajo communities aren't suitable to live in, and more than half of the homes don't have electricity, according to a study funded by the U.S. Bureau of Indian Affairs.

Obtaining funding has been difficult in the past few years because of the economy and politics, said Roman Bitsuie, executive director of the Navajo-Hopi Land Commission.

"To see something of this magnitude, it's something that Congress is willing to recognize that it was a mistake and there should be some redress," he said.

Navajo officials estimate that repairing homes, building new ones, upgrading waterlines, and constructing health and public safety facilities will cost between $1 billion and $4.5 billion.

Dorothy Lee, who works in an area affected by the Bennett Freeze, said Kirkpatrick's efforts are long overdue. Lee was hopeful funding could be secured.

"We're just going to have to wait and see," she said Sept. 23. "There's been a lot of empty promises, too."

Who is Thelma Rios? Part 2

By Evelyn Broecher
Native Sun News Correspondent

RAPID CITY, S.D. – Two shocked and outraged elder Rapid City women are calling for all Lakota to speak up for Thelma Rios and send prayers to help her.

Lakota women, Maryann Highcrane and Rita Rodgers-Breese called Native Sun News for an interview after reading Part I of this story. Richard Bald Eagle Bear of Rapid City called in response to reports by another news agency.

All three people reported being stunned as the media covered Rios' arrest on murder charges in connection with the 1975 murder of Anna Mae Aquash.

"I just could not believe it when I saw Thelma was arrested last year," Highcrane said. "Thelma has done nothing but help people," Breese added.

Highcrane told how she had been helped by Rios. "It was the late '80s. I was sitting on a bench in Roosevelt Park. I had been sitting there all day with nothing to eat. I was homeless and my son, too. I was disabled and had no help. After I was sitting there for hours a brown car pulled up and Thelma came to me saying, "I've been looking for you." She took me to her home. I remember she had foster children there. Later, she bought a perm and cut my hair and fixed it," Highcrane recalled.

"I put Thelma's name in at St. Mathews Church. They are all praying for her," Highcrane said. Breese then said she would put Rios' name in at a church, also. After exchanging information, both women realized that churches all over the country are praying for Rios.

"I don't think she was involved in this American Indian Movement," Breese said. "There were a lot of us that were not involved. We grew up here and we worked and followed the rules," Breese said of both women.

"This city needed someone like Thelma; someone who would speak up for Indians. My mom, Marie Rodgers, always said good things about Thelma. She used to tell me the Indians need all the help they can get," Breese said.

Richard Bald Eagle Bear of Rapid City said he is a long-time friend to Rios. He too had called feeling the need to support his friend.

Bald Eagle Bear said he was a live-in boyfriend to Rios from approximately 1978 to 1982. He began, "She was working for the American Indian Service Council. When I would come home from work there were always different people sitting at the kitchen table. At anytime there could be Washington officials, the mayor, elders, and homeless people. I never knew who would be there when I got home."

Her business was hers and mine was mine. We did manage a relationship for awhile.

With regard to the murder charges, Bald Eagle Bear said, "It was a real surprise to me. Thelma comes from real God-fearing Christian folk. And, that's the kind of life we lived."

"Thelma was always disputing electric companies, employment offices, and Lakota Homes to help Indians. There wasn't time for a relationship," Bald Eagle Bear explained.

"We are still good friends, and I want to say one more thing. If a person knows Thelma for one day, they know her," Bald Eagle Bear said.

Rios said her highest grade completed is a GED. She claims to have been accepted at a law college through the United Sioux Tribe, years ago. However, she could not go, because she had a very sick child at the time. She says she is responsible for shutting down a slum lord near Canyon Lake, among many other community accomplishments.

Thelma Conroy-Rios was indicted 09/09/09 on one count of felony murder in relation to kidnapping and one count of premeditated murder in connection to the 1975 slaying of American Indian Movement member, Anna Mae Aquash (according to a press release issued by the South Dakota Office of the Attorney General). Her trial is currently scheduled for November.

– Part one of this story appeared in the Sept. 17 issue of the Native American Times and can be read online at www.nativetimes.com.

MUSEUM

Continued from Page 1

ditional curriculum until 1936-37 when emphasis was placed on vocational subjects devoted mainly to farming and homemaking. Students attended class a half day and worked the other half. Work details involved dairy farming, engineering, laundry work, kitchen work and anything else that needed to be done around the school. Many of the students remained on campus eleven months of the year in order to care for student projects such as field crops and farm animals.

Until the mid-1940s, FSIS only accepted students from 7 Oklahoma tribes: Comanche, Kiowa, Caddo, Delaware, Wichita, Apache and Kiowa-Apache. Enrollment dropped drastically by the end of World War II. The Federal Bureau of Indian Affairs then changed policy and allowed Navajo students from Arizona and New Mexico to be admitted. Other tribes soon followed. Students from as many as 14 states and 64 different tribes received their education at FSIS. In 1960, the school's program changed from vocational to academic and basic core courses were required for graduation. During the 1970s, FSIS faced a decline in the number of local students and by this time, most of its students came from out of state. FSIS wasn't alone. The same scenario was also being played out at other Indian schools across the country. The government stepped in to assess the situation and concluded that it was in its best interest to close a number of off-reservation boarding schools. FSIS was one of the schools forced to close. The school graduated its last class in the spring of 1980. Many of the old buildings still stand today. The campus is largely closed to the public but special events are occasionally held on site, including powwows and a yearly gathering of FSIS Alumni.

About the Boarding School Experience

In the late 1800s, policy makers assumed the Indians would change if they were kept away from their traditional ways. Reformers believed that with the proper education and treatment, Indians could become just like other citizens. They convinced the leaders of Congress that education could change at least some of the Indian population into patriotic and productive members of society. For the government, it was a possible solution to the so-called "Indian problem."

"The early boarding school era was not pleasurable by any means for the first American Indian students who experienced it," said Phyllis Wahahrockah-Tasi, CNMCC Executive Director. "Students had their hair cut short and their traditional clothing was replaced with daily uniforms. They were also made to participate in mandatory military-style marching drills," Wahahrockah-Tasi said. The children were immediately taught English and were forced to speak their new language at all times. Use of native language was strictly forbidden and harsh punishment often ensued for those who broke the rules. In some cases, students were whipped for being disobedient. This type of punishment was foreign to the students for Indian parents never struck their children. Indians considered whipping a disgrace and believed it broke a child's proud spirit.

"The boarding school experience helped shaped our American Indian people into what we have become today. Just about every Indian in southwest Oklahoma has some tie to Fort Sill Indian School. Our ancestors endured a lot. This exhibit pays tribute them and every other FSIS student who rose from the unpleasantness to make the school into a proud institution of learning for American Indians from all across the country." Wahahrockah-Tasi said.

The Comanche National Museum and Cultural Center offers visitors a glimpse of traditional cultural objects and detailed history about the Comanche People. CNMCC is home to a variety of collections including Fine Art, the Egli and Chibitty Collections, Fort Sill Indian School, and Comanche Military. A library and photo archives are also on site. CNMCC is located at 701 NW Ferris Avenue, behind McMahon Auditorium. Admission is free and tour groups are welcome. Call 580-353-0404 for more information or visit www.comanchemuseum.com.

BILLS

Continued from Page 1

Fremont County recently filed notice in a federal appeals court in Denver that it intends to appeal Johnson's order that it abandon at-large voting for county commissioners.

ernment Liability Pool insures Fremont County. The pool collects money from some 400 governmental entities around the state to handle their collective legal expenses.

Pool Executive Director Mark Pring said Sept. 23 the pool's board will consider how to respond to the lawyers' request for payment in the voting rights case.

"We've obviously never had one anywhere near this size, so I'm sure there will be some discussions," Pring said of the payment request.

Pring said most cases the pool handles are covered by state law that limits awards against state government entities. He said the pool has amassed total reserves of close to $21 million since it was created in 1987.

The Mountain States Legal Foundation, a Colorado public interest law firm, represents Fremont County in the voting rights case.

While the foundation has not been charging the county for its legal work, it has passed along bills for expert witnesses and other expenses to the liability pool. Cheyenne lawyer Richard Rideout has also worked on the case and has billed the pool for his time.

In response to a public records request from The Associated Press, Pring provided records showing that the liability pool has already paid out more than $203,000 to cover legal bills in the voting rights case since 2005, including expenses, witness fees and Rideout's bills.

Fremont County recently filed notice in a federal appeals court in Denver that it intends to appeal Johnson's order that it abandon at-large voting for county commissioners.

Pring said he intends to confer with Rideout about whether the liability pool should ask Fremont County to cover a portion of the legal bill filed this week with Johnson, and also to consider whether the pool wants to continue to be involved in the case on appeal.

Pring said he expects the pool's board will consider the issue next month. He said the pool has not increased Fremont County's premiums in response to the lawsuit.

Attempts to reach Fremont County Attorney Brian Varn and Mountain States Legal Foundation lawyer Scott Detamore for comment on Sept. 23 were unsuccessful.

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COMMENTARY

Could Capt. Jack get a pardon too?

By S.E. RUCKMAN

They say that the blue-eyed William Henry Bonney sang at a hotel for tips in his youth. Born in New York City, he was charming and educated. He became Billy the Kid after he particpated in the Lincoln County Wars. One of the most celebrated of outlaws, he was later shot by New Mexico sheriff Pat Garrett and buried in Santa Fe, NM.

Recently, NM Gov. Bill Richardson announced that he would like to posthumously give Mr. Bonney a pardon because he had been promised one some one hundred and thirty years ago after he testified before a grand jury about a killing he witnessed.

It never came. Richardson, to his credit, has asked that the matter be investigated before deciding. I read that he wanted to right some wrongs for the young man who was jailed at one point for hiding stolen clothes in his hotel room.

They are hashing it out in NM, I understand. Apparently Pat Garrett's descendants think it would besmirch the name of Garrett if the outlaw gained absolution. A story I read about this asked if the Kid were living now, would a thief and killer (offing four lawmen) get a pardon. What a question.

Meanwhile, in another part of the Old West (about a decade before Billy the Kid's demise), another tale unfolded. It is of Captain Jack, the Modoc chief. The chief battled for a reservation area for his small tribe and subsequently became a fugitive. He clashed with settlers who resented the Modoc presence in California, a Golden Oldie experienced by every Indian tribe.

Don't get me started. In my version of the Hate Olympics, Californians of the day won a silver medal for their mistreatment of native indigenous people (The bronze goes to Georgia and gold to Texans). I rank them according to barbarity and greed.

Captain Jack navigated the pattern oft repeated in the years of Manifest Destiny. He fought, fled, negotiated, was incarcerated and died. Oh, but how he fought. At one point, he and his men hid in lava caves which were called the strongholds. By fitting in these natural crevices on the ground, they achieved the perfect trench warfare about 40 years before World War I.

The Modoc chief and his co-horts are not blameless. History accounts that after several battles, he bargained for negotiations that went nowhere. Frustrated, Captain Jack uttered the Modoc words, "Utwih-kutt," or "Let's do it." He then shot and killed the unarmed Major Edward Canby. In perfect hindsight, it was not the thing to do. He and his gang ended up fugitives, were manhunted then incarcerated. He was subsequently hanged in Fort Klamath on Oct. 3, 1873.

I've seen a picture of Captain Jack in the days when he was waiting to be hanged. His ineffable sadness always unnerved me. I have also seen a photo reputed to be Billy the Kid in his heyday. The young white outlaw betrays no gloom but cockiness and a heavy holster. Maybe infamy is lighter when you dance with it rather than have it tackle you.

The possibility to pardon Billy the Kid lets me know that surprises are always in store. I never saw this coming. The second of Richardson's two terms are coming to a fast end. Granting clemency for Billy the Kid would certainly be a dazzling exit. Perhaps some politician in California (Jerry Brown?) is daydreaming about pardoning the Modoc chief because it too would be the right thing to do.

Still, a kind of wild but effective mode of justice existed in the Old West. Modoc chief Captain Jack lived in this era. So did Billy the Kid. Sometimes brutal, it usually enforced the idiom that whoever lived by the sword would die likewise. As a code, it covered all manner of sins.

So if Billy the Kid's reputation can still be neutralized, can not the same salve be applied to the Modocs? Interestingly, when fighting the Modocs, the federal government spent $400,000 (a princely sum then) on the conflict as opposed to the $20,000 for the land Captain Jack wanted to spend on a Modoc reservation, I read.

In death, Billy the Kid's final resting place is disputed. Still, hundreds visit his presumed grave in Santa Fe each year. Well wishers leave flowers and bullets. Conversely, Captain Jack has no grave. He was said to have been decapitated and his head traveled in a circuit for the curious onlooker.

Today, the Modocs have a casino jointly owned with another tribe in Miami, OK. I am stunned by how far this is from the borderlands of present day CA and OR. It is a moment of clarity I get from time to time on just how much of a repository for Indian tribes that OK Territory was.

So we'll see if Billy the Kid rates a pardon in his home state. Amnesty for history's infamous may color Mr. Bonney harmless. Sometimes, however, a clean coat doesn't always fit. And one that does fit is not always offered.

(S.E. Ruckman is a citizen of the Wichita and Affiliated Tribes in Anadarko, Okla. She graduated from the University of Oklahoma's School of Journalism and has written for the Tulsa World and the Native American Times. She is a freelance writer who is based in Oklahoma.)

Funding in Indian Country not fair

Around the Campfire
By DEAN CHAVERS
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Indian Country does not get its fair share of private funding. That is a theme that has been playing in my head for almost 40 years. I wrote my first grant in 1970 to get some Pit River people out of jail. I wrote it on Beverly LeBeau's kitchen table in Redding, CA, using a portable typewriter. To my surprise, it was funded in a week. That's when I learned that some people give away money for free.

Then a decade later I did some calculations and figured that Indians were only getting about 10% of their fair share of foundation and corporation grants. So I wrote a book in 1983 called the "Funding Guide for Native Americans." No one would publish it, so I did it myself. The following year I wrote another one called "Grants to Indians," also self-published.

It seemed to help. What helped also was the emergence of the Native American Rights Fund, the American Indian College Fund, the Cherokee Nation's private grants program, Native Americans in Philanthropy, and the American Indian Science and Engineering Society. These national Indian organizations have raised the consciousness of the giving community, and gotten more of their money into Indian Country. Wilma Mankiller, who started as the grant writer for the Cherokee Nation when she moved back home in 1977, brought millions of dollars to the tribe. She then served 10 years as Principal Chief. I trained her in proposal writing before she left Oakland in 1977 to move back home.

John Echohawk and NARF have raised many millions in private funding for that national Indian law firm, which has won hundreds of battles for Indians over water rights, land rights, cultural preservation, and other issues. The American Indian College Fund under Rick Williams is now one of the largest fund raising organizations in the U. S. Elouise Cobell raised several million dollars in grants to support her lawsuit.

But it is still not enough. Back when I first computed the numbers, Indians were getting less that $5 million of the $9 billion foundations and corporations gave away. In the latest look at the situation, the National Committee for Responsive Philanthropy came out with an article by Joy Persall six months ago that said the amount of money going to Indians had gone up slightly from 1989 to 2002. Joy is head of NAP.

But the percentage of grants going to Indians had remained flat. And the amount of money going to Indians should have gone up as much as the increase of total funding, which went up by 159%. The last time I checked, private grants in the U. S. were $27 billion a year. Indians should be getting almost $300 million a year, but we are getting less than $100 million.

Tribal gaming foundations have emerged as a significant force in philanthropy as well. The NCRP says there are now 36 Native foundations. They gave away $11 million in 2003. Tribal gaming organizations gave away more than $100 million in 2004, much it in their local communities. Shakopee gave away $26 million in 2007, the report says. Let's hope other tribal gaming organizations will step up to the plate and develop significant philanthropic programs.

We have written three books on Indians and grants. I say "we" because I wrote two of them and Stacey Jenkins wrote one. They were called the "National Indian Grant Directory." The last one, which we published in 2008, will be the last one. I am getting ready to retire. Several other people tried publishing books on this theme, but they were all weak. The latest NIGD book, two volumes, is over 1,000 pages long and has info on over 500 foundation and corporation grant programs. It is the only one available now.

When I did my first Indian foundation book in 19873, there were only six foundations in the U. S. that had Native Americans in their policy statement! The first NIGD book we did in 2000 showed that this number had risen to 120, an increase of 2,000%. But when this is compared to the national total of 74,000 foundations and about 10,000 corporate philanthropy programs, it is still minuscule.

I actually got to help develop some of these giving programs. One in particular, the Bank of America program, started in 1977. Buck Boccheri, the head of philanthropy for the bank, called me one day in response to a grant for scholarships that I had submitted to him. He asked me to come to San Francisco and help them develop a mission statement in regard to Indian programs.

The late Richard Prentice Ettinger, the man behind both the Educational Foundation of American (EFA) and the Ettinger Foundation, visited with me for two hours in 1977. He asked me to be on his staff to review proposals, which I did for the next eight years.

The late Ping Ferry also asked me to help him evaluate proposals when he was directing the philanthropy program of the DJB Foundation and the Sunflower Foundation. DJB gave away both its capital and its interest, and deliberately went out of business in a decade. But their grants did a lot of good in Indian Country. I personally steered a couple of dozen grants from DJB and Sunflower to Indian grantees.

In addition to writing books, I have also done consulting work for several tribal programs and colleges. Dine' College, Blackfeet Tribal College, Nebraska Indian Community College, Bacone College, and SIPI are just a few of the colleges I have worked with.

At one point about 20 years ago, the late Rose Robinson called a national meeting to help develop private philanthropy in Indian Country. Unfortunately, no one else has followed through with this idea. There were about 200 people at the meeting at a hotel in Reno.

I also wrote a book 20 years ago called "How to Write Winning Proposals." We have been selling it through Catching the Dream ever since. It distills my 40 years of experience into 220 pages. Many organizations, including the Aberdeen Area Tribal Chairman's Health Organization, have used it to pull in money. They got one grant six years ago of $5 million.

One of the stumbling blocks for Indians applying for private funding is that the tribal organization may lack an IRS tax exemption letter. It is relatively simple to get the letter, but it does take time. I think all tribal organizations ought to get it, so they can go after foundation and corporation grants. The main reason so few grants go to Indians is that we don't apply. It is a tough business; only 5% of proposals nationwide are funded. And there have been many Indian failures, many of whom wanted to start at the top instead of the bottom. Persistence and perseverance are crucial.

(Dean Chavers, Ph.D., is the Director of Catching the Dream, a national scholarship and school improvement program for American Indians, located in Albuquerque. His address is CTD4DeanChavers@aol.com. His latest book is "Racism in Indian Country," published by Peter Lang.)

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Veterans Job Fair scheduled at Northeastern State University BA

Northeastern State University co-hosts a Veterans Job Fair with Workforce Oklahoma on Oct. 28 at the Broken Arrow campus from 10:30 a.m. – 3 p.m. Doors open to veterans at 9:30 a.m.

The Department of Labor reports more than 1.1 million unemployed veterans, a quarter million of whom are Iraq and Afghanistan veterans, with unemployment rates of 30.2 percent for age 24-under and 17.9 percent for ages 25-34.

"The primary purpose of this job fair is to assist veterans in obtaining gainful employment and to inform veteran business owners of available resources and opportunities, such as federal contracts, loans and grants," said Kimbra Scott, director of university relations for branch campuses. "It is to bring local, state and federal agencies together for a common objective, helping veterans locate resources that can change their lives."

Don Nichols, national employment officer with the Military Order of the Purple Heart, said veteran job fairs are important because the unemployment rate for veterans is so great, substantially exceeding the rate among many other demographics.

"This really is a tragedy," said Scott. "Those who have sacrificed the most continue to sacrifice while trying to reintegrate into the general population."

For more information about the Veterans Job Fair call (918) 781-7767 or visit www.VetsJobs.net.

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Pictures available: www.flickr.com/photos/mcr-1955/sets

EVENTS

1st and 3rd Thursdays
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call or email ahead of time to confirm in case we meet at an alternate location for an event. Info Call: Jiles Pourier (918) 382-2200 Email: nnyc@ihcrc.org

Every Wednesday
Kiowa Class in Room 105, Oliphant Hall, Tulsa University campus, 600 S. College Ave., Fall semester. Contact telephone no. (918) 445-5213.

Through January 15, 2011
Kingdom RockFest battle of the bands Christian music festival at various venues. For more info visit online: www.unitedtribesforchrist.com

Through April 30, 2011
Comanche National Museum presents Fort Sill Indian School: The Boarding School Experience - An exhibit celebrating the legacy and history of the Fort Sill Indian School Experience. Free Admission. 701 NW Ferris Ave., Lawton, Okla. 580-353-0404 or www.comanchemuseum.com for more information.

October 1
Miami NOW: Native Oklahoma Weekend on Main Street, downtown Miami, Okla. (918) 542-4481

October 1-2
60th United Keetoowah Band of Cherokee Celebration at UKB Celebration Grounds, south of Tahlequah on HWY 62 then West on Willis Road. For more information call 918-456-6533.

October 1-2
5 on 5 Basketball Tournament- Men's and Women's divisions at Sequoyah HS old gym, Tahlequah, OK. Entry Fee: $135, $50 deposit due by Sept 29, 2010 Contact: Steven Muskrat @ 918-575-3930 or email skrat03@gmail.com

October 1-3
19th Annual Comanche Nation Fair will be held in Lawton, Okla. For more information, call Tomah Yeahquo, 580-492-3384.

October 2
United Keetoowah Cherokee Celebration Powwow at UKB Celebration Grounds, south of Tahlequah on HWY 62 then West on Willis Road. For more information call 918-456-6533.

October 2
2010 OSU Fall Contest Powwow 12:00pm at Payne County Fairgrounds - Stillwater, OK

October 2
Bible Family Benefit Poker Run & Indian Tacos at Tulsa Creek Indian Community Center, 8611 S. Union, Tulsa, Okla. Registration and first card begins at 10 a.m. Last player out at 11 am. $150 high hand, $50 low hand + door prizes at each stop.

October 3
Inaugural Comanche Nation SK8 Competition off I-44 and Route 49 in Lawton, Okla. Information call 580-585-0784 or 580-704-4294.

October 8
Kaw Nation will be hosting their annual health fair at the Johnny Ray McCauley Multi-Purpose Building 3251 E River Road Newkirk, OK. A fun walk will begin at 8:30 a.m. Great door prizes! For more information contact Kanza Health Clinic-Lana Nelson-580-362-1039 x 207 or lana.nelson@ihs.gov

October 8-9
Annual Euchee (Yuchi) Heritage Festival to take place at the Creek County Fairgrounds in Kellyville, Okla. Contact Wanda Brese – 918-224-3065

October 8-9
Fort Sill Indian School Reunion, Campus Gym, Lawton, OK, Contact Darlene @ 828.736.0851

October 9
Delaware War Mothers Dance hosted by Lenape Gourd Society, Dewey Fairgrounds, Dewey, Okla. Gourd Dancing at 1pm. Parade In at 7pm. Information call 918-337-6589 or Kay, 918-876-2472

October 9
Gospel singing at the United Keetoowah Band Wellness Center, HWY 62 south of Tahlequah then west on Willis Road.Singing at 6pm. Food for sale at 5pm. For information call 918-506-4081.

October 9
Pawnee Nation College Powwow at Pawnee Campgrounds, Pawnee, Okla. Gourd Dancing 2-5pm, Grand Entry at 7pm. Info call (918) 762-3343 or e-mail: agray@pawneenationcollege.org

October 9
Pryor Powwow at the Mid-American Expo Center, Pryor, Oklahoma (4 miles south of Pryor). Free Admission- Public Welcome. For more information call Mary Hayes (918) 698-0583.

October 9
Quilt Show & Auction for the Seminole Nation Domestic Violence Safe House, Wewoka Civic Center, 11:00 a.m., 123 South Mekusukey, Wewoka, OK. Food Concession: Traditional Food. For more information, contact Sheila Harjo at 580-399-5372.

October 10
Osage Day Celebration at Wakon Iron Hall, Pawhuska, Okla. Gourd Dancing at 2pm & 6:30. War Dancing and Contests at 7pm. For More Information contact Andrea Kemble 800.490.8771 or Avis Ballard 918.287.5545

October 10
Birthday Handgame for Elizabeth "Puggie" Blackowl at 1:00pm Lunch - Handgame to follow.
The Roam Chief Building in Pawnee, OK
Contact: Mary Faye Blackowl 918-762-3615 or Ella Mae Jake-Blackowl 918-223-6993

October 22-23
2010 Boggy Depot Bigfoot Conference, 9am-5pm at Atoka State Park. For more information see online at www.myspace.com/boggydepotbigfoot

October 29-30
Native American Rights Fund 40th Anniversary Celebration hosted by Chickasaw Nation and WinStar World Casino in Thackerville, Okla. Registration for the NARF's 40 Years of Indian Law Forum and 40th Anniversary Dinner is $125.00. Visit www.NARF.org, to register or for more information.

October 29-31
Haskell Reunion at Holiday Inn, 1000 N. Interstate Drive, Norman, Okla. Info call Loretta Burgess, 918-633-7030 or dushkut1951@yahoo.com

October 30
Bacone College Fall 2010 Contest Powwow
2 PM - 11 PM at Muskogee Civic Center, 425 Boston Street, Muskogee, OK. For more information: Kyle Taylor 918-360-1085 or taylork@bacone.edu

November 1
The Drum Awards celebration at Choctaw Casino Resort, Durant, Okla. at 7 p.m. For table reservations, e-mail drum.awards@cnent.com.

November 6
Vinita JOM Contest Powwow at Will Rogers Elementary (Old Gym) – 101 S. Smith. Grand Entry at 7pm. For more information contact Cheryl Crawford at (918) 244-0649 or Connie Morris at (918) 256-2402.

November 11
Seminole Nation of Oklahoma and the City of Wewoka, 1st Annual Veterans Day Parade, "Celebrating the Tradition of Service" in downtown Wewoka, OK. Parade begins at 10:00 a.m. For parade information call Stephaney at 405-220-2409, Michelle or Ella at 405-257-7200.

Comanche Nation Fair: Skateboarders get to ramp it up

By DANA ATTOCKNIE
Native American Times

LAWTON, Okla. – Wheels will be spinning at the 19th annual Comanche Nation Fair.

Youth from all over will try to catch some air and keep their balance during the first Comanche Nation SK8 competition at 10 a.m. Oct. 3 in the southeast parking lot of the Comanche Nation complex near Lawton, Okla.

"The street course looks pretty tight," Asa Attocknie said. "There's a lot of hype around it (competition). Skateboarding picked up a lot over several years. It's just getting more exposure now."

Attocknie and Robin Choney, Comanche Nation employees, are in charge of the event and said they've received numerous inquires about the contest from people throughout the state and Texas.

Competition age levels are 17 and over, 15-17, 11-14, 10 and under and a special free category for children 8 and under. The entry fee is $3 for each event or $10 for all events. Registration is at 9 a.m. the day of the event. Anyone can enter the contest.

Choney said she came up with the idea last year because her 13-year-old son is a skateboarder and she knows people in the area do not have a suitable skate park to drop in to. She said skateboarding is exploding right now and she gets skateboarders coming up to her all the time now wanting to show her what tricks they can do.

All paying participants will receive a t-shirt, and prize donations have been provided by area businesses. Each skateboarder must wear a helmet, show respect for other participants and equipment, refrain from using obscene language, wearing offensive clothing or using obscene gestures, and have a completed registration form. Also, severe recklessness will not be tolerated and all scores will be final.

Attocknie said the judges will include the skateboarders who helped build the street ramp/course.

Chris Ferrell watches Mikey Perez test the ramp Shane Fruits and a handful of local skateboarders helped build. PHOTO COURTESY SHANE FRUITS

Shane Fruits and a handful of local skateboarders donated their time to build the ramp. It only took them a week and a half despite them working at their full time jobs. They also had a friend donate warehouse space for the ramp and street course to be built in. Fruits said now they only have a couple of obstacles to build.

"I've always seen Native American people to be some of the most artistic and accepting of different types of expression, and when someone told me that the Comanche Nation wanted some ramps built I was on it, like, yeah let's do it," Fruits said. "There's so many Comanche people involved in skateboarding here I just felt like it was an opportunity for them to shine."

Fruits said they just wanted to build the ramp and make sure it's done right. He is appreciative of all his friends who helped out. "It's a lot of work, but also cool that we get to skate on stuff we built," he said. "It gives us a sense of pride."

As a judge Fruits said he'll be looking for consistency, style and unique tricks. He said there's a lot of determination and a lot of pain involved in skateboarding. His advice to participants is to have fun, be passionate about what they do, and don't let the pressure get to them.

"Realize that an event was put together for everyone from everywhere to come together to have a good time," Fruits said. "Skateboarding has always been a big thing to us. Before it became popular, like it's very popular now, but it used to be so underground that people used to look down on us or think that we were even childish for being older (and skateboarding.)"

Contestants can play a game of skate, enter the best trick contest, the highest Ollie contest or see how they fly in a 90 second run.

For more information about the SK8 competition call Choney at (580) 585-0784 or visit www.comanchenation.com to download a registration form.

Martha McCarter, left, and Vera Rooster

Miss and Junior Miss Keetoowah Cherokee 2010-11

TAHLEQUAH, Okla. – The 60th Annual Keetoowah Cherokee celebration kicked off with the 2010 Miss Keetoowah Cherokee and Junior Miss Keetoowah Cherokee pageant Sept. 17. The event was held at the Tahlequah Municipal Armory to a full house who witnessed the selection of the new 2010-2011 Keetoowah Cherokee princesses.

Vera Rooster, 18-year-old daughter of the late Jim Rooster of Stilwell, was selected as the 2010-2011 Miss Keetoowah Cherokee. Rooster's platform was, "Tobacco: Traditional use and Commercial abuse." For her talent she performed storytelling of "How the Redbird got his Color."

She received a $1,500 scholarship, a bouquet of roses, a plaque with a picture insert, a royalty sash with her name and a Cherokee basket purse made by a member of the Eastern Band of Cherokee Indians and a dozen roses.

Taylor Yochum, daughter of Alicia McLemore of Tahlequah, was selected as 1st runner up.

Martha McCarter, 14-year-old daughter of Danny and Christine McCarter of Tahlequah, was selected as 2010-2011 Junior Miss Keetoowah Cherokee. McCarter's essay was titled, "Keetoowah Woman-Virginia Stroud" and for her talent she explained the use of the Cherokee blow gun and performed a demonstration by shooting three darts into a target.

She received a $300 scholarship, a plaque with a picture insert, a royalty sash with her name, a bouquet of roses, and a Cherokee basket made by a member of the Eastern Band of Cherokee Indians.

Darion Houston, daughter of Kim Houston of Tahlequah and Roger Keys of Siloam Springs, was chosen as 1st runner up. Stormy Sanders, daughter of Marlene Sanders of Sallisaw, was selected as 2nd runner up. Jade Henson, daughter of Edmund and Sue Henson of Park Hill and Pam Hood of Tahlequah, was selected as 3rd runner up.

The theme for this year's 60th Annual Keetoowah Cherokee Celebration is, "Family, Community, and Tradition – It's the Keetoowah Cherokee Way." For more information call the United Keetoowah Band of Cherokee Indians at 918-431-1818.

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Students create crafts in the kid's tent at the Chickasaw Annual Meeting and Festival.
PHOTO COURTESY CHICKASAW NATION

Chickasaw festival wraps up Saturday

By DANA LANCE
Chickasaw Nation

ADA, Okla. – One half-century of progress will be celebrated during the 50th Annual Meeting of the Chickasaw Nation and the 22nd Annual Chickasaw Festival. Events kicked off Sept. 25 and culminate Oct. 2.

The theme of this year's event, "The Legacy of our Journey" reflects the Chickasaw Nation's proud history, culture and heritage and celebrates the possibilities of tomorrow. The event also marks the 50th anniversary of the Chickasaw Annual Meeting.

"Chickasaw people have demonstrated an unconquerable spirit throughout our historic journey," Gov. Bill Anoatubby said. "Our ancestors and elders blazed the trail for much of the success we enjoy today. Because of that, we share a sense of pride in our culture and heritage, the courage of our convictions and aspirations to preserve that legacy for future generations."

Activities and events which celebrate Chickasaw heritage, history and customs will be featured at different venues throughout the Chickasaw Nation, including the cities of Tishomingo and Ada, and the Chickasaw Cultural Center in Sulphur.

Gov. Anoatubby will deliver the State of the Nation address during the 50th Annual Meeting 9 a.m., Oct. 2 at Fletcher Auditorium on the campus of Murray State College in Tishomingo. Immediately following Anoatubby's address, the Festival Parade will make its way down Tishomingo's Main Street.

Many exciting events and activities will be conducted throughout the Chickasaw Nation the week of the festival. Chickasaw Museum tours, cultural demonstrations, youthful celebration, a petting zoo and kids' activities will be available from Tuesday through Friday from 9 a.m. to 3 p.m. in Tishomingo at the Capitol grounds and Pennington Park.

Closing ceremony at 7:30 p.m. will feature Chickasaw and Choctaw hymns, stomp dancing and a skit performed by the Chickasaw language club. A complete listing of events, locations and schedules is available online at www.chickasaw.net For more information, contact the Chickasaw Festival office at (580) 371-2040 or 1 (800) 593-3356.

Documentary: 'Don't get sick after June'

New Indian Health Care film tells of promises unfulfilled

By RICH-HEAPE FILMS

If you happen to be an Indian living on a reservation or even in a city, let's hope you're feeling in tip top shape. There's a saying in the Indian community, "Don't Get Sick after June," and last time anybody looked we were way past Labor Day.

Delivered as both stoic admonition and reluctant concession, the title of the just released Rich-Heape Films documentary, "Don't Get Sick after June: American Indian Health Care" alludes to the month each year when the Indian Health Service (IHS) runs out of money with the relative predictability the Shoshone must have experienced with the Old Faithful geyser, when they lived in what is today Yellowstone National Park. Frequently there's nothing left to cover even emergency services, and there's a heartbreaking moment in the film where exactly that happened.

Narrated by Peter Coyote, the film shows why every non-Native American should also care. The hour-long documentary disabuses us of the conclusion many naturally jump to – that providing medical services to our native population is some kind of government welfare program. Former Senator Ben Nighthorse Campbell (Northern Cheyenne) and Oglala Sioux President Teresa Twobulls stress it was an exchange of goods for services. Not just a collective handshake, it's right there in some 300 treaties, many signed pretty much on a take it or leave it basis, others literally at gunpoint, as Campbell notes in the film.

As one after another, tribes gave up their land, mineral rights, the timber that built the America we have become, our country agreed to provide housing to replace what they lost, as well as education and health care. "In perpetuity," notes Dr. Rodney Stapp (Comanche), one of numerous Indian physicians participating. In contemporary medical terms, he says it is "a prepaid health system."

As the film mentions, the medical care was promised at least partly in self-interest, to reduce reliance on traditional medicine and thereby, the thinking was, the possibility of bringing sickness to the military facilities around which many were being relocated.

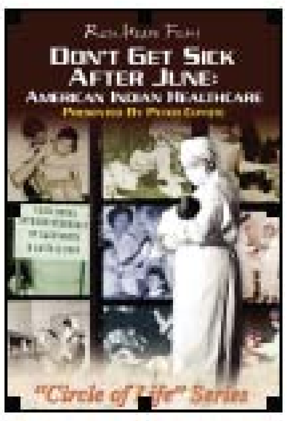
Today, 1.9 million Indians are dependent on the IHS, over half the country's total 3.3million.

That's out of an estimate 60 million across the Americas when Columbus landed.

"Far more than anything else, the native population throughout the Americas was decimated by the contagious diseases brought over by the Europeans," say executive producer Steven Heape (Cherokee). "Everybody knows about smallpox, but there's also pneumonia, typhus, malaria. Even measles, mumps and chicken pox can be deadly when you haven't had any chance to build up immunity over generations, and we're pretty sure bubonic plague wasn't a joyride either from the name alone. The "you break it, you bought it" concept should fit in there somewhere."

Heape adds that today, those remaining and the "medicine men" who treat them must cope as well with lifestyle issues also introduced – a diet tracing back to starch and fat-heavy surplus federal commodities, the resultant epidemic of obesity and a diabetes rate nearly 200% higher than the general population; alcoholism more than 5 times higher; suicide, homicide and double the infant mortality.

Toward the end of the film, Cherokee Nation Principal Chief Chad Smith suggests healthy choices are not only the responsibility of individuals, but also of family and community.


Rich-Heape Films
Don't Get Sick After June:
American Indian Healthcare
"Circle of Life" Series

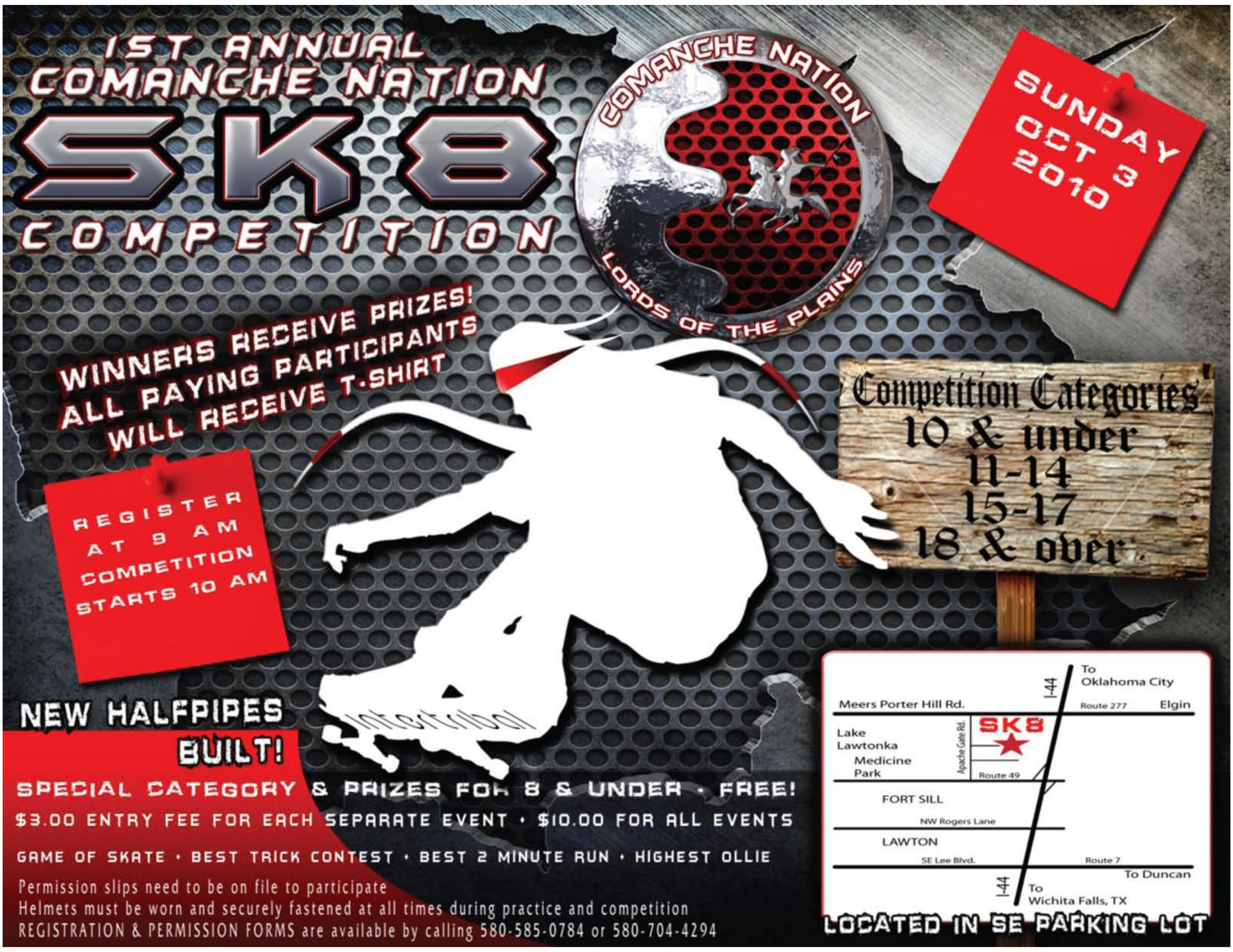
With all this, Dr. Charles Knife Chief (Pawnee), medical director of Blue Cross and Blue Shield of Oklahoma says one of IHS's problems may be "how well it actually functions with half the amount of money they need."

"If 200 other hospitals, clinics and health stations were running on empty this much of the year, surely you'd think somebody would notice. That's part of what we hope to help accomplish," says director Chip Richie.

Some have. The Indian Health Care Improvement Act, the legal basis under which the IHS operates and Native American medical services are delivered, lay dormant 18 years until finally renewed as part of the sweeping health care reforms signed into law by President Obama March 23.

But Heape, also president of the Native American owned film company suggests, "Even plains Indians aren't out of the woods yet. "Authorizing something is not the same as paying for it. Operating at 50% of what you need for years, you're grateful for even the 6% increase the reforms made possible; but what are you going to say, 'Now it's OK to be sick through the first week in July?'"

Clips of "Don't Get Sick after June" can be viewed at the Rich-Heape Films website (www.rich-heape.com), where the DVD and other Native American films can also be ordered online; or toll free at 1-888-600-2922.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- **Shared sorrow at Sand Creek**
- **Modern day rag and bone man**
- **Contemporary art exhibit in Tulsa**

TODAY'S INDEPENDENT INDIAN NEWS
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NATIVE AMERICAN TIMES

VOLUME 16 • ISSUE 41 • PUBLISHED WEEKLY • OCTOBER 8, 2010

Coburn halts Indian settlement in Congress

ASSOCIATED PRESS REPORTS

WASHINGTON (AP) – Oklahoma Sen. Tom Coburn has held up approval of a bill that would pay off settlements with American Indians and black farmers.

An aide to Coburn says the senator is dissatisfied with the way the bill would be paid for.

The bill would provide $3.4 billion to settle claims that the Interior Department mismanaged Indian trust funds. The bill also includes $1.2 billion to remedy discrimination claims against the Agriculture Department by black farmers.

It was thought it would to be approved in the Senate last week before Congress began a pre-election adjournment. However, the Senate adjourned Sept. 29 without giving the Obama administration the authority to settle the class-action lawsuit which was filed in 1996 by Elouise Cobell of Browning, Mont.

Cobell says the Senate's inaction is a great disappointment. She says the plaintiffs believe a majority of senators support the settlement and that even their critics say it's time to end the 14-year-old lawsuit.

The Senate will reconvene for a lame-duck session Nov. 15. Cobell says no decision has been made on whether to press for Senate approval in that session.

The House has approved the settlement twice since May.

Indian center gets $6M from governor's office

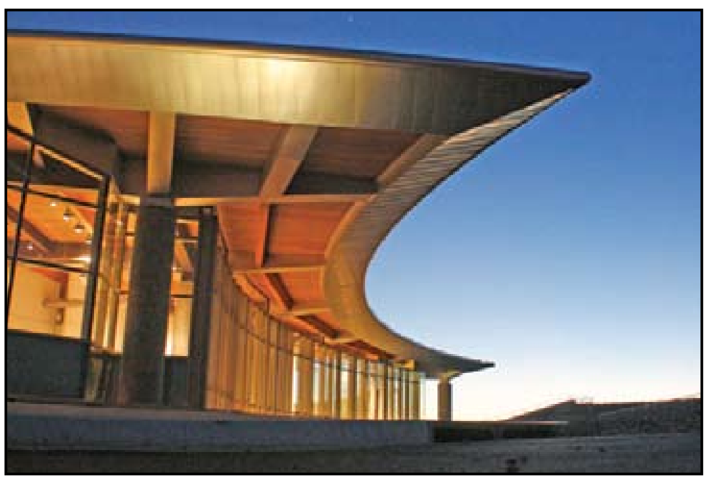
By JULIE BISBEE
The Oklahoman

OKLAHOMA CITY (AP) – The infusion of $6 million in federal stimulus dollars is keeping construction going at the American Indian Cultural Center and Museum.

Gov. Brad Henry's office gave the Native American Cultural and Education Authority the money from the governor's discretionary fund. The money will allow construction on the $177.5 million project to continue through the next legislative session.

This past summer, officials worried the project would run out of money and sit idle after lawmakers failed to hear a bill to allow the museum to sell revenue bonds to pay for construction.

Officials with the museum are hoping lawmakers will authorize a $43 million bond issue that will keep construction going on the museum through completion in 2015, said Gena Timberman, executive director of the Native American Cultural and Education Authority. The bond dollars would be matched with $45 million in private funds.


AICCM/KIMBERLY RODRIGUEZ
The American Indian Cultural Center's visitor center.

The bonds would be issued over a two-year period and would not be sold until private matching dollars have been secured, Timberman said.

The authority will ask the Legislature to hear the bill again when lawmakers return to the Capitol in February. Until then, federal stimulus dollars will keep work going on the 125,000-square-foot building.

"What we have is a temporary Band-Aid," Timberman told The Oklahoman. "We're applying that to the project, and it will take us into the spring."

The stimulus money the cultural center received was meant to pay for a settlement to resolve a dispute over classes taught in Tulsa. A group of Langston University alumni filed a lawsuit in the 1980s after several universities were allowed to teach similar courses that Langston taught in Tulsa. A 1978 agreement between the state, the U.S. Health Department, Education Department and Welfare's Office of Civil Rights allowed Oklahoma's historically black college to offer elementary education courses in Tulsa.

About $14 million had been set aside in the governor's fund and the $6 million was given to the cultural center when it appeared the dispute was not going to be quickly resolved, said Paul Sund, spokesman for Henry. Sund said settlement talks continue.

The museum that will highlight American Indian culture from Oklahoma and across the country has received $66.3 million in state bond issues. Federal grants for the project total up to $14.5 million, including stimulus dollars, Timberman said.

Private donors, which include tribes throughout Oklahoma, have contributed $4.2 million. Donations

See **CENTER** *Continued on Page 3*

CHICKASAW NATION MEDIA RELATIONS OFFICE
Chickasaw Nation Governor Bill Anoatubby gives his State of the Nation address Oct. 2.

Chickasaw Gov. lauds strong nation

TONY CHOATE
Chickasaw Nation

TISHOMINGO, OKLA. – During his Oct. 2 state of the nation address, Chickasaw Nation Governor Bill Anoatubby pointed to the opening of a new hospital and cultural center and the purchase of Remington Park as examples that "the state of the Chickasaw Nation is strong."

Delivering the address to more than 1,000 in Fletcher Auditorium and adjacent overflow tent on Murray State Campus, Gov. Anoatubby gave much of the credit for the tribe's success to "talented, hard-working staff."

"Progress doesn't happen by chance. It happens because people set their minds to it, they work hard and they persevere," said Gov. Anoatubby. "That is what is happening in the Chickasaw Nation."

Economic Development

Gov. Anoatubby pointed out that the tribe is "financially strong" be-

See **NATION** *Continued on Page 4*

FIRST PEOPLES FUND/DAVID BERNIE
Community Spirit awardees left to right are: Richard Zane Smith; Trudie Lamb-RIchmond; Alfred "Bud" Lane; Therese St. Cyr; Ramona Peters and Wade Fernandez

Awards celebrate work, dedication of Native artists

FIRST PEOPLES FUND

MINNEAPOLIS – First Peoples Fund's prestigious Community Spirit Awards recently honored the work of six Native American artists from across the country. The ceremony took place in St. Paul, MN on September 10, 2010, with more than 300 people in attendance.

The Jennifer Easton Community Spirit Award recognizes individuals using the arts to sustain values of Native people. The honorees were recognized for their commitment to connect their communities to a shared history and culture. Through their art, these indigenous artists share their inspiration, wisdom, knowledge and gifts. This process is a sacred honor, undertaken with deep humility and strength. Their work serves as a manifest of tools supporting the spiritual practices of the people: the beadwork and clothing that prepare dancers for the dance; the pipes for ceremony; the drum and rattles for the songs and prayers.

"These individual artists have a spirit and

See **AWARDS** *Continued on Page 3*

United Methodists share in Sand Creek sorrow

By LINDA BLOOM
United Methodist News Service

Under a cloudless blue sky, Otto Braided Hair turned to the east and prayed for his Cheyenne ancestors.

Behind him, a group of United Methodists had formed a circle on a ridge above the place where, nearly 150 years ago, troops led by Colonel John Chivington — a Methodist minister — brutally slaughtered occupants of a Native American village that was largely composed of women, children and the elderly.

Standing near the stone marker commemorating the date — Nov. 29-30, 1864 — the church people and native people alike had come to show their sorrow.

For Otto Braided Hair, the connection is very personal: His great-grandparents were among those who managed to escape the massacre. But their survival does not lessen the pain that still makes it difficult for him to speak of the unthinkable attack against the Cheyenne and Arapaho tribes. At least 165 of the estimated 500 village occupants died and many others were wounded.

The United Methodist Commission on Christian Unity and Interreligious Concerns had invited him and other Northern Cheyenne representatives from their reservation in Lame Deer, Mont., to be a part of its Sept. 22-25 meeting in Denver. The commission is responsible for organizing an "Act of Repentance" for the 2012 General Conference, the denomination's top legislative body, to help heal relationships with indigenous persons.

To prepare for that task, "it will be necessary for each of us to listen attentively to the voices of indigenous peoples around the world and the voices of Native Americans," the Rev. Stephen J. Sidorak Jr., the commission's top executive, told directors.

'A crime against humanity'

The Methodist connection to Sand Creek demands such attention. And Americans need to know about the massacre because it was "a crime against humanity," said David Halaas, former chief historian of the Colorado Historical Society, who has spent 17 years on the historic site project.

The passage of time has not made the horrors of the attack any less vivid, particularly for tribal members. "I wish my elders were here to talk to you, to tell you what they heard from the survivors," Otto Braided Hair told the group during an afternoon dialogue session in Denver.

He was 8 or 9 years old when his father first recounted the story of Sand Creek to him. When he heard what had happened to the children, "I remember walking away," he said. It was difficult to breathe. "I remember thinking, why, why?"

Braided Hair, his great-grandfather, "heard the voices and the guns" of the troops as they approached on that cold November morning. He grabbed a lariat and managed to secure a nearby horse. He placed his pregnant wife on top of the horse, which blended back into a passing herd, before managing, somehow, to escape the area himself.

"If you know the history, (the massacre) kicked off about 15, 16 years of warfare — what they call the Plains Indian wars," his great-grandson said.

Reginald Killsnight Sr., recalled how he and other children joined their elders for a showing of "Soldier Blue," a 1970 Hollywood movie with Candice Bergen and Peter Strauss with a graphic depiction of the massacre.

Some of the children did not realize the movie told the story of their own tribe. After the showing, the elders were silent and the young men tense with anger. "If there was a white person there, I think he would have got hurt that night," he said.

UNITED METHODIST NEWS SERVICE/GINNY UNDERWOOD

Otto Braided Hair visits the Sand Creek Massacre National Historic Site in Colorado.

Rising tensions

Tensions between Native Americans and settlers grew after gold-seeking prospectors and settlers flooded into what became the Territory of Colorado in 1861. In the spring of 1864, U.S. troops killed Cheyenne Chief Lean Bear and burned the Cheyenne camps of Crow Chief and Raccoon.

After the Hungate family was killed on their ranch and their remains displayed in public in Denver, panic ensued and a new volunteer regiment of more than 1,000 men was recruited. The Cheyenne and Arapaho were told to make their way toward Fort Lyon if they wanted peace.

The encampment at Sand Creek was following those orders when it was surprised by musket and artillery fire on Nov. 29. Chief White Antelope, wearing a peace medal given to him by President Abraham Lincoln, was shot down, the historian Halaas said, and the American flag flying over the Lodge of Chief Black Kettle was ignored. "The solders had been told before they attacked to take no prisoners," he added.

Two junior officers who had tried to dissuade Chivington from his course of action, Capt. Silas Soule and Lt. Joe E. Cramer, ordered their men to stand down. But the rest of the cavalry attacked with a vengeance as they pursued the fleeing Native Americans. "The killing went on for five miles," Halaas said.

What happened at Sand Creek sent a message to all Native Americans, Halaas said. "Everybody knew Black Kettle had dedicated his life to peace," he explained. "If his village could be attacked, anybody could be attacked."

Despite the gruesome details that emerged about the mutilation of the dead, Chivington — who had left his role as a presiding elder in the Kansas-Nebraska Conference to join the army — was "readmitted on trial" to the conference in 1868, said Robert Williams, top executive of the United Methodist Archives on Archives and History.

The vivid letters that Soule and Cramer wrote to the commanding officer at Fort Lyon about the atrocities and testimony in federal hearings led Congress to condemn the attack as a massacre the following year and promise reparations to the survivors.

The reparations have never been paid, but the discovery of those long-lost letters helped spur final Congressional approval and the Sand Creek Massacre National Historic Site was established in 2007, said Alexa Roberts, site superintendent for the National Park Service.

A 'living landscape'

With current boundaries five miles long and two miles wide, Sand Creek is a "living landscape" of Native American history. The barren, windswept site attracted 4,000 visitors last year. "When you go there, it's like a beating heart, it resonates," she added.

A hallmark of the site's development has been the collaborative efforts of diverse parties, including tribal representatives, government entities and historians. "Going forward together has been both a challenge and a tremendous reward, I think, for everybody," Roberts said.

As the bus carrying commission members entered the Sand Creek Massacre National Historic Site on Sept. 24, coming from the same direction that Chivington and his men had approached the sleeping Indian village, Denver Area Bishop Elaine Stanovsky invoked a spirit of repentance.

"We're here today remembering a time when people shut your love and grace out and human tragedy occurred," she prayed.

The Native Americans have found their own ways to purify what is a sacred site for them. A traditional cloth ceremony has been used, Otto Braided Hair explained, "to cleanse the ground of all the bloodshed and killing. We think it worked."

He welcomed the United Methodist presence at the site because, he noted, "you come here in a good way. You come here to seek healing."

In the center of the ceremonial circle, Reginald Killsnight lit a braid of sweetgrass and waved it gently, dispensing a smell that reminds him of peace, serenity and prayer.

He thanked the group for joining them. "I think one of the most important things for all of us, in our own healing, is praying together," he said.

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Dig unearths 9,500 years of native inhabitants

By CORY HATCH
Jackson Hole News & Guide

JACKSON, Wyo. (AP) – Underneath a white tent near Game Creek along Highway 89/191, University of Wyoming archeology student Bryon Schroeder sits in a 6-foot-deep hole troweling out the winding path of a rodent burrow through a square of gray earth.

Schroeder excavates the burrows first so the rodent-churned dirt doesn't contaminate the cake layers of history that jut out at perfect right angles from the walls and floor like an M.C. Escher drawing.

On one wall, the charred, fractured stones of a partially exposed roasting pit are visible at waist level. Given its location in the strata, the pit likely dates back 3,000 to 5,000 years, when it probably was used to roast tubers such as sego lily.

On the floor, another square of earth was scraped away to expose the tops of river cobbles.

"That's the ice age," says Rich Adams, a senior archeologist from the office of the Wyoming State Archeologist. "Right there, those river cobbles, that's probably pre-human habitation of Jackson Hole."

While some might think of Jackson Hole as untrammeled before a handful of trappers made their way here in the early 1800s, the written history of the region is just a postscript on the 10,000 years or so that prehistoric and Native American tribes lived in this region.

This site, discovered in 2001 when the Wyoming Department of Transportation decided to widen the highway, adds a wealth of information to that narrative.

Adams and senior archeologist Mike Page, the leader for this dig, have directed the unearthing of artifacts that give clues as to who visited the site and when. A small army of archeologists sifts through every square inch of dirt. That dirt is then "water screened," a technique that sifts material to detect artifacts as small as one-eighth of an inch wide.

What made the Game Creek site so attractive to prehistoric people is its location.

"There are multiple ecosystems that coincide right here," Page says, explaining that the south-facing hills near Game Creek were likely good habitat for deer and bighorn sheep, while the land around the Snake River was good habitat for elk and bison. The river itself, just a few hundred yards to the west, was a good source of water and, possibly, fish.

"There's a reason why they called it Game Creek," agrees Adams, who said the area is also relatively close to the "Path of the Pronghorn," a 150-mile migration corridor through the Gros Ventre Mountains from the Upper Green River Valley to Grand Teton National Park that scientists believe dates back thousands of years. "The pronghorn migration corridor wasn't just pronghorn."

Another reason early humans visited the Game Creek site was its proximity to a source of stone for tools.

"That's something they always had to think about," Page says.

NEWS & GUIDE/JENNA SCHOENEFELD

Bryon Schroeder carves through the dirt at the archeological site Sept. 10.

The Crescent H Ranch in Wilson, about eight miles to the northeast, is a good source of obsidian, which, along with chert and quartzite, was used to make projectile points, knives and other cutting tools. Other obsidian sources exist in Yellowstone National Park and other mountain ranges around Wyoming.

"All five obsidian sources were used at this site," says Page, who explains that some material is from the Absaroka Range and the Wind River Range. "Almost all of it, 98 percent, is obsidian."

These projectile points and other stone tools give researchers some of the best information. Where animal skins, bones and wood usually disintegrate over time, the projectile points persist. The style of a given projectile point, especially the notches at its base, along with its location in the strata, can place the manufacture of the tool within its proper time period.

Further, a detailed knowledge of the sources of the stone tells archeologists how far a group of prehistoric hunters might travel over the course of a year. Stone tools made from exotic materials hint at trade among prehistoric groups.

"My guess is they had very large home ranges and they travelled thousands of miles on foot," Page says. "They probably left for Idaho in the winter, although some people stayed here year round."

The oldest projectile point likely dates back 9,000 to 9,500 years ago, to the Paleoindian time period.

"We won't know until we get the carbon dates back," Page says. "There was another cultural layer below that point, but no (projectile points) in the lowest level, just a fire pit. There were 100 to 200 artifacts within a (2-inch) level."

Radiocarbon dating will be used on the charred remains of the old fire pit to get a more accurate date, Page said. If those dates come back from between 10,500 and 10,000 years ago, it points to people who lived in the region just after the latest ice age, when Jackson Hole's mountains more closely resembled Alaska with lower tree lines and receding glaciers.

The next oldest set of artifacts dates back 5,500 to 8,000 years to what is considered the Early Archaic period. To the archeologists, the evidence of Early Archaic visitors to Jackson Hole is perhaps the most exciting.

"We have two nice projectile points from that time period," Page says. "It's not well documented in Jackson Hole," or anywhere else in Wyoming.

During the Early Archaic, there's evidence of high temperatures, called the Altithermal, that could have caused drought conditions in places such as the Great Basin. "There are some who suggested that when it all turned brown, prehistoric hunters came to the mountains," Page says.

The mountains were a sort of refuge from the oppressive conditions at the time, Adams says. "Everyone was following the (mountain) rains," he says.

Once the 2,500-year stretch of unusually warm weather ended, so did the Early Archaic time period.

In the Middle Archaic, from about 5,000 to 2,500 years ago, "things were just about how they are now," Page says, explaining that artifacts from Middle Archaic people have been found near Jackson Lake and the Jackson National Fish Hatchery.

> "We have a well-defined and heavy occupation. They were coming here for thousands of years and they left all kinds of stuff here."
>
> The people of that time period were "enamored with the mountains," Adams says. "They appear to be more conservative."
>
> That conservative streak in the Middle Archaic people is shown by more local materials, compared with their ancestors who were bringing in stones from other areas.
>
> Finally, there's also evidence of Late Archaic people, who probably lived in the area from 3,000 to 1,500 years ago.
>
> "We have two different Late Archaic projectile points," Page says. "The occupations haven't been nearly as dense here."
>
> Evidence from skeletal remains shows that prehistoric people in

Wyoming lived well. Any persistent infection, something like an abscessed tooth, would have proved life threatening, yet archeologists find skulls with nearly complete sets of teeth.

"If you avoided all that, you lived to a ripe old age," Adams says. "And you weren't working 80 hours a week to do that."

For prehistoric people, as with wildlife, the toughest time was from late February to early April. After that, animals such as bison started to feed on new forage, which was also available for human consumption. Unlike prehistoric hunters who lived in the plains, there's no evidence of traps to catch bison in the Jackson Hole area.

It was encounter hunting, Adams says, "one guy with a sharp rock and an ego."

While the dig is expected to last two years, maybe longer depending on the extent of the find, an exposed hole is a hazard for people and wildlife that might wander here in winter. So, soon the highway department will bring in heavy equipment to bury in a few hours the five or so holes it took an entire summer to excavate.

CENTER

Continued from Page 1

from tribes are expected to increase if lawmakers approve the bond issue proposal.

"The tribes plan to be a part of this," Timberman said. "But this is a state asset. This is not just about tribal history, this is about Oklahoma's history and our present day identity."

At the construction site, the gallery space is nearly complete. The building stretches across the site and flows into a large promontory mound the large hill that can be seen from Interstate 35. Workers put the finishing touches on a native stone entry where 100,000 stones were laid.

The white steel support beams of the Hall of the People are in place and cast a shadow across the construction site.

Creation of a center to highlight Oklahoma's American Indian heritage has been in the works for more than a decade. The Native American Cultural and Educational Authority was created in 1994 to design, establish and sell bonds to build the facility. It's on land donated by Oklahoma City.

The museum complex, which is expected to include lodging and art galleries, will be complete by 2015 if lawmakers approve the bond issue next session, Timberman said. The development, off Eastern Avenue and Interstate 40, is expected to bring in nearly $7.5 million in state tax revenue a year, Timberman said.

AWARDS

Continued from Page 1

love for life, which causes us to pause for a moment and simply reflect on the greater society, the beauty of the human spirit, and our own generosity toward others," said Lori Pourier, President of First People's Fund.

First Peoples Fund was pleased to recognize the following six artists, in recognizing their ongoing commitment to build community and honor culture. The honorees include:

- Alfred "Bud" Lane III (Siletz); Siletz, OR. Bud learned the utilitarian art of Siletz basketry from his elders and contemporary weavers. He has spent his adult life involved in perpetuating traditional Siletz culture through revitalization of the Athabaskan Language and the revival of ancient basket weaving techniques. Bud is recognized as a Master Weaver with the Northwest Native Basket Weavers Association, where he currently serves as the President of the long-standing organization. He has been deeply involved in tribal government, serving nearly a decade on the Siletz Tribal Council and is currently in his second term as the Tribal Council Vice-chairman.
- Richard Zane Smith (Wyandotte); Wyandotte, OK. Richard uses Wyandotte language, storytelling, singing and ceramics as a method of healing within his community while focusing much of his energies on preschool and elementary children. He also teaches ceramic courses to adults. He strongly believes that "art" is not extracurricular but foundational to a healthy society and that "without art, society is without heart and soul."
- Trudie Lamb Richmond (Schaghticote); Ledyard, CT. Trudie was born and raised on the Schaghticoke reservation in northwestern Connecticut, but her storytelling and teachings are shared amongst other tribal members in southern New England who share a common history and culture. Trudie believes that the role of storytelling is essential to cultural survival and that this form of art teaches us about our relationship and responsibilities to the natural world. In her efforts to maintain a sense of pride and community amongst tribal members she plans and organizes social and education activities while encouraging a deep connection to original homelands. Currently, Trudie serves as the Program Director at the Mashantucket Pequot Museum.
- Wade Fernandez (Menominee); Keshena, Wisconsin. A professional musician and songwriter/composer, Wade teaches a mixture of Menominee style and modern blues, rock, country, jazz, soul and folk music using native flute and guitar, hand drum, percussion, bass, keyboards, bouzouki, mandolin and the harmonica. He also teaches native flute and guitar lessons at the Menominee Tribal School and is honored knowing that many of his students have gone on to perform nationally.
- Ramona Peters (Mashpee Wampanoag); Mashpee, MA. Ramona works with clay and other natural materials making ceramic vessels. She uses and teaches the ways of the ancestors, aware of collaborating with the elements of fire, water, earth and air. She chose to revive the lost form of Wampanoag pottery, which she describes as "bringing a long relative back home." Ramona uses her art form to nourish tribal community members about ancient practices. Oftentimes upon returning home she finds freshly dug clay on her doorsteps from community members. She finds joy in teaching others and has a deep desire to use her knowledge as a form of healing. Some of her students have gone on to teach their own children.
- Therese St. Cyr (Oglala Lakota); Winnebago, Nebraska. Therese was taught by her grandmother at a young age to dance and create beadwork. Therese taught herself how to make burial moccasins and clothing, and is often called upon by tribal member who require the moccasins within a short period of time. As she says, "With the guidance of the Creator, I often think that these items are the last thing their loved ones will ever wear and that I made them for their journey." Through her gifts of making traditional regalia she started her own youth dance group, Many Moccasins Dance Troupe.

First Peoples Fund also recognized Elouise Cobell (Blackfeet) for her longtime community work in the areas of social justice, treaty rights, and cultural sustainability.

Drawing on a rich landscape of Native arts and culture, the 2010 ceremony will feature local American Indian artists, performers, and dancers focusing on the theme, "New Creations, Native Traditions." Past Community Spirit Award recipients from Minnesota include, Clyde Estey (1921-2000), Carrie Estey, Ruth Waukazo, White Earth Anishnaabeg tribal members and Margaret Hill (Mille Lacs).

The prestigious annual fellowship award, established in 1999, recognizes exceptional American Indian artists with a gift of $5,000. Recognized as culture bearers within their communities, artists are nominated by members of their communities. Those whom exemplify the idea of community spirit are selected by an independent panel of American Indian reviewers.

First Peoples Fund. Founded in 1995, First Peoples Fund's purpose is to honor and support the creative community-centered First Peoples artists, and nurture the collective spirit that allows them to sustain their people. The Fund is supported in part by the Ford Foundation's Media, Arts and Culture, New Works and the Indigenous Knowledge and Expressive Culture Initiatives, the W.K. Kellogg Foundation, the Bush Foundation, John T. Vucurevich Foundation, Sumasil Fund of the Saint Paul Foundation and individual donors. First Peoples Fund is based in Rapid City, South Dakota. www.firstpeoplesfund.org

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The Native American Times, formerly the Oklahoma Indian Times, is published weekly by Lisa Hicks Snell. Mailing address is PO Box 411 Tahlequah, OK 74465. All the contents within the Native American Times are copyrighted material. Any reproduction, redistribution without the written consent of the NATIVE AMERICAN TIMES is strictly prohibited.

Each week's issue is available for free download online at: www.nativetimes.com

Also online, the Native Times 2010 Powwow Guide at www.powwowguide.com

Subscription rates: $65.00 for fifty-two issues, $32.50 for twenty-six issues, or $16.25 for thirteen issues. (Rates are for postage and handling) Send check or money order to:

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Former orphanage residents decry SD abuse law

By DIRK LAMMERS
Associated Press Writer

SIOUX FALLS, S.D. (AP) – Several adults who say they were physically and sexually assaulted decades ago at an American Indian orphanage spoke out Wednesday against a new South Dakota law aimed at shielding churches and schools from dated sexual abuse claims.

The former residents of the Tekakwitha Orphanage appeared together during a news conference in front of the Catholic cathedral in Sioux Falls. The orphanage, now closed, was in Sisseton, about 150 miles north.

Six former former orphanage residents who spoke said they want to see repeal of a law that took effect July 1. It prohibits anybody 40 or older from recovering sexual abuse damages against any organization or person except the person who committed the act.

Bill LaCroix, 75, who says he was sexually and physically abused for years by priests and nuns, contends the law further burdens victim who endured the trauma of abuse.

"I think that is very unfair to people who have gone through the same ordeal," he said.

Gov. Mike Rounds, who signed the bill into law in March, said there should be a statute of limitations for these type of cases, just as there is with other crimes and civil proceedings.

"This does not limit the ability to go after those who actually caused the abuse," Rounds said Wednesday in a written statement. "This only makes it clear that employers who might have a difficult time defending themselves years after the incidents occurred, in terms of gathering information and finding witnesses, have some certainty."

Two dozen former Tekakwitha residents sued the Catholic Diocese of Sioux Falls and several other parties in late July, alleging sexual and physical abuse by priests and nuns decades ago.

Some of the victims, who are identified only by their initials, were as young as 4 years old during the alleged assaults at the orphanage between the 1940s and 1970s. They say priests and nuns fondled both males and females, and there is at least one allegation that a nun forced children to simulate sex acts with a doll.

Pat Wanna, 60, said she and her seven siblings were also physically abused at the school.

"We weren't spanked on the butt, we were beat," said Wanna, of St. Paul, Minn. "We were beat. We were brutally beat."

A call to Jerry Klein, spokesman for the Catholic Diocese of Sioux Falls, was not immediately returned Wednesday. After the lawsuit was filed, Klein said the diocese had reached out to alleged abuse victims for years and wants to help where it can.

Joelle Casteix, western regional director of the

California-based Survivors Network of those Abused by Priests, said

lawsuit limits placed on childhood sexual abuse victims are unfair

as it often takes many years for adults to come forward because of

the guilt and shame.

A co-sponsor of the South Dakota bill, state Rep. Tom Deadrick, R-Platte, said he supported the measure because a constituent brought it forward and it looked like a topic that should be discussed.

Deadrick said none of the people who could have personally been affected by the bill showed up at any hearing.

"I'd have preferred that some psychologist or some psychiatrist would have shown up that had expertise in this area, but nobody did," Deadrick said. "So we did the best with what we had available."

The constituent who prompted the bill was Chamberlain attorney Steve Smith, who has represented St. Joseph Indian School in some abuse cases.

Smith said he had been seeing ads soliciting potential abuse victims placed by California law firms that were just looking to make a buck.

"The people who complain, they're mostly people who are sponsored by and financed by certain law firms out of California who have made a larger-than-life living off of suing the Catholic Church," Smith said.

Casteix said the South Dakota bill was pushed through quietly, and opponents who represent victims had no chance to testify against it.

Deadrick and Smith said the bill was vetted by committee and debated on the floor, giving opponents plenty of opportunity to come forward.

"It's as publicized as we can publicize things," Deadrick said. "All the proper notices were given."

Feds back recognition for NY tribe planning casino

FRANK ELTMAN
Associated Press Writer

GARDEN CITY, N.Y. (AP) – A small eastern Long Island Indian tribe seeking federal recognition since the 1970s declared victory Oct. 1 after an Interior Department appeals panel rejected a pair of challenges to its application.

The decision, which found the challengers lacked legal standing in the case, clears the way for the Shinnecock Indians to proceed with plans to open a casino at a still-to-be-determined site on Long Island and makes tribal members eligible for federal benefits.

"We're very pleased that the judges have had the wisdom to see through the charade; clearly they have done that," said Randy King, chairman of the Shinnecock Indians board of trustees. "Now the hard work of the nation starts; the work of building for the future. It's going to be challenging, but exciting."

Mark Tilden, an attorney representing the Shinnecocks in the recognition bid, said the Interior Board of Indian Appeals ruling is effective immediately, making the Southampton-based tribe the 565th to be formally recognized by the United States government.

"Today is a very jubilant day for the nation," Tilden said. "This ruling firmly establishes them among the family of Indian nations and tribes within the United States."

The Shinnecocks were told in June that the Interior Department had approved their application for federal recognition, pending a 30-day comment period. But a group called the Connecticut Coalition for Gaming Jobs and a faction of the Montauk Indian tribe – also on eastern Long Island – separately filed papers opposing the recognition.

The Interior Department appeals panel ruled Friday, however, that neither group had legal standing to file challenges.

In its 13-page ruling, the appeals panel wrote that the coalition had not identified a business or individual as a member, providing no proof that any member is an "interested party." The panel also noted that the Montauk faction, which has acknowledged common ancestry with the Shinnecocks, lacked similar standing.

Christopher Cooper, a spokesman for the coalition, issued a statement Oct. 1 saying it was disappointed in the ruling.

"Today's federal action is a blow to the Connecticut casino industry and to the long-term economic health of Southeastern Connecticut," Cooper said. "We will review today's ruling and discuss with our members the appropriate next steps in this process."

An attorney for the Montauk group did not answer a telephone call and did not provide an answering service.

A coalition representative said last summer the Shinnecocks should be rejected because they have received financial backing from a Michigan casino operator in the past. Detroit-based Gateway Casino Resorts backed a $920,000 lobbying effort by the Shinnecocks between 2004 and 2008, according to data from a government watchdog group, the Center for Responsive Politics.

Tribal representatives said then that the source of their financing was immaterial to the recognition issue.

Federal recognition is required for any Indian tribe seeking to operate a casino. Tribal members are also eligible for scholarships and other federal aid when recognition is granted.

King said Friday the tribe continues to study various locations for a casino, but that no site has been selected.

He acknowledged that an agreement still needs to be completed with the state of New York before any dice can begin rolling. Among the locations being discussed are the site of the current Nassau Veterans Memorial Coliseum in Uniondale, and Brookhaven Airport Calabro Airport in Shirley.

"Hopefully, the state of New York will entertain a meeting with the nation in the near future," he said.

NATION

Continued from Page 1

"Pearl," the first feature-length film produced by the Chickasaw Nation will be available for purchase on DVD next month.

cause of diligent fiscal management efforts.

"Despite a challenging economic environment, the Chickasaw Nation business enterprises continued to perform well by aggressively controlling costs and implementing creative new strategies to gain market share," said Gov. Anoatubby. "In an economic climate that has not been conducive to much business growth, our tribe is doing very, very well.

Chickasaw Nation owned Bank2 had its best year ever in 2009. Bank2 earned record profits and made more than $188 million in loans last year, most of those in the form of home loans to Native Americans..

Tribal business entity Global Gaming Solutions' purchase of Remington Park racetrack and casino in January of this year has proven to be a good investment, according to Gov. Anoatubby. He said that substantial improvements to the facility have resulted in "unmatched financial performance in virtually every aspect of the business."

Health Care

Those prudent management strategies also extend to tribal services, according to Gov. Anoatubby.

"We have exercised caution in our spending during these tight economic times, while still doing the business that we are here to do -- serve you," he told the audience. "Not a single tribal service was cut back, nor did a single tribal employee lose their job because of the recession."

Opening of the 370,000 square foot Chickasaw Nation Medical Center is one example. The tribe expects to see a $500 million return on the $145 million in tribal funds invested in its construction.

Because the medical center was constructed under the auspices of the Indian Health Service Joint Venture Program, the IHS will provide up to $25 million in additional funds for each of the next 20 years for staffing and operation costs of the facility.

Education

There are more Chickasaws in higher and technical education than ever before, said Gov. Anoatubby, adding that the tribe has awarded more grants and scholarships to Chickasaw students than ever, surpassing the $11 million awarded last year.

"Financial barriers are one of the most difficult problems for students to overcome," said Gov. Anoatubby. "We are dedicated to financially assisting any Chickasaw who has the will and determination to pursue higher or additional education."

Apartments for Chickasaw interns were completed earlier this year, and a new science, technology and math building is expected to be complete next month.

Investments in culture and the arts

Gov. Anoatubby said that opening of the Chickasaw Cultural Center was "an amazing milestone" for the tribe, adding "it is vital to our progress that we continue to create new works to carry our culture into the next generation."

More than 14,000 people have visited the cultural center since it opened July 24. With more than 96,000 square feet of indoor space on 109 acres, the center utilizes the latest technology, live demonstrations, ancient artifacts and natural outdoor spaces to tell the Chickasaw story.

"Chickasaw Renaissance," the first book-length history of the cultural and political resurgence of the Chickasaw Nation in the 20th century, was published by the Chickasaw Press.

A CD featuring the works of Chickasaw student composers performed by the renowned New York based ETHEL String Quartet, was released this summer. OSHTALI' (divide into four parts) is the first classical music album in history to feature only works of Native American students.

A production showcasing tribal culture, Lowak Shoppala (fire and light) premiered to more than 2,000 people in November, 2009.

Looking to the future

While this was the 50th Chickasaw Annual Meeting, with the theme "Legacy of our journey," Governor Anoatubby urged his listeners to look toward the future. He mentioned several projects currently under development.

Ground will be broken for the new Artesian Hotel in Sulphur, Okla. later this month. The original Artesian, completed in 1906, was summer home for Oklahoma's first Governor, C.N. Haskell. The historic landmark drew many famous visitors to downtown Sulphur for more than five decades, including movie stars such as John Wayne, Roy Rogers and Dale Evans.

While the Artesian will bear a striking resemblance the original, the new hotel will be a state-of-the-art facility, complete with conference accommodations, restaurant, spa and indoor/outdoor swimming pool.

"We believe this new facility will mark a new era in the development of Chickasaw Nation tourism and hospitality businesses," said Gov. Anoatubby.

An independent living complex for seniors is expected to be complete in Ardmore this fall. Four units with two apartments each will be located within walking distance of nutrition services, health clinic, wellness center, senior site and area office.

"Pearl," the first feature-length film produced by the Chickasaw Nation will be available for purchase on DVD next month.

An online network of high-definition television channels devoted to Chickasaw news, tourism, arts, history and culture will launch January 1, 2011.

Other new programs and services are also under development.

"We are committed to continuing our mission into the next 50 years," said Gov. Anoatubby. "We picture every Chickasaw child receiving a quality education and striving toward a dream of his or her making, every elder well cared for living a quality independent life, every Chickasaw family in a warm safe, home.

"All of these things can be a reality if we keep pushing forward, if we maintain our commitment to our people and persevere just as our ancestors did, just as we always have, then this will be our future."

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Disguising themselves as Indians was an act of cowardice

By TIM GIAGO
(Nanwica Kciji)
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There are two words in the following paragraph that jump out at most students of Native American history, but are probably impervious to the ardent participants of the Tea Party movement.

The two words appeared in a New York Times article titled "The Founding Fathers Versus the Tea Party" by Ron Chernow. He wrote, "Like many popular insurgencies in American history, the Tea Party movement has attempted to enlist the founding fathers as fervent adherents to its cause. The very name invokes those disguised patriots who clambered aboard ship in Boston Harbor in December 1773 and dumped chests of tea into the water rather than submit to the hated tea tax. At Tea Party rallies, marchers brandish flags emblazoned with the Revolutionary slogan, 'Don't Tread on Me' while George Washington impersonators and other folks in colonial garb mingle with the crowds."

Of course the two words "disguised patriots" are used to conceal a fact of history or to revise history. I remember that as an elementary student at Red Cloud Indian School on the Pine Ridge Indian Reservation we used a history book that sugar-coated, ignored or revised history as applied to Native Americans, but I vividly recall the picture in this book of patriots disguised as Indians as they dumped boxes of tea into Boston Harbor.

As Mr. Chernow was wont to reveal, those disguised patriots were impersonating American Indians in hopes that the act of insurgency they had just committed would be blamed upon the Indians. They certainly were not dressed in the typical patriot outfit they usually wore and not a one of them was dressed as George Washington.

In Eyewitness to History.com George Hewes, a member of the band of "Indians" that boarded the ships that evening recalled the event. He said, "It was now evening and I immediately dressed myself in the costume of an Indian equipped with a small hatchet and I and my associates denominated the tomahawk, with which, and a club, after having painted my face and hands with coal dust in the shop of a blacksmith, I repaired to Griffin's wharf where the ships lay that contained the tea. When I first appeared in the street after being disguised, I fell in with many dressed, equipped and painted as I was, and fell in with me and marched in order to the place of our destination."

Why in the world would these tea party patriots disguise themselves as Indians to carry out an act that was illegal at the time? Chernow writes, "The Tea Party movement has further sought to spruce up its historical bona fides by laying claim to the United States Constitution."

If the Tea Party wants to "spruce up its historical bona fides," its members should honor its real history by attending all of the Tea Party rallies dressed as American Indians and not as George Washington.

Thomas L. Friedman wrote, "The Tea Party that has gotten all the attention, the amorphous, self-generated protest against the growth in government and the deficit, is what I'd actually call the 'Tea Kettle movement' because all it's doing is letting off steam."

Attire appears to be an important element of the Tea Party routine and they proudly don the uniforms of the Revolution or drape themselves in the American flag or parade as Uncle Sam or George Washington. They dress in every costume of the early protestors except in that of the American Indians they impersonated, which in the minds of most Native Americans was an act of cowardice. This alone causes some to question their revision of history.

As Friedman wrote, "And how can you take seriously a movement that sat largely silent while the Bush administration launched two wars and a new entitlement, Medicare prescription drugs – while cutting taxes – but is now, suddenly, mad as hell about the deficit and won't take it anymore from President Obama? Say what? Where were you folks for eight years?"

The American Indians of 1773 had every right to fear the consequences of that tea-dumping party that night in the Boston Harbor. An entire village of Indians that had converted to Christianity was massacred and burned alive by American patriots seeking revenge for the actions of a few renegade Indians. They were called the "Praying Indians" and they became prey to the patriots because they didn't know one Indian from another and so they murdered the Indians that were available.

The Tea Partiers will continue to do their thing, but it concerns me that they are emulating a group of patriots who gained fame and notoriety by impersonating American Indians. At least they should be truthful about this act of deception. The Boston Patriots certainly weren't.

Tim Giago

(Tim Giago, an Oglala Lakota, is publisher of the weekly Native Sun News. He was the first Native American inducted into the South Dakota Newspaper Hall of Fame and was the founder of the Native American Journalists Association and a Nieman Fellow at Harvard in the Class of 1990. He can be reached at editor@nsweekly.com)

The viewpoints expressed in columns and letters are the opinions of the writers and not necessarily the opinion or viewpoint of the Native American Times publisher or staff.
Letters to the editor are welcome and may be submitted via e-mail to editor@nativetimes.com. To be published, we require you provide your name, tribal affiliation and city of residence.

5 Oklahoma tribes receive EPA monetary awards

OKLAHOMA CITY (AP) – Five American Indian tribes in Oklahoma have received monetary awards totaling $720,000 from the Environmental Protection Agency.

The Miami, Modoc and Seneca-Cayuga tribes and the Wyandotte Nation each have received $120,000. The EPA says the tribes will use the money to help implement tribal-wide recycling programs, develop tribal indoor air and education and outreach programs, update environmental codes and ordinances and train staff on environmental protection issues.

The Seneca-Cayuga tribe also will use the money for implementing solid waste cleanup activities, conducting baseline monitoring for indoor air contaminants and developing emergency management plans.

The EPA has given the Cherokee Nation $240,000. Officials say the tribe will use the money to conduct its annual inter-tribal environmental council conference and assist other tribes in developing customized tribal water quality data templates.

ABA letter supports Hawaiian recognition

HONOLULU (AP) – Hawaii Sen. Daniel Akaka says the American Bar Association has sent a letter to every U.S. senator urging support of the Native Hawaiian Government Reorganization Act.

The Hawaii Democrat said Friday in a Washington news release that the letter sent this week outlines the bill's constitutionality and its precedent within U.S. law.

He says it also details benefits of the U.S. providing parity to Native Hawaiians as indigenous people.

Akaka, the bill's sponsor, says the letter helps address mischaracterizations and brings attention to the importance of the bill.

Akaka says he remains optimistic the Senate will be able to consider the bill this year.

Hawaiians are the last indigenous people in the U.S. who haven't been granted federal recognition.

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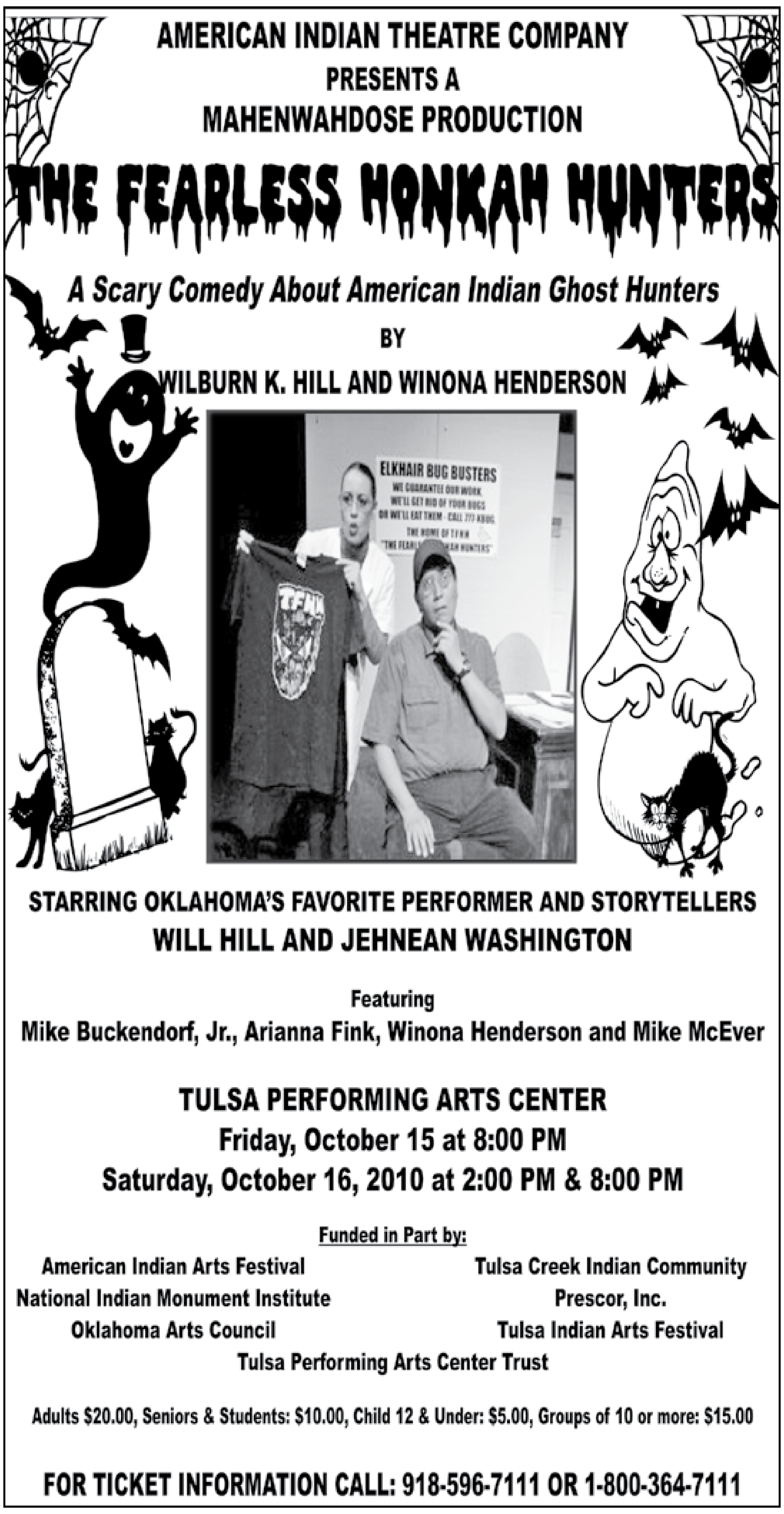

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Applicants must submit an ONLINE application at www.jobs.ou.edu for the appropriate job requisition number. Computers and personal assistance are available at the Office of Human Resources, 905 Asp, Room 205, Norman, OK 73069. Include job requisition number 10256 on all correspondence. Deadlines are subject to change with or without notice. For further information on this or other University of Oklahoma job opportunities, please call (405) 325-1826 or access our website at www.hr.ou.edu. The University of Oklahoma is an equal opportunity, affirmative action employer and we encourage diversity in the workplace.

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EVENTS

Every Tuesday
"Tuesdays with Duane & Daria: An Elders Exercise / Language Class" at Sapulpa Creek Indian Community Center 12:45 pm. Work out and learn Creek! For instance, when Duane Meadows, says "breathe deep" the Creek Language Instructor, Daria Hicks, will immediately translate his instructions. Language class to immediately follow workout. To register, call Daria (918) 732-7646.

Every Wednesday
Kiowa Class in Room 105, Oliphant Hall, Tulsa University campus, 600 S. College Ave., Fall semester. Contact telephone no. (918) 445-5213.

1st and 3rd Thursdays
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call or email ahead of time to confirm in case we meet at an alternate location for an event. Info Call: Jiles Pourier (918) 382-2200 Email: nnyc@ihcrc.org

Through January 15, 2011
Kingdom RockFest battle of the bands Christian music festival at various venues. For more info visit online: www.unitedtribesforchrist.com

Through April 30, 2011
Comanche National Museum presents Fort Sill Indian School: The Boarding School Experience - An exhibit celebrating the legacy and history of the Fort Sill Indian School Experience. Free Admission. 701 NW Ferris Ave., Lawton, Okla. 580-353-0404 or www.comanchemuseum.com for more information.

October 7
"The Myth Makers" by Tulsan J. Houston-Emerson book signing and reading at Muskogee Public Library, second floor, Grant Foreman Room, 801 West Okmulgee, at 6 p.m.

October 8
Kaw Nation will be hosting their annual health fair at the Johnny Ray McCauley Multi-Purpose Building 3251 E River Road Newkirk, OK. A fun walk will begin at 8:30 a.m. Great door prizes! For more information contact Kanza Health Clinic-Lana Nelson-580-362-1039 x 207 or lana.nelson@ihs.gov

October 8-9
Annual Euchee (Yuchi) Heritage Festival to take place at the Creek County Fairgrounds in Kellyville, Okla. Contact Wanda Brese – 918-224-3065

October 8-9
Fort Sill Indian School Reunion, Campus Gym, Lawton, OK, Contact Darlene @ 828.736.0851

October 9
Delaware War Mothers Dance,
Fairground Building, Dewey, Okla.
Gourd Dancing at 1pm (Tiny tots & all specials).
Parade In at 7pm. Information
call 918-337-6589 or Kay, 918-876-2472

October 9
Gospel singing at the United Keetoowah Band Wellness Center, HWY 62 south of Tahlequah then west on Willis Road.Singing at 6pm. Food for sale at 5pm. For information call 918-506-4081.

October 9
Pawnee Nation College Powwow at Pawnee Campgrounds, Pawnee, Okla. Gourd Dancing 2-5pm, Grand Entry at 7pm. Info call (918) 762-3343 or e-mail: agray@pawneenationcollege.org

October 9
Pryor Powwow at the Mid-American Expo Center, Pryor, Oklahoma (4 miles south of Pryor). Free Admission- Public Welcome. For more information call Mary Hayes (918) 698-0583.

October 9
Quilt Show & Auction for the Seminole Nation Domestic Violence Safe House, Wewoka Civic Center, 11:00 a.m., 123 South Mekusukey, Wewoka, OK. Food Concession: Traditional Food. For more information, contact Sheila Harjo at 580-399-5372.

October 10
Osage Day Celebration at Wakon Iron Hall, Pawhuska, Okla. Gourd Dancing at 2pm & 6:30. War Dancing and Contests at 7pm. For More Information contact Andrea Kemble 800.490.8771 or Avis Ballard 918.287.5545

October 10
Birthday Handgame for Elizabeth "Puggie" Blackowl at 1:00pm Lunch - Handgame to follow. The Roam Chief Building in Pawnee, OK Contact: Mary Faye Blackowl 918-762-3615 or Ella Mae Jake-Blackowl 918-223-6993

October 14
"The Myth Makers" by Tulsan J. Houston-Emerson book signing and reading at Borders Bookstore on at 8015 South Yale, Tulsa 6:30 p.m.

October 15-16
"The Fearless Honkah Hunters," a scary comedy about Indian ghost hunters presented by American Indian Theatre Company at the Tulsa Performing Arts Center. Friday at 8pm, Sat. at 2pm and 8pm. For tickets call 918-596-7111 or 800-364-7111.

October 16
"Fall Arts & Crafts & Indian Taco Sale"
at the Indian Fellowship Baptist Church
6130 So. 58th W. Ave, Oakhurst, Okla
Arts & Crafts from 9a.m. to 3p.m
Indian Taco Sale 11a.m. to 3p.m.
For Booth Information Contact Mary Kelly @ 918-636-8394. Booth Fee $10.00

October 19
"Open House 2010" at Sapulpa Creek Indian Community Building. This is an event which not only welcomes the new Native American families to our area, but will help current families better understand some of the resources available to them from the Muscogee (Creek) Nation and the Sapulpa Indian Education Program. Area Indian churches are also invited to attend. The Citizenship and Election Boards will also be present to help tribal members replace lost/stolen citizenship and voter cards (both are subject to a replacement fee), to update voter registration information and tribal enrollment (photo) I.D. cards, or to register to vote in the 2011 elections. And, of course, we are always seeking new members to be a part of the Sapulpa Creek Indian Community!

October 22-23
2010 Boggy Depot Bigfoot Conference, 9am-5pm at Atoka State Park. For more information see online at www.myspace.com/boggydepotbigfoot

October 23
Encampment Halloween Benefit Handgame - The Otoe-Missouria Encampment Committee hosts a benefit handgame at the Cultural Building on tribal campus in Red Rock. There will be a costume contest, handgames, pumpkin decorating contest, candy, prizes and a chili cook off. For more information contact Hank Childs 580-233-7509.

October 29-30
Native American Rights Fund 40th Anniversary Celebration hosted by Chickasaw Nation and WinStar World Casino in Thackerville, Okla. Registration for the NARF's 40 Years of Indian Law Forum and 40th Anniversary Dinner is $125.00. Visit www.NARF.org, to register or for more information.

October 29-31
Haskell Reunion at Holiday Inn, 1000 N. Interstate Drive, Norman, Okla. Info call Flo Spotted Bear, 918-948-2505 or Loretta Burgess, 918-633-7030 or dushkut1951@yahoo.com

October 30
Bacone College Fall 2010 Contest Powwow
2 PM - 11 PM at Muskogee Civic Center, 425 Boston Street, Muskogee, OK. For more information: Kyle Taylor 918-360-1085 or taylork@bacone.edu

November 1
The Drum Awards celebration at Choctaw Casino Resort, Durant, Okla. at 7 p.m. For table reservations, e-mail drum.awards@cnent.com.

November 6
Vinita JOM Contest Powwow at Will Rogers Elementary (Old Gym) – 101 S. Smith. Grand Entry at 7pm. For more information contact Cheryl Crawford at (918) 244-0649 or Connie Morris at (918) 256-2402.

November 11
Seminole Nation of Oklahoma and the City of Wewoka, 1st Annual Veterans Day Parade, "Celebrating the Tradition of Service" in downtown Wewoka, OK. Parade begins at 10:00 a.m. For parade information call Stephaney at 405-220-2409, Michelle or Ella at 405-257-7200.

November 13
Benefit Gourd Dance for Native American Warriors Society at Central High School, 3101 W. Edison, Tulsa, Okla. For mor info call Yvonne or Dwayne Cahwee (918) 946-8024

Cherokee guy cleaning up the world one day at a time

Josh Hutchins is a modern day bone and rag man

LISA SNELL
Native American Times

TAHLEQUAH, Okla. – About a year ago, Josh Hutchins' six-year-old daughter said to him, "Dad, I want to help clean up the world. On Sunday."

"My wife asked me if I was going to do it. I said, 'What do you mean?'" Hutchins said.

"She literally wants to go pick up trash with you on Sunday," his wife said. "This Sunday, you and her, go out with the trash bag."

"Ohhhhhhh."

So each Sunday, he and his daughter would venture out of their Seattle apartment with the trash bag, wearing their rubber gloves, and spend time cleaning up the world.

Hutchins, a Cherokee originally from Tahlequah, had moved to Seattle to work. He ran a department for a company called CleanScapes, which offers garbage, recycling and compost collection services.

He and his family fell in love with recycling. "My daughter fell in love with it, my wife recycles… and we came back here (Tahlequah) to visit and really saw the need for it here," he said.

Hutchins and his wife came up with a plan and talked it over with his parents, who agreed to help. They created a Facebook page in January and launched a website.

They started a pilot program or "warm up" at the end of April to test the water. Hutchins' parents then began collecting every Saturday from the 50 customers who had signed on after learning of the project through Facebook and word-of-mouth. Tahlequah Recycling, Inc. was up and running.

In July, the Hutchins' apartment was broken into and they decided it was time to come home to Oklahoma. School started in August so the decision was a hasty one.

"We came in the end of July. It was a whirlwind period where we did a lot of praying and thinking 'what are we going to do,'" Hutchins said. "We got in at about 2 a.m. on a Friday morning, slept a few hours on a roll out couch, then went out collecting with my dad."

Hutchins began hauling on customer's regular trash days Monday through Thursday. Friday is reserved for sorting. The family has 'recycled' an old turkey house on their property into a sorting facility.

"It's 400 feet long and 50 feet wide – that's 20,000 square feet – and we've got our system set up. We've got our bailer and our hopper. It's pretty effective," he said.

After sorting, materials are sold. Yes, sold.

Hutchins says that half of what people throw away has value. "But around here, the notion of trash having value just doesn't exist."

Everyone just puts everything into the trash, Hutchins said, and they don't put a second thought into it.

"There was a time in America when there was no trash. Everything was re-used," he said. "It's keeping up with the Joneses. Something new has more value than something old. And that's wrong. That's wrong."

His company motto is "Changing the culture of waste" and Hutchins is passionate about it.

"There was a time…people didn't throw food in the garbage- it was all composted. Even things like bones and rags weren't trashed, they were recycled…"Bone and rag men" would travel around selling merchandise and collect bones and rags along the way," he wrote in a recent blog. The bones were used in fertilizer and the rags were made into other textiles.

Hutchins says the "culture of waste" destroyed reusing things and created the idea that old stuff has lesser value than new stuff. That everything you throw away has no value.

"Why?" he asks. "If you think about it for a second, you know these things aren't true. You know old things have value. You know there are valuable things in your trash."

He admits it's tough to overcome, even in his own house.

"Recycling is more work than not recycling. I won't lie. It is. But it's worth it. Everyone in our family, especially me, gets a strong guilty feeling in the pit of their stomach when we see something in the trash of value, something which could be recycled. I regularly look in our trash to check for recycling. When I'm anywhere, I can't help but look in the trash. I'm not the garbage police, but I do go through a lot of soap, hand sanitizer, and baby wipes."

That's why he's made it easy for people to recycle. "People are lazy," he said with a laugh. "That's why we've made it so convenient. We made it the epitome of convenience. No more separating your material into paper, aluminum, cardboard and plastic, and no more hauling it yourself."

Hutchins wants Tahlequah to have the highest weekly waste diversion rate in the state.

"I still don't get it. Half (of the garbage) is recyclable," he said. "47 percent of trash is recyclable. Solid Waste Services in Tahlequah collects nearly 70 tons of waste every day. It costs $17 per ton to dump in a landfill near Muskogee. It's too expensive to keep throwing garbage in the landfill."

Hutchins has done the math. "That's almost a quarter of a million dollars per year. It's just insane," he said. "This doesn't include the fuel and labor costs to haul it."

Things are looking up. Hutchins posted a victory announcement on TRI's Facebook page Sept. 24. Tahlequah passed the one percent mark. He hauled 3.06 tons of recycling that week.

"Sign up for recycling service, ask a neighbor to share recycling service with you, pick up trash and recycling in your area, don't litter, talk to your friends about recycling. Take 10 seconds today and look at your garbage. What do you see?" That's all Hutchins asks.

TRI costs $12 per month for weekly service in Tahlequah and some areas outside city limits. They are also available for special event and one-time large quantity recycling. For more information or to sign up, call (918) 316-5856 or visit online at www.tahlequahrecycling.com

COURTESY PHOTO/TRI

Dale Hutchins collects recyclables during Tahlequah Recycling Inc.'s warm-up program.

Philbrook Museum featuring contempory Native art exhibit

JUDY WARD
Philbrook Museum of Art

TULSA, Okla. – Philbrook presents Myths and Memories: Highlights from the Walker Collection of Native Art on view through October 17. This exhibition features 19 items of contemporary Native art from the Jauvanta M. and Albert L. Walker Collection that was recently donated to Philbrook. The artwork comes from across North America and represents a variety of media and styles, from realistic representations to modern abstractions.

What connects the pieces in this exhibition is that each is an image of the past, whether a mythic past shrouded in the mists of time, or a more recent past remembered by the artists and their relatives.

Myths—Every culture has traditional stories about important events handed down through the generations. Such myths often narrate interactions among humans, animals, and the spirit world. Many pieces in this exhibition illustrate myths from the Canadian Woodlands, particularly among the Ojibwe or Anishnabe of the Great Lakes area. These bold, graphic images depict tribal legends that are recalled and even re-enacted through ceremonies, dances, and the creation of art.

Memories—Remembering events and experiences is an important part of being human. Recalling the past gives us a sense of identity; what we have lived through helps makes us who we are as individuals, as a family, and as a group. In this exhibition, visions of the past focus on the Plains. They depict warriors riding on horseback for a midnight raid, as well as communities of men, women, and children in traditional dress gathered together in celebration.

The Jauvanta M. and Albert L. Walker collection of nearly 200 pieces of art includes work by contemporary Native artists from across the U.S. and Canada. It is comprised of 124 paintings, drawings, and prints, as well as 25 pieces of pottery, 22 baskets, 21 pieces of cultural art, and 6 textiles. These works continue Philbrook's commitment to acquiring and exhibiting exceptional works of Native art from the past and present.

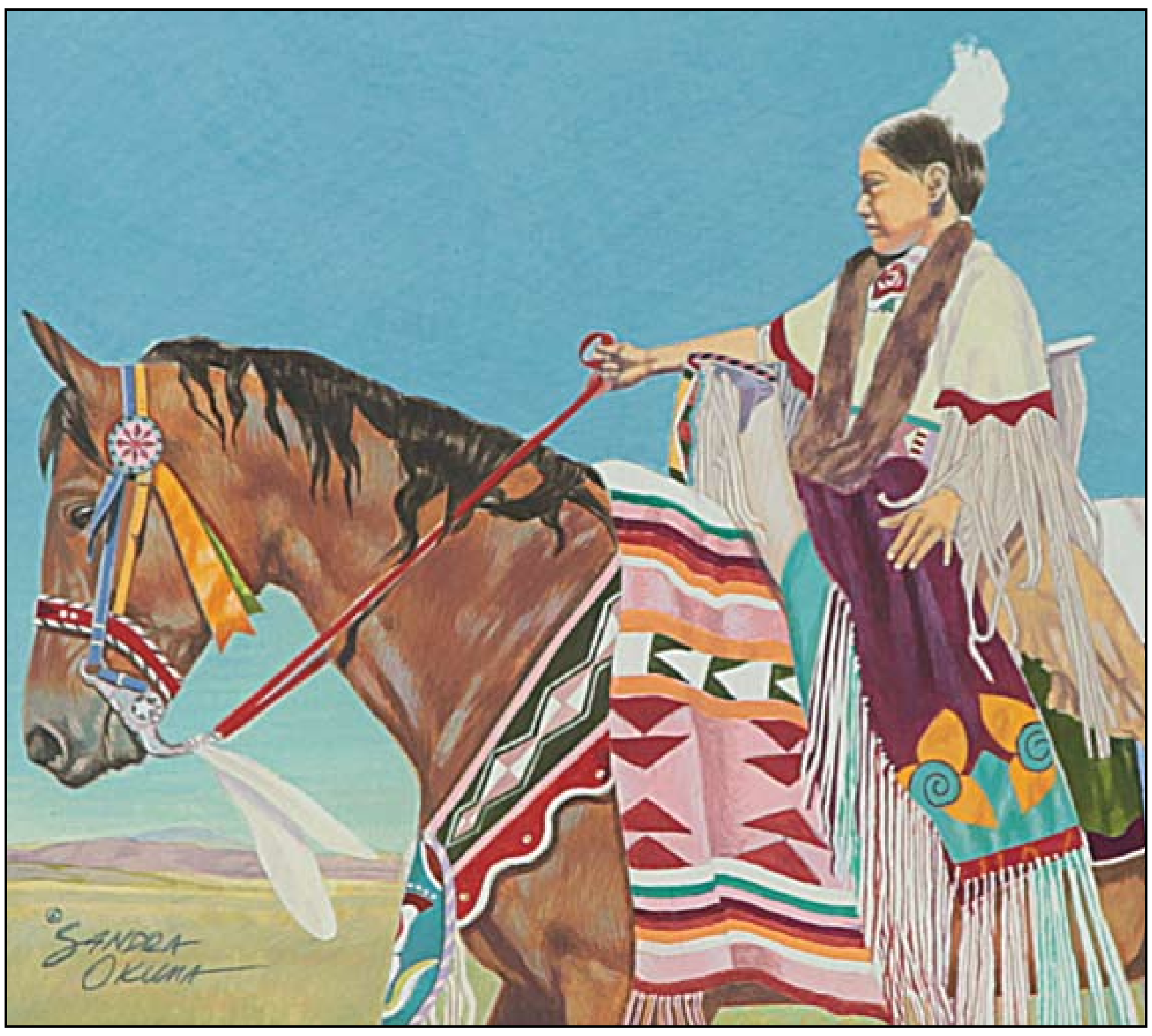

IMAGE COURTESY PHILBROOK MUSEUM OF ART

Sandra Okuma, Summer Ride, 2006, Gouache, Collection of Jauvanta M. and Albert L. Walker, gift of Helen and Richard Herrnstadt

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Program building a stronger generation

DANA ATTOCKNIE
Native American Times

PONCA CITY, Okla. – While helping a lady who is lost, Charmaine Billy finds the place she was intended to be.

Billy was leaving work at the Ponca Tribe of Indians of Oklahoma and encountered a lady who was lost in the parking lot. The lady was trying to find a meeting for the 7th Generation Mentoring Program for Court-Involved Youth. Billy helped her find the meeting and decided to stay and listen. Months later, Billy continues to attend the meetings and is now a mentor for the program.

"I always figure when something like that happens it's an opportunity," Billy said. "I pray I can follow God's will."

The 7th Generation Mentoring Program for Court-Involved Youth aims to curb juvenile delinquency by helping American Indian and Alaskan Native youth age 10-17 connect or reconnect with their culture and community while avoiding the temptations of truancy, substance abuse and criminal activities. Each juvenile is referred to the program by their area tribal court. The program is sponsored by the U.S. Department of Justice, Office of Justice Programs, Office of Juvenile Justice and Delinquency Prevention. The Education Development Center (EDC) helps implement the program and provides support to the five tribes currently involved in the initiative.

"The program is based off of a previous tribal mentoring program that allowed youth to select their own mentors. It was a successful model but had not been continued," Anne Wang, EDC associate project director/evaluation specialist, said. "We also have a relationship with White Bison and felt that their Sons and Daughters of Tradition program could be easily adapted to serve as a group mentoring component to the program."

In addition to the Sons and Daughters of Tradition curriculum, which utilizes traditional instructors to aid youth in developing a cultural identity so ultimately positive choices are made, the program also implements the Strong Circle of Relatives strategy. Strong Circle of Relatives is one-on-one mentoring based on tribal kinship relations and focuses on teaching the history, culture and values of the tribe.

As a mentor, Billy said she is glad she stumbled into the meeting and grateful to be given an opportunity to help a young person. She said the program is geared to bringing more positive people into the lives of their youth. Billy works for the Ponca Tribe language department.

The five tribes participating are the Oglala Sioux Tribe in Pine Ridge, S.D., Leech Lake Band of Ojibwe Indians in Minneapolis, Minn., Red Lake Band of Chippewa Indians in Red Lake, Minn., Organized Village of Kake in Kake, Alaska, and the Ponca Tribe of Indians of Oklahoma in Ponca City, Okla. A tribal resolution for a sixth tribe has yet to be finalized.

"We chose tribes that we had relationships with through the Tribal Youth Program that were interested in implementing a mentoring program and prepared to do so through their existing Tribal Youth Program," Wang said. "We also selected based on geographic area choosing sites in each of the six tribal regions."

Nellie Roughface is the Ponca Tribe Youth Program director and the coordinator for the tribes' 7th Generation Mentoring Program.

"This is a really good program," Roughface said, acknowledging that not all adolescents have positive role models in their lives, and many live in single parent homes or with their grandparents.

Roughface said the tribe has been talking about the program for three years and was approved to begin participating in 2009. She then began finding mentors and letting the tribal court know about the program. She was given an initial list from the court of 20 juveniles; however some have since been placed in a detention center or have turned 18. She found 14 mentors and continues to look for more.

In total, the 7th Generation Program and the six tribes can pair-up 180 American Indian and Alaskan Native youth with 180 American Indian and Alaskan Native mentors.

Roughface said she previously served as a mentor in another program and is familiar with the do's and don'ts and how to develop a relationship with the youth. Each mentor has to complete an application and pass a background check. They attend training, are given a handbook and meet with their youth at least twice a month.

Billy said the handbook covers confidentiality and explains how far a mentor can go into a child's life; how they can't be more than their parents. The only concern she had was seeing if the child and her family were receptive toward her.

"I don't want to feel like I'm imposing myself on the family … and it's not your child so you have to respect that and be a good role model and let them know you're interested in their life," Billy said. "I think Nellie did a good job of recruiting. The group has different representatives from tribal life."

Billy also enjoys visiting and learning from the other mentors. She said they bounce ideas around and said they're "a good think tank."

Roughface said she pairs the youth with a mentor who is the same gender. A group for the boys and one for the girls meet once a month and some of the topics to be discussed are prevention of teen pregnancy, alcoholism, drug abuse, suicide and understanding family systems. Soon the mentors will have CPR training. So far the groups have been bowling and had a dance. They hope to put together a handgame in December.

Roughface said the funding for the program lasts two years, and she hopes they receive funding again unless the tribe is able to sustain the program on its own. She said feedback from the youth has been positive, and she is currently gathering information and preparing a report that will track the progress of each juvenile.

Wang said the EDC was recently awarded funding for five more tribes to participate. She said some tribes have been selected but there is still room and she is happy to speak to anyone who is interested. Tribal representatives can e-mail her at awang@edc.org.

Anyone interested in becoming a mentor for the Ponca Tribe may call Roughface at (580) 765-2774.

"I'm glad I'm part of it," Billy said. "It sort of fills in a gap … it's just one more backup to hold tribal wellness."

> "Before the Europeans came, the First Generation of our ancestors lived peaceably. The Second Generation were exposed to English, Spanish and French conquerors who decimated the harmony and balance within our Nations. The Third Generation were forced on reservations and fought to retain knowledge of the ancient sacred traditions. The Fourth Generation turned to alcohol and drugs to deaden the pain of colonization. The Fifth Generation rediscovered the Red Road and became the bridge between the old ways and western culture. The Sixth Generation adjusted to reservation and urban life developing a comprehensive network of community based programs and organizations. The Seventh Generation is a new generation that will revitalize American Indian and Alaskan Native Nations and communities."

– Northern California American Indian Elder, Oakland Intertribal Friendship House

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Inside this issue:
- Chickasaw Nation Royalty
- Cancer: Our No. 2 killer
- Choctaw Treaty of 1830

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NATIVE AMERICAN TIMES

Volume 16 • Issue 42 • Published Weekly • October 15, 2010

Teens urge parental involvement at suicide summit

ALEX DEMARBAN
The Tundra Drums

ANCHORAGE, Alaska (AP) – Distraught over the suicides of their friends, teens from Southwest Alaska fought back tears as they pleaded with parents to connect with children. They blamed the deaths on family abuse, bullying, alcoholism and other problems.

Now is not the time to be quiet, they said Oct. 4 at a suicide roundtable convened in Bethel by Sen Lisa Murkowski, R-Alaska.

"I myself was thinking suicidal," said Anna Stone, a 15-year old from Hooper Bay. "But my friends, they were talking to me about if I was gone ... who's going to take your part in your family? And that really got me thinking."

Stone bit her lip and trembled during a long stretch of silence. She said keeping quiet will cost more lives.

"Talking to your kids would help a lot and building a relationship and having family meetings would help a lot," she said.

The Yukon-Kuskokwim Delta has suffered an unusually high number of suicides since late spring, including five in Hooper Bay since June, said Capt. Steve Arlow, commander of the Alaska State Troopers in Western Alaska.

Another suicide occurred over the weekend in the Alaska Native village

See **SUICIDE** *Continued on Page 4*

Tribe debates wind power for self-sufficiency means

ORLAN LOVE
The Gazette

TAMA, Iowa (AP) – The wind may make the Meskwaki people energy self-sufficient within a few years.

Test instruments at various heights on a 298-foot-tall tower are recording wind speeds and directions to determine if wind generation of energy is feasible on the 7,000-acre settlement west of Tama.

"Meteorologists tell us they're confident we will meet the minimum standard, that we will not have a 'no go' situation," said Tom Gearing, an information technology specialist coordinating the project for the tribe.

In central Iowa, an average wind speed of 11 to 12 mph is required for cost-effective generation of electricity, he said.

Gearing said the instruments began collecting wind data on Sept. 1 and will continue to do so for a year.

A $250,000 U.S. Department of Energy grant under the Tribal Energy Program has paid for all costs of testing, which includes an environmental-impact analysis, as well as cultural and business studies, Gearing said.

If the project proves feasible, the tribe will seek additional grants to defray the cost of buying and installing wind turbines, he said.

Gearing said turbines come in several sizes – the larger ones, with the most generating capacity, being the most expensive.

The wind data gathered by the test tower will help determine the most cost-effective type and size of turbine, he said.

Gearing said he believes the

See **WIND** *Continued on Page 3*

EPA's nitrogen oxides proposal could affect Navajo economy

"It would potentially have broad impacts to the Navajo Nation, the potential loss of jobs and the revenue the Nation currently generates from the coal companies that operate on the Nation and provide that fuel to the power plants," Stephen Etsitty, executive director of the Navajo Nation Environmental Protection Agency said.

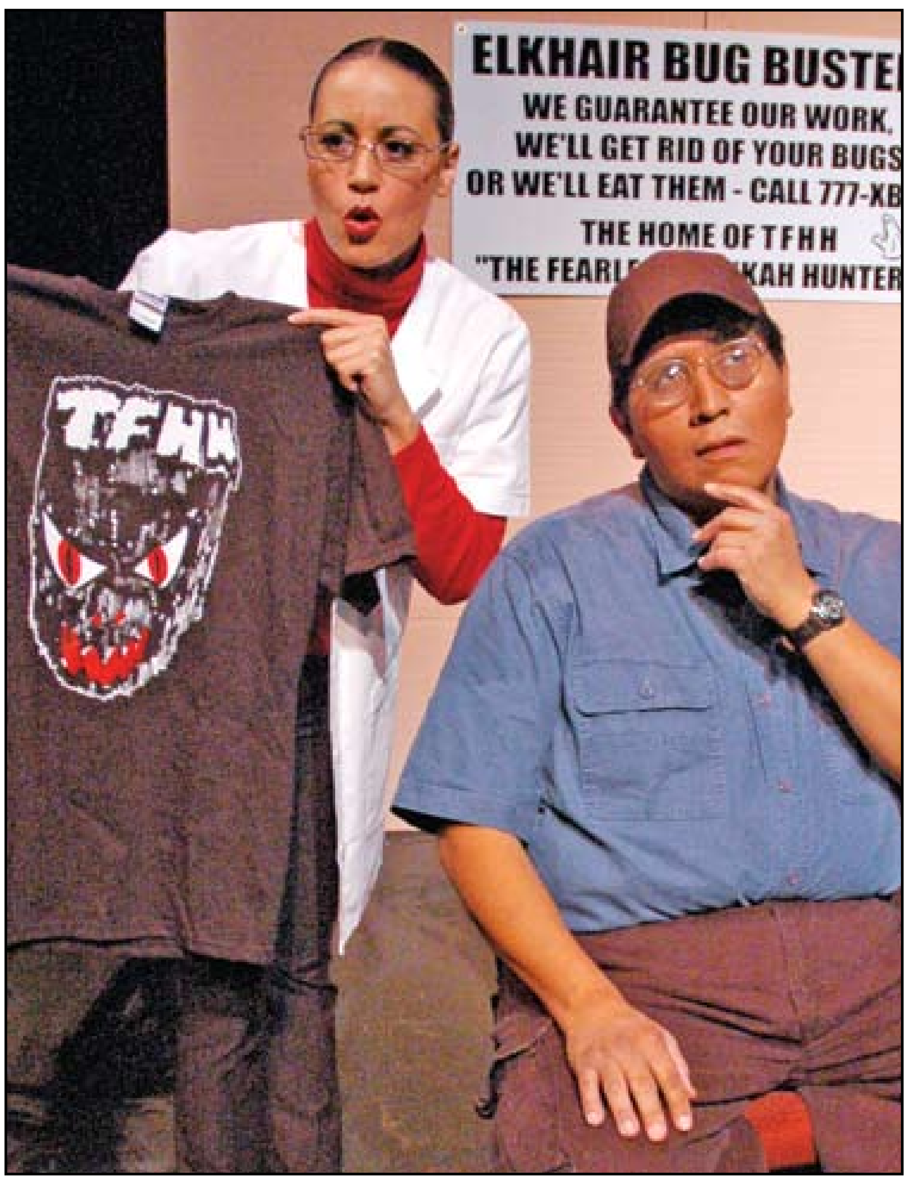
SUE MAJOR HOLMES
Associated Press Writer

ALBUQUERQUE, N.M. (AP) – The U.S. Environmental Protection Agency is proposing pollution controls that would mean an 80 percent reduction in smog-causing nitrogen oxides from the coal-fired Four Corners Power Plant on the Navajo Nation.

EPA officials say the proposal will require Arizona Public Service Company, which operates the 45-year-old plant in northwestern New Mexico, to install selective catalytic reduction on all five of its

See **NAVAJO** *Continued on Page 4*

Fearless Honkah Hunters



MAHENWAHDOSE/AMERICAN INDIAN THEATRE COMPANY

Something mysterious is happening in Indian country. The EMF meter is on, the digital audio and video recorders are powered up and your funny bone is ready to be tickled. The American Indian Theatre Company, Will Hill and Mahenwahdose are inviting the public to come along October 15-16 for a terrifyingly funny time alongside "The Fearless Honkah Hunters," an unlikely group of Native American ghost hunters as they work to either prove or debunk a haunting in Southeastern Oklahoma.

See the Fearless Honkah Hunters at the Tulsa Performing Arts Center, 110 East 2nd Street, Tulsa, Okla. Friday evening, Oct.15 at 8 p.m. There is a matinee at 2 p.m. and an evening performance at 8 p.m. Saturday, Oct. 16. Tickets are on sale at the PAC ticket office in the Tulsa area at (918) 596-7111 or out of town call 1-800-364-7111.

Drum Award winners named

FAMILY PHOTO/CHARLIE SOAP

Wilma P. Mankiller, the Lifetime Achievement Award recipient

DRUM AWARDS COMMITTEE

DURANT, Okla. – Recipients have been selected for the prestigious Drum Awards including the late Wilma Mankiller named for her lifetime of achievements. The Drum Awards brings together citizens of Native American nations with a national awards program which will recognize individuals and tribes for their accomplishments and contributions to society. The Awards are designed to build prestige for Native Americans and to promote a healthy sense of worth through first-class treatment of one another.

The black-tie, red-carpet event will be held Nov. 1 at the Choctaw Nation Event Center in Durant. Elaine Miles, best known for her role as Marilyn Whirlwind in the television series Northern Exposure, will be the emcee for the evening.To reserve a table or seat, log on to "thedrumawards.com" or call 918-384-7863 for more information. Seats are available for $300 and tables for $3000. The event begins at 6 pm, awards at 7pm.

Categories and Winners:
Health & Science – Purpose: To honor those who utilize and acknowledge the value of indigenous resources in the field of health and science.
Winner: John Herrington, Chickasaw

Educators' Award – Purpose: To honor outstanding Native American educators or programs who instill wisdom and impart knowledge that contributes to the growth of Native American communities.
Winner: Choctaw Nation Scholarship Advisement Program

Arts & Entertainment Award – Purpose: To honor achievement in the Arts and Entertainment industry who has proven to be a good representative of Native Americans to the world through their art.
Winner: Wes Studi, Cherokee

Environment & Culture – Purpose: To honor those who promote the preservation and intelligent use of land and other environmental resources, including cultural resources.
Winner: Billy Franks, Nisqually

Economic Self-Reliance – Purpose: To honor achievement in the economic and financial sector, which are also reflected in contributions to community development through volunteerism, donations, or other assistance.
Winner: Ladonna Harris, Comanche

Tribal Governance – Purpose: To honor those who assist with the building of a nation.
Winner: John EchoHawk, Pawnee

Defense of Sovereignty Award – Purpose: To honor those who have promoted the welfare of tribes in legal decisions and

See **AWARD** *Continued on Page 3*

MARCY GRAY

From left, newly crowned Miss Chickasaw Sesiley Robertson, Junior Miss Chickasaw Taloa Underwood, and Little Miss Chickasaw Maegan Carney at the 2010-20111 Chickasaw Princess Pageant Tuesday, Sept. 28, at the Ada High School Cougar Activity Center in Ada, Okla.

New Chickasaw Royalty

ADA, Okla. – New Chickasaw Nation royalty were selected during the 2010-2011 Chickasaw Princess Pageant Tuesday, Sept 28, at the Ada High School Cougar Activity Center.

Sesiley Robertson, 17, of Ada; Taloa Underwood, 16, of Sulphur; and Maegan Carney, 11, of Ardmore were crowned Miss Chickasaw, Junior Miss Chickasaw and Little Miss Chickasaw, respectively by Chickasaw Nation Gov. Bill Anoatubby and Lt. Gov. Jefferson Keel.

"It is a pleasure to see these three deserving young ladies stepping into their role as goodwill ambassadors for the Chickasaw Nation," said Gov. Anoatubby. "We believe they will serve as exceptional role models to other Chickasaw and Native American young people."

The winners received a crown, traditional dress, shawl, sash, trophy, gifts and cash prizes.

The new royalty will have the honor and privilege of representing the Chickasaw Nation at various events nationwide during their one-year reign.

The contestants were judged on the basis of traditional dress, poise, talent and random questions. They demonstrated a wide variety of talents ranging from storytelling, singing, hoop dancing and piano playing.

Miss Robertson is the daughter of Richard Robertson and Clarice Culberson. A junior at Latta High School, Miss Robertson is a member of the cheerleading squad and Family Career Community Leaders of America (FCCLA).

Miss Underwood is the daughter of Dennis and Tina Underwood. She is a junior at Sulphur High School. Her painting "Chukmasi" was chosen as the artwork for the 2010 Chickasaw Dynamic Women's Conference and Forum.

Miss Carney is the daughter of Richard Allen Carney and Angie Amareta Underwood Carney. She is a sixth grader at Ardmore Middle School and loves to stomp dance and hoop dance.

For more information on the Chickasaw Princess Program, call (580) 272-7710 or email Mary.Hartley@chickasaw.net.

NY threatens to end Senecas' casino compact

CAROLYN THOMPSON
Associated Press Writer

BUFFALO, N.Y. (AP) – Gov. David Paterson's administration threatened Wednesday to end a compact that allows the Seneca Indian Nation to operate three casinos because the tribe is withholding payments to the state.

In a letter to Seneca President Barry Snyder Sr., Paterson's chief legal counsel, Peter Kiernan, said the western New York tribe owes $105.5 million from 2009 and $109 million for 2010.

The letter requests a meeting within 14 days to negotiate a solution.

"Otherwise," the letter said, "... the state will commence arbitration and seek a finding of material breach."

Snyder responded that it is the state that has violated the 2002 gambling agreement for the past two years by allowing a video game called "Moxie Mania" at upstate New York bars and introducing slot machines at racetracks.

"In January 2010, the Seneca Nation advised the governor's office that the operation of certain gaming devices within western New York violated the nation's right of exclusivity under the compact and thus jeopardized the state's ability to receive the very substantial 'state contribution' payments," the nation said in a press release.

Snyder said the state also has been overcharging the tribe for state police services.

"I have no idea why the state violated our compact and no idea why it took the governor's office nine months to agree to discuss the state's breach of the compact terms," Snyder said Wednesday. "We certainly look forward to hearing the explanation of why they violated our compact."

Mo. senator to propose native contracting bill

RACHEL D'ORO
Associated Press Writer

ANCHORAGE, Alaska (AP) – U.S. Sen. Claire McCaskill of Missouri says she wants to strip Alaska Native corporations of the unprecedented edge they now enjoy in obtaining federal contracts worth billions of dollars.

The Democrat said she planned to introduce legislation in mid-November that would, among other changes, eliminate the ability of the corporations to receive contracts with no monetary caps under a Small Business Administration program that aims to help small disadvantaged firms.

"We've seen that a very small portion of these companies' profits are reaching native Alaskans, so it's time to acknowledge the fact that this program is not effective for either native Alaskans or taxpayers," McCaskill said in an e-mail Oct. 7 provided by an aide.

The Washington Post first reported McCaskill's plans.

The corporations would still be able to participate in the program, but they would have to qualify under the same rules as other participants, such as being designated as socially disadvantaged business enterprises, managed by equally disadvantaged individuals and meet size requirements.

The companies, which currently don't have to be managed by Alaska Natives, would no longer enjoy special benefits ushered through Congress two decades ago by then-Alaska Sen. Ted Stevens.

The scores of regional and village corporations were created after the signing of the 1971 Alaska Native Claims Settlement Act to compensate Alaska Natives for the loss of lands historically used or occupied. It appropriated more than $962 million and allowed the regional and village corporations to select 44 million acres of land.

McCaskill spokeswoman Maria Speiser said the corporations would still be able to receive no-bid contracts with $5.5 million caps for goods and $3.5 million for services. "Contracts of larger size would require that they compete," Speiser said.

McCaskill, a former auditor, has said that she believes that a number of Native corporations are too large to qualify as small businesses. She also has said the advantages need to be examined, given the astronomical increase in the contracts awarded to Alaska Native corporations and their hundreds of subsidiaries.

Responding to McCaskill's plan, some Native corporations that are proposing their own reforms said Congress' goal should remain a federal priority. Those preferences were intended to provide economic opportunities to impoverished Alaskans, according to a government report.

"Stripping Alaska Native corporation participation in the program, or eliminating the socially and economically disadvantaged status that Alaska Native corporations rightly hold, is a fundamental attack on the Alaska Native Claims Settlement Act, the Alaska Native people and the state of Alaska," said Anchorage-based Cook Inlet Region Inc., Fairbanks-based Doyon Limited and Barrow-based Arctic Slope Regional Corp.

Both of Alaska's U.S. senators came out Oct. 7 against the plan.

"I would oppose and fight any legislation that strips Alaska Native Corporations, Indian Tribes, and Native Hawaiians of the contracting preferences afforded to them," Republican Sen. Lisa Murkowski said in a statement. "We must reform the program to ensure it works the way it was intended. Completely removing these contracting preferences would set back the progress we have made to address the poverty experienced by our nation's first peoples."

Speiser said McCaskill's plan would not change benefits for American Indian Tribes or Native Hawaiians, and the senator focused on Alaska Natives because "there has been a level of problems documented among the Alaska native corporations that we have not seen elsewhere."

Alaska's other senator, Mark Begich, said through his spokeswoman that McCaskill was "misguided and shortsighted and doesn't understand the program."

Julie Hasquet said Begich believes there was a need for reforms to the program and that he has been working for months with corporations toward that end. But McCaskill's approach is way out of bounds, she said.

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Choctaw treaty of 1830 recalled at campus

THE TUSCALOOSA NEWS

TUSCALOOSA, Ala. (AP) – Near a creek just west of Sumter County in Mississippi, leaders of the Choctaw nation and representatives of the United States signed a "treaty of perpetual friendship, cession and limits" 180 years ago.

Called the Treaty of Dancing Rabbit Creek, it was the first treaty with American Indians that not only handed over land to the states – nearly 11 million acres – but also forced the removal of tribes to U.S. territory in present-day Oklahoma, the first step to the infamous Trail of Tears.

In Alabama, it opened up Sumter County to white settlement in 1830, and the University of West Alabama, located in Sumter County, is hosting a commemoration of the treaty's signing Wednesday. It is part of UWA's year-long celebration of it's founding 175 years ago.

"It's significant to the region because it is out of that treaty that ultimately Sumter County was carved and led to the founding of the university five years later," said Ashley Dumas, head of the Black Belt Museum at UWA.

Held in the Bell Conference Center, remarks will be given by representatives from Choctaw tribes in Mississippi and Oklahoma along with a lecture from James Carson, a history professor at Queen's University in Ontario, Canada, who studies American Indian culture in antebellum U.S. He wrote a book in 1999 about Choctaws from pre-history to removal.

After the lecture and remarks, there will be a panel discussion followed by a performance of the Ala Hinte Children's Dancers from Tennessee band of Choctaws.

The University of Alabama will take a Crimson Ride bus from Moundville Archaeological Park, where the Native American Festival will be this week, to Livingston for the ceremony, Dumas said.

Despite the fanfare, Dumas is careful to point out Wednesday is not a celebration of the treaty. It is likely the first time anybody has formally gathered to remember the signing of the treaty, at least in the Southeast, said Kennith York, director of the development for the Mississippi Band of Choctaw Indians.

"I guess because it's a dismal event in our history the tribe here in Mississippi really doesn't celebrate it," York said.

Still, York agreed to come and speak at UWA because the treaty is important, he said.

"Good or bad, we should have some recognition of what's gone on in our history," York said.

The treaty was decidedly bad for Choctaws, but, at the time, the chiefs who signed likely thought they were doing the best thing for their people, at least in the short term, Carson said.

"They could see the writing on the wall," he said.

Signed Sept. 27, 1830, it was the first treaty with native Indians after the passage of the Indian Removal Act by Congress, a measure supported by the popular President Andrew Jackson.

Although Southern states were sparsely populated, settlers coveted lands held in the region by the Chickasaw, Seminole, Choctaw, Creek and Cherokee people, plus leaders of the Southern states did not want sovereign nations within their federally defined borders. Jackson, a Southern hero for victories over Indians before he was president, proposed giving American Indians land in federal territory.

After Congress passed the removal act in May, 1830, Jackson dispatched two federal agents to meet with the Choctaws near a creek in present-day Noxubee County, Miss. The conference was well attended by Choctaw tribes, but after days of negotiations many of the leaders who refused to sign left.

On Sept. 27, after 13 days of talks, federal agents made it clear to the Choctaw that there would be no federal protection from Mississippi and Alabama leaders if they didn't sign the treaty. Laws were beginning to pass in both states to outlaw Indian ways of life.

"The threat was you're going to be tossed to the wolves," Carson said.

The leaders present knew resistance and armed conflict would end badly for the Choctaws. The federal government agreed to allow any Choctaws that remained to become U.S. citizens along with land allowances, the lone silver lining of the treaty for the Choctaws.

AWARD

Continued from Page 1

choice of litigation, or in the focus of their profession.
Winner: Ron Allen, Jamestown S'Kallam Tribe

Patriotism Award – Purpose: To pay homage to our warriors and also to highlight the contribution of Native Americans to our continuing freedom, liberty, peace and security.
Winner: Choctaw Code Talkers of World War I

Lifetime Achievement Award – Purpose: To honor an elder who exemplifies why we value our elders and their ongoing contributions to society.
Winner: Wilma Mankiller, Cherokee

WIND

Continued from Page 1

turbines could be easily integrated into the settlement landscape, which consists primarily of undeveloped forest and river bottom.

The "not in my backyard" arguments that often surface in the siting of wind-generation towers should be less prevalent on the settlement, whose residents would all benefit from the tribe's energy self-sufficiency, he said.

Gearing said that many of the most promising sites on the settlement – in effect, the highest hills – already have houses on them, which could present an obstacle to maximizing the settlement's wind-energy capacity.

Depending on the test results, it is possible that negotiations to move some residences might be undertaken, he said.

Tribal elder Leodean Peters said he believes wind generation is consistent with the Meskwaki people's traditional beliefs in self-sufficiency, harmony with nature and sustainable use of natural resources.

"I think it is a good idea that could save the people a lot of money," Peters said.

Meskwaki author and poet Ray Young Bear, a former member of the Tribal Council, said the concept of using an available and inexhaustible source of energy makes sense.

"With the Meskwaki people in dire economic condition, let's pray that it works," he said.

The Meskwaki Nation selected WPCS International, based in Exton, Pa. to provide engineering and consulting services for the project's test phase, which includes furnishing and installing the towers, collecting data, issuing wind assessment reports, providing wind analysis and tower maintenance.

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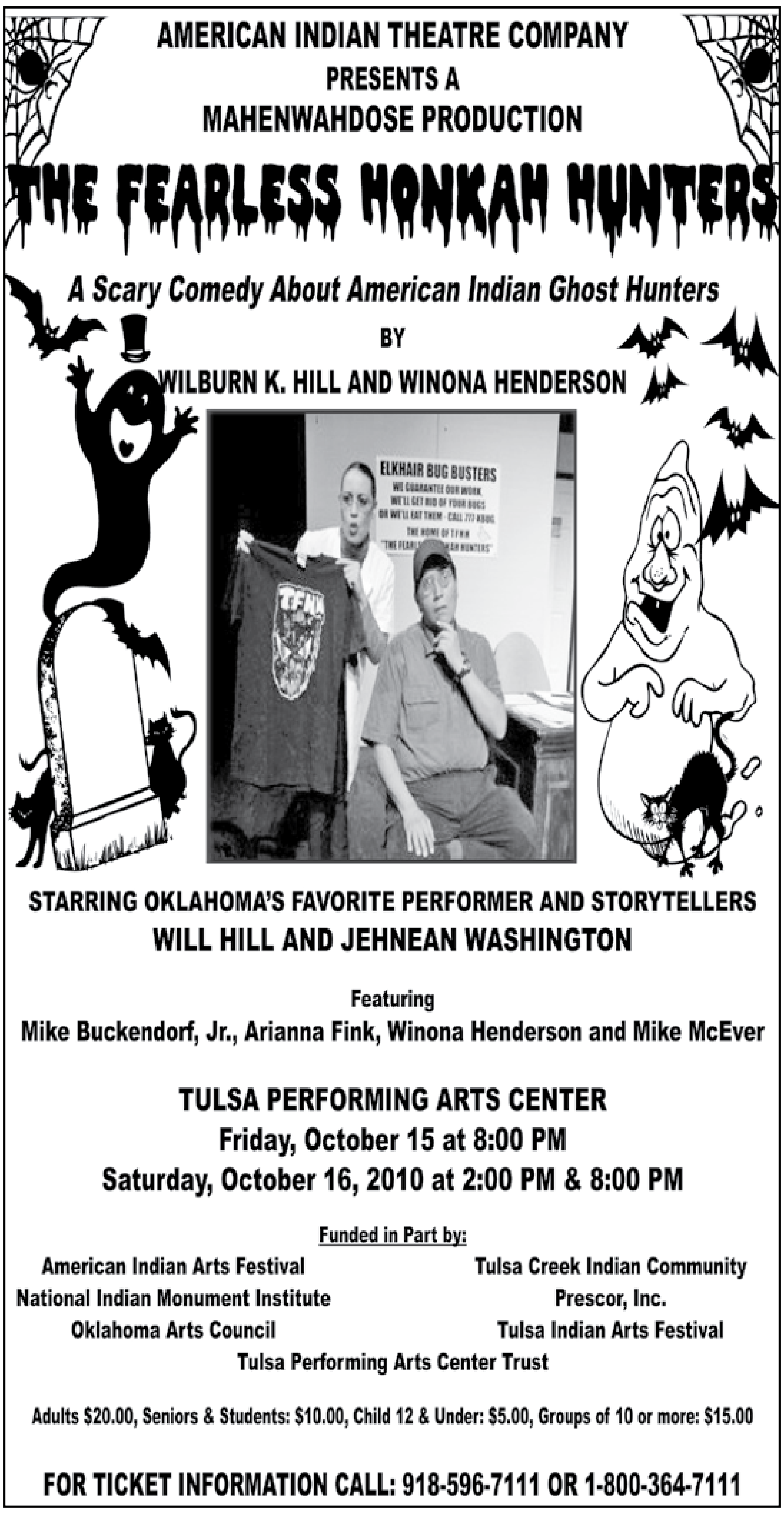

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Cancer now No. 2 killer in Indian country

RANDALL HOWELL
Native Sun News Correspondent

RAPID CITY, S.D. – The bad news: Cancer is moving up on the "killer list" in Indian country.

The good news: Cancer is moving up on the "survivor list" in Indian country.

As the American Indian baby-boomers move into retirement age, they show a significant increase in what is fast becoming the No. 2 cause of death on American Indian reservations and for America's urban Indians.

Also, as medical technology makes significant strides in treatment, the cancer survival rate also continues to climb.

"That's hope for us," said Tinka Duran, outreach coordinator for the Northern Plains Comprehensive Cancer Control Program (NPCCCP). Duran and Shinobu Watanabe-Galloway, NPCCCP program director, teamed up last week to conduct the annual Northern Plains American Indian Cancer Summit.

Although cancer does afflict children, it's considered an "older person disease" by western medical oncologists because generally it's a disease that's slow to fully develop, catching most patients at middle age or older.

The summit, which was at the Best Western Ramkota in Rapid City, drew hundreds of cancer fighters and survivors to listen to hands-on health-care professionals – and in some cases policy-makers as well as researchers – share "the hope" that survivors need to continue their journey into cancer-free living.

Perhaps the highlight of the summit, which selects sites throughout the Northern Plains' 18 reservations for its annual meetings, was the "storytelling" by survivors, each of whom received recognition for sharing their struggle to survive.

As many said, it's a sometimes lonely struggle, often against an unseen enemy, that still has a long way to go to beat the No. 1 killer –– diabetes –– of American Indians.

"Depending where you look on the Northern Plains, cancer can be the No.2 killer of American Indians, or it's still heart disease that remains at No.2," said Duran, who also was master of ceremonies for the two-day summit.

And statistics gathered from across the Northern Plains reservations bear her out.

Interestingly, Duran pointed out late on the second day of the summit, when attendees were invited to share stories about their struggles, that everyone "really is a cancer survivor," because the diseases impact touches the hearts and minds of the entire family and the extended family.

RANDALL HOWELL/NATIVE SUN NEWS

The summit drew hundreds of cancer fighters and survivors.

"We're all survivors," she said, congratulating the care-givers who so often stood by a loved one with cancer until "another journey arrived."

Marie Randall, a 90-year-old Lakota elder who lives in Wanblee, conducted a water blessing each day to open and close the summit, which featured Paula Longfox as keynote speaker. Longfox, a cancer survivor, has logged some 35 years as an instructor in the Rapid City School District.

Among those speaking on Tuesday, the summit's official first day, were Wanda Dalley with the Wagner Service Unit of Indian Health Services, Jodie Fetsch of Custer Health and Elaine Keeps Eagle, who is with the Standing Rock Sioux Tribe.

Also presenting were Humphrey Long, a medical support assistant with IHS and Norma Schmidt, director of cancer programs for the South Dakota Department of Health.

Afternoon summit speakers were Daniel Petereit, a physician who offered an update on Walking Forward titled "Improving Cancer Cure Rates in American Indian Communities," Kyle Muus, a senior research associate and assistant professor at the Center for Rural Health in the University of North Dakota's School of Medicine and Health Sciences in Grand Forks, N.D.

Additionally, Delf Schmidt-Grimminger, a scientist with the Avera Research Institute and a professor at the University of South Dakota's Sanford School of Medicine, spoke to the summit attendees, number nearly 300 – a possible attendance record-breaker for the annual event.

First-day events concluded with Maylynn Warne, program director for the Northern Plains Health Promotion program, and Jacqui Arpan, health education technician at Sioux San Health Education, offering half-hour presentations.

He Sapa drum group helped open and close each day.

John Haas, president of the Red Stone Group and a cancer survivor, talked to attendees about the blends and contrasts of traditional healing and western medicine used for cancer treatment.

A panel session just before lunch on Wednesday featured Leo Eagle Bull, a community educator with Sioux San Hospital's "Diabetes Prevention" program. Russell Price, director/coordinator for that hospital's diabetes prevention program.

Also in on the panel discussion was Tillie Cook, health educator for the Omaha Tribe of Nebraska, and Connie Brush Breaker, director of the Rosebud Sioux Tribe's diabetes prevention program.

After lunch on Wednesday, a panel on survival support was offered by Duran, the summit's outreach coordinator, Iva Jo Ruff, a cancer survivor, Patty Eagle Bull, a community member, Selena Wolfblack and Sharon Richards, both cancer survivors.

Each talked about their personal journey with cancer.

With breast cancer owning a leading role in the deaths and survivors among American Indian women, and lung cancer leading the pack for men, summit attendees got a glimpse of some "quit line" features developed and promoted by the Northern Plains Tribal Tobacco Technical Support Center,

"The problem we have with American Indians is that we don't seek doctor checkups as often as we say we do, and that men are notoriously slow for a physical exam on a regular basis," said Duran, who explained that smoking and second-hand smoke have proven to be major causes of cancer in Indian country.

Underscored by most of the cancer death statistics in Indian country is that early diagnosis is uncommon. In fact, normal diagnosis for American Indians with cancer is at Stage IV of the disease – a stage almost too late for treatment, according to most oncologists.

Early detection – stages I or II – was stressed during the summit's cancer control program – a program aimed at decreasing the number of individuals who are diagnosed with cancer, increasing the quality of life for those who are affected by cancer and decreasing the mortality of cancer patients.

Shared with attendees were facts that have been gleaned from oncologists and anecdotally assessed by cancer survivors throughout the Northern Plains, which to NPCCCP are North Dakota, South Dakota, Nebraska and Iowa.

Among those accepted facts are that cancer has moved into the second leading cause of death for American Indians in the Northern Plains, accounting for 15 percent of all deaths for indigenous people.

In addition, NPCCCP reports that the death rates for breast, cervical, colon/rectum and lung cancer for Northern Plains American Indians exceeds the rates for all other races in the country.

On the prevention side, habitual tobacco use accounts for about 30 percent of all cancer deaths. About 87 percent of lung cancer deaths can be attributed to cigarette smoking, according to NPCCCP tracking experts.

American Indians, especially those on the Northern Plains, have the highest rates of smoking of all racial/ethnic groups. NPCCCP promotes a healthy diet and active lifestyle as important ways to help reduce the risk of cancer.

Today, there are screening tests available for many of the major cancer sites – particularly breast, cervix, colon/rectum and prostate, according to NPCCCP.

According to NPCCCP, regular testing and proper follow-up can reduce the number of new cancer cases and the number of those who die from the disease.

And, of course, way too many American Indians in the Northern Plains do not receive the important and potentially life-saving cancer screening tests, according to NPCCCP reports.

Tears ended the two days of summit programming as many wept for those who had gone before them, wept from the strength of their own survival, and wept for those who would face their own cancer survival fight in the generations to come.

"Sharing," several said, "was frightening but freeing, too."

"I am free to survive," a wheelchair-bound woman from Spirit Lake Sioux Tribe said, amid tears. "I am a woman warrior. I will survive."

SUICIDE

Continued from Page 1

James Hoelscher, Hooper Bay's village public safety officer and its former police chief, said he's seen more than 25 suicides in his hometown.

of 1,200, located on the coast about 150 miles northeast of Bethel, he said.

Murkowski organized the meeting because she wanted experts to hear from young survivors and gather ideas about how to better combat the problem.

"It deeply concerns me that rural Alaska, from the North Slope to down here on the Y-K Delta, has the highest suicide rate in the nation," Murkowski said.

The statewide rate is consistently twice the national average and reaches six times the average in some Western Alaska regions, she said.

The roundtable included lawmakers, health experts, members of the state's suicide prevention council and others. Gov. Sean Parnell was on hand, along with the top tribal affairs advisor for the Substance Abuse and Mental Health Services Administration, and a staffer for North Dakota Senator Byron Dorgan, who sits on the Senate Indian Affairs Committee with Murkowski.

Officials at the table said they don't have answers to stop the scourge. Suicides have plagued Western Alaska for decades, as cultural change and historical trauma blended with high rates of poverty, binge drinking, domestic violence, sexual assault and other problems.

Eleven people killed themselves in the Bethel-region during a six-week stretch in May and June, many of them young males, said Gene Peltola, chief executive of the Yukon-Kuskokwim Health Corp., which operates more than 50 clinics in the region.

The 10-year average for the region is 13.5 suicides a year.

"It's an epidemic," he said, one that health care workers, police, tribes and others can't solve alone.

"If we're going to overcome this it's going to be all of us working together as a team."

More than 200 people attended the meeting at the Bethel cultural center.

Teens and young adults did most of the talking. Their voices cracked with sadness or sometimes failed them altogether.

Three high school students from the village of Scammon Bay, near Hooper Bay, flew to Bethel to share their advice.

Axel Kaganak, 19, stood silently for more than a minute during his first attempt to speak, then sat back down.

Two young people have killed themselves in that village of 550 since May, according to trooper reports.

Later, Kaganak returned to speak to explain warning signs.

"If someone is like, thinking suicidal, they're very quiet or don't want to be around anyone or give off valuable stuff to their friends or might be talking to their friends about it," he said.

People should try to encourage those students to keep busy with activities such as chopping wood, jogging or playing ball, he said.

Patrick Ulroan, 19, said teachers asked him to be a Natural Helper during his four years attending Hooper Bay high school, meaning he talked with peers about their problems.

Before he graduated in 2009, he met with dozens of kids who said they wanted to take their lives. Bullies picked on more than 20. Others complained of parents who spent money on booze, gambling and marijuana, he said.

James Hoelscher, Hooper Bay's village public safety officer and its former police chief, said he's seen more than 25 suicides in his hometown. He's worked the majority of those calls.

The father of children ranging in age from 2 to 16, the deaths hit close to home.

"As a parent, it's terrifying to wonder what's going through our kids' heads," he said. "If you ask me what the answers are, I don't know, but I think a strong base in sobriety has something do with it."

Erica Stone, 23, said her sister killed herself six years ago, following the suicide of another family member. Stone was nearly the same age as her sister. The loss was devastating.

Parents, friends and loved ones need to let others know they appreciate them.

"Show that you care and love them and that will just make them stand higher," she said.

She came close to attempting suicide this winter, but realized she has an important experience to share.

"I really desire to reach out to young people in my community and tell them they are valuable," she said.

One village provided an example of a program that's working.

Alakanuk, a village of 700 on the lower Yukon River, suffered its own string of suicides years ago, prompting local leaders to search for answers. They found one reason teens kill themselves is because they're having sex so early in life – as if they were married – and become overwhelmed with grief when the relationships end, said Paula Ayunerak.

With help from the University of Alaska Fairbanks, the village created a program called Elluam Tungiinun, meaning "toward wellness" in Yup'ik.

Adults involve teens in cultural activities such as trapping, whale hunting and plant gathering. They instill cultural values in the students, such as self-esteem and respect for others.

"We taught children not to drink alcohol or take drugs," and to have a strong faith in God, said Ayunerak.

The program, funded by the National Institutes of Health and the Center for Alaska Native Health Research, has improved communication between parents and kids and people are drinking less, she said.

People also gathered in a healing circle – a once-practiced ritual – to banish the spirit of suicide. That was three years ago, and the village hasn't lost anyone to the malady since then, she said.

"You can feel it in the village – the change – and it makes you feel good," she said.

NAVAJO

Continued from Page 1

units. The agency said it's the most stringent pollution control technology available for that type of facility.

Jared Blumenfeld, regional administrator for EPA's Region 9, said the Four Corners plant is the largest single source of nitrogen oxides in the United States.

Damon Gross, a spokesman for the utility, said officials are still evaluating the proposed rules and what they will mean for the company and the plant and could not comment until they have reviewed the proposal.

The proposed controls would reduce emissions of nitrogen oxides from about 45,000 tons per year to 9,000 tons per year, and improve both public health and visibility at 16 national park sites in the area, the EPA said.

Visitors to national parks around the plant "will be able to see a perceptible change in visibility at these parks," said Colleen McKaughan, associate director of Region 9's air division. Parks in the vicinity include Grand Canyon National Park in Arizona and Mesa Verde National Park in Colorado.

Blumenfeld said the proposal also would mean significant health benefits, since nitrogen oxides react with other chemicals to form ozone and small particles, both of which are harmful.

The Clean Air Act was amended in 1990 to add provisions to improve visibility at national parks, monuments and places of historic importance. The law's regional haze rule requires the best available retrofit technology at older coal-fired power plants. The EPA said selective catalytic reduction is the most cost-effective technology that will improve visibility the most.

"You need to make sure that people going to see them, the 280 million that visit our parks each year, have the ability to see the parks," Blumenfeld said.

Stephen Etsitty, executive director of the Navajo Nation Environmental Protection Agency, said the tribe did not agree with the technology proposed by the EPA when the tribe responded to an August 2009 advance notice about the proposed rule.

"We're looking at a proposal that doesn't really reflect any of the comments the nation put forward," he said.

Etsitty said the tribe emphasized the economic impact. It suggested a phased-in approach, which Etsitty said would strike a balance between a meaningful reduction of emissions and being able to plan for negative impacts that could result from a costly investment in pollution controls.

"It would potentially have broad impacts to the Navajo Nation, the potential loss of jobs and the revenue the Nation currently generates from the coal companies that operate on the Nation and provide that fuel to the power plants," he said.

Etsitty said levels of nitrogen oxides have been high for decades, but Navajo Nation data shows the plant never exceeded national ambient air quality standards.

The Four Corners plant is near another power plant regulated by the state of New Mexico and near other industrial activity where nitrogen oxides and ozone have raised concern, Etsitty said.

"There are a lot of other sources out there off the Navajo Nation that will have to do their part as well," he said.

The Navajo Nation expects to have consultations with the EPA as the proposal moves forward, Etsitty said.

Blumenfeld signed the proposed rule Wednesday, beginning 60 days of public comment. McKaughan said hearings will be scheduled in Shiprock on the Navajo Nation and in Farmington.

Eventually, a final rule will be published in the Federal Register. The plant's owners – Arizona Public Service and five other utilities – will have five years from that date to install pollution controls, Blumenfeld said.

Reconciling by dancing to the beat of many drums

By TIM GIAGO
(Nanwica Kciji)
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With 1,200 dancers filling the floor of the Rapid City Convention Center and another 5,000 packing the bleachers, the beat of the drums echoing to the rafters and the crackling reports of the rifles toted by the military veterans of many Nations, Saturday night at the 24th Annual He Sapa Wacipi Na Oskate celebrated the Year of Unity and Reconciliation.

It was a new generation of Lakota, Dakota and Nakota spearheaded by Stephen Yellow Hawk and Ira Taken Alive that brought not only Native Americans from dozens of tribes to Rapid City, but with the civic push of these young leaders, many more non-Natives than have been attendees in the past.

The hardwood floors of the Civic Center is pretty hard on the moccasin clad feet of the dancers, but trying to find the space on the crowded floor for the thousand plus dancers proved to be one of the major challenges.

In the many years I've covered and participated in the event that was once known (and to many still is) as the Black Hills Powwow, I don't believe I've ever seen such good humor and laughter as I observed last night. The camaraderie of the spectators, dancers, drummers and singers was something to behold.

A special remembrance ceremony was held for one of the most beloved Lakota women of all time, Nellie Two Bulls, a woman whose powerful voice, along with that of her husband Matthew, used to echo through the bleachers at nearly every powwow held in Rapid City. Both are now deceased, but by the memorial songs, the tributes and the tears, not at all forgotten.

It was quite a sight to see the Mayor of Rapid City, Alan Hanks, and the President of the Chamber of Commerce, Linda Rabe, South Dakota's Attorney General, Marty Jackley, and House of Representative candidate, Kristi Noem, dancing to the beat of the drums as part of the Grand Entry. I never knew the Mayor was such a gifted Lakota dancer.

I believe that the biggest honor one can receive is to be honored by one's own people. And that is what happened to me on Saturday night. Stephen Yellow Hawk introduced me as one of the people he looked up to since his days in high school and he said the Board of Directors was honoring me for my more than 20 years of efforts to bring unity and reconciliation to South Dakota. I was presented with a beautiful star quilt and led the other awardees and the Powwow Board in the dance around the arena. It was an honor I will cherish for always.

We are sometimes overwhelmed by news reports of gang violence, drug addiction and criminal acts among our young and we, the elders, wonder where our Nation is headed, but being a part of this huge and wonderful celebration of life brings a new and optimistic perception about the future of the Indian people.

Young boys and young men dressed in their traditional attire filled the arena. Just before I entered the Civic Center two busloads of students from the Crow Creek Sioux Reservation pulled up in front of the arena and healthy and clean youngsters streamed from the bus carrying their backpacks and luggage ready to change into their dancing outfits and become a part of the Unity Celebration.

I will be the first to admit that we still have a ways to go to achieve unity in this state, but in the past 20 years we have come a long way. When I approached Governor George Mickelson in 1989 the only weapon I had to convince him to proclaim a Year of Reconciliation was it happened to be the 100th anniversary of the dreadful massacre at Wounded Knee. Birgil Kills Straight had organized a band of Lakota riders who would follow the path Chief Sitanka (Big Foot) took from Cheyenne River to the Pine Ridge Reservation where he and his followers were shot down by members of the 7th Cavalry. I asked Gov. Mickelson to honor the memories of those who died that day of December 29, 1890 by proclaiming 1990 as a Year of Reconciliation. He took up the challenge and made it happen.

Gov. Mickelson died in a tragic plane crash not too long after that, but I will always admire the courage this Republican governor showed by risking his political future by taking a stand for the Indian people of South Dakota. When I asked him if he would twist the arms of the largely Republican legislators to eliminate Columbus Day and replace it with Native American Day, I thought I had asked for much too much, but he also made that happen.

Gov. Mickelson said, "We cannot change what happened in the past, but we can change what will happen in the future." And yes, there are still many wounds to heal, but at least for the first time in the history of whites and Indians in South Dakota, people of all colors are making the effort.

Tim Giago

(Tim Giago, an Oglala Lakota, is publisher of the weekly Native Sun News. He was the first Native American inducted into the South Dakota Newspaper Hall of Fame and was the founder of the Native American Journalists Association and a Nieman Fellow at Harvard in the Class of 1990. He can be reached at editor@nsweekly.com)

Anniversary of Native Americans' Day cause for celebration, reflection

SENATOR JOHN THUNE (R-SD)

This year marks the 20th anniversary of the day South Dakota first recognized Native Americans' Day as an official state holiday. In an effort to help build strong relationships between our tribal and non-tribal citizens in South Dakota, the late Governor George S. Mickelson proposed 1990 as the "Year of Reconciliation."

Since then, our state has proudly celebrated the second Monday in October as a time to remember the rich and diverse heritage of the Lakota, Dakota, and Nakota Nations. The Great Sioux Nation's influence on South Dakota is evident from the names of our towns, cities, rivers, and other geographical landmarks, to the very name of our state.

Native Americans' Day provides an opportunity for all of our state's citizens to learn about the unique heritage of our nine tribes, including their traditional music, dance, food, artwork, history, and so much more.

In addition to their cultural contributions to South Dakota, Native Americans have also bravely served our country with distinction through the armed forces over the past 200 years. From the Revolutionary War, to present day engagements in Iraq and Afghanistan, Native Americans have fought with extraordinary honor in defense of this nation.

Despite their great contributions, South Dakota's tribal communities continue to face real challenges. As a state, we must continue to work toward addressing these challenges, including improving childhood nutrition, reservation security, access to education, and economic development. I will continue to work with my colleagues in Congress to address these issues, and work toward long-term solutions.

On this Native Americans' Day, let us all celebrate the honor, sacrifice, and tradition of South Dakota's tribal communities.

LETTER:

Dear Ms. Ruckman;

I wanted to tell you that I enjoyed reading your commentary in the Native American Times, dated October 1, 2010. "Could Capt. Jack Get a Pardon Too?"

Just for your information, there were a couple of things I noted and would like to bring these to your attention.

1. I have read that the cost of the Modoc War to the government was as high as $500,000.00 and the cost of the reservation requested could have been purchased for as low as $10,000.00.

2. The Modoc Tribe of Oklahoma, (as of October 2009) is no longer a joint venture with any other tribe and is the sole owner of the Stables Casino.

Sincerely,
Bill G. Follis
Chief, Modoca Tribe of Oklahoma

The viewpoints expressed in columns and letters are the opinions of the writers and not necessarily the opinion or viewpoint of the Native American Times publisher or staff.

Letters to the editor are welcome and may be submitted via e-mail to editor@nativetimes.com or mailed to PO Box 411, Tahlequah, Okla. 74465. To be published, we require you provide your name, tribal affiliation and city of residence for verification.

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By Dean Chavers, Ph. D.

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Bacone college is looking for adjunct instructors (part-time instructors) to teach one or more of the following courses for the spring semester: Introduction to Critical Thinking & Informal Logic. Minimum qualifications: Master's Degree with higher ed teaching experience. Salary competitive. Send letter of application, vita, transcripts and three references to: Human Resources, Bacone College 2299 Old Bacone Road, Muskogee, OK 74403 or e-mail: humanresources@bacone.edu. Bacone College is a private four-year college with a mission to provide opportunities to American Indian students and employees. EOE

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EVENTS

Every Tuesday
"Tuesdays with Duane & Daria: An Elders Exercise / Language Class" at Sapulpa Creek Indian Community Center 12:45 pm. Work out and learn Creek! For instance, when Duane Meadows, says "breathe deep" the Creek Language Instructor, Daria Hicks, will immediately translate his instructions. Language class to immediately follow workout. To register, call Daria (918) 732-7646.

OSAGE LANGUAGE CLASS
6:00 – 9:00 p.m. Skiatook Library, 316 E. Rogers Skiatook, Okla. 918-596-2830

Every Wednesday
Kiowa Class in Room 105, Oliphant Hall, Tulsa University campus, 600 S. College Ave., Fall semester. Contact telephone no. (918) 445-5213.

PONCA LANGUAGE CLASS
6:30 – 7:30 p.m. Maxwell Park Library, 1313 N. Canton, Tulsa, Okla. 918-669-6055

Every Thursday
CHEROKEE LANGUAGE CLASS
6:00-7:30 p.m. Zarrow Regional Library, 2224 W. 51 St., Tulsa 918-591-4366

1st and 3rd Thursdays
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call or email ahead of time to confirm in case we meet at an alternate location for an event. Info Call: Jiles Pourier (918) 382-2200 Email: nnyc@ihcrc.org

Through January 15, 2011
Kingdom RockFest battle of the bands Christian music festival at various venues. For more info visit online: www.unitedtribesforchrist.com

Through April 30, 2011
Comanche National Museum presents Fort Sill Indian School: The Boarding School Experience - An exhibit celebrating the legacy and history of the Fort Sill Indian School Experience. Free Admission. 701 NW Ferris Ave., Lawton, Okla. 580-353-0404 or www.comanchemuseum.com for more information.

October 14
"The Myth Makers" by Tulsan J. Houston-Emerson book signing and reading at Borders Bookstore on at 8015 South Yale, Tulsa 6:30 p.m.

October 14
The Third Legislature of the Cheyenne and Arapaho Tribes has schedualed a Public Hearing for tribal members at 6 p.m. Oct. 14, 2010 at the Tulsa Central Library, located at 400 Civic Center, Tulsa, Okla. For more information, contact the legislative clerk at (405) 422-3644.

October 15-16
"The Fearless Honkah Hunters," a scary comedy about Indian ghost hunters presented by American Indian Theatre Company at the Tulsa Performing Arts Center. Friday at 8pm, Sat. at 2pm and 8pm. For tickets call 918-596-7111 or 800-364-7111.

October 16
"Fall Arts & Crafts & Indian Taco Sale"
at the Indian Fellowship Baptist Church
6130 So. 58th W. Ave, Oakhurst, Okla
Arts & Crafts from 9a.m. to 3p.m
Indian Taco Sale 11a.m. to 3p.m.
For Booth Information Contact Mary Kelly @ 918-636-8394. Booth Fee $10.00

October 16
Arrington McSpadden Region 8 Membership rodeo at Okemah Okla. starting at 8:00 pm. Membership fees are $200.00 for major events and $80.00 for Jr. and Sr. events, pee wee and mutton bustin no fees. Info call 405-474-7847

October 19
"Open House 2010" at Sapulpa Creek Indian Community Building. This is an event which not only welcomes the new Native American families to our area, but will help current families better understand some of the resources available to them from the Muscogee (Creek) Nation and the Sapulpa Indian Education Program. Area Indian churches are also invited to attend. The Citizenship and Election Boards will also be present to help tribal members replace lost/stolen citizenship and voter cards (both are subject to a replacement fee), to update voter registration information and tribal enrollment (photo) I.D. cards, or to register to vote in the 2011 elections. And, of course, we are always seeking new members to be a part of the Sapulpa Creek Indian Community!

October 22-23
2010 Boggy Depot Bigfoot Conference, 9am-5pm at Atoka State Park. For more information see online at www.myspace.com/boggydepotbigfoot

October 23
Encampment Halloween Benefit Handgame - The Otoe-Missouria Encampment Committee hosts a benefit handgame at the Cultural Building on tribal campus in Red Rock. There will be a costume contest, handgames, pumpkin decorating contest, candy, prizes and a chili cook off. For more information contact Hank Childs 580-233-7509.

October 25-27
Choctaw Nation Historic Preservation Department Native American Repatriation Summit III at Durant Choctaw Casino. For more information, please contact Cyndi Houser, 800-522-6170, ext. 2559.

October 29-30
Native American Rights Fund 40th Anniversary Celebration hosted by Chickasaw Nation and WinStar World Casino in Thackerville, Okla. Registration for the NARF's 40 Years of Indian Law Forum and 40th Anniversary Dinner is $125.00. Visit www.NARF.org, to register or for more information.

October 29-31
Haskell Reunion at Holiday Inn, 1000 N. Interstate Drive, Norman, Okla. Info call Flo Spotted Bear, 918-948-2505 or Loretta Burgess, 918-633-7030 or dushkut1951@yahoo.com

October 30
Bacone College Fall 2010 Contest Powwow
2 PM - 11 PM at Muskogee Civic Center, 425 Boston Street, Muskogee, OK. For more information: Kyle Taylor 918-360-1085 or taylork@bacone.edu

October 30
Turtle Island Liars Club has announced "SGILI NIGHT" Oct. 30th, 7pm to 11pm, UKB Celebration Grounds, Tahlequah, OK.. Storytelling and a Sgili Walk.. Candy for Trick or Treaters.. RAIN OR SHINE!! As with all events hosted by the Turtle Island Liars Club - this is a FREE EVENT! Come One - Come All!

October 31
Halloween singing at United Community Baptist Church at 6:30pm. One blk north of storage buildings off HWY 28, Pensacola, Okla. Info call 918-253-8203 or 918-782-2195 Everyone welcome for food and fellowship.

November 1
The Drum Awards celebration at Choctaw Casino Resort, Durant, Okla. at 7 p.m. For table reservations, e-mail drum.awards@cnent.com.

November 6
Vinita JOM Contest Powwow at Will Rogers Elementary (Old Gym) – 101 S. Smith. Grand Entry at 7pm. For more information contact Cheryl Crawford at (918) 244-0649 or Connie Morris at (918) 256-2402.

November 11
Seminole Nation of Oklahoma and the City of Wewoka, 1st Annual Veterans Day Parade, "Celebrating the Tradition of Service" in downtown Wewoka, OK. Parade begins at 10:00 a.m. For parade information call Stephaney at 405-220-2409, Michelle or Ella at 405-257-7200.

November 11
Veterans Day All Gourd Dance at Kickapoo Tribal Gym, 2¹/₄ miles north of Mcloud, Okla. Dancing at 2pm and 6pm. Supper at 5pm.

November 12-13
Comanche Indian Veterans Association annual veteran's celebration at Comanche Community Center, Apache, Okla. Information: George Red Elk @ 512-2225, Eleanor McDaniel @ 429-3430 or Lanny Asepermy @ 5882377/678-4629

November 13
Benefit Gourd Dance for Native American Warriors Society at Central High School, 3101 W. Edison, Tulsa, Okla. For mor info call Yvonne or Dwayne Cahwee (918) 946-8024

November 13
Tahlequah Recycles Day
Info: Tahlequahrecycling.com

November 13
FAFSA Workshop for American Indian Students
10:00AM-12:00PM Maxwell Park Library, 1313 N. Canton, Tulsa, Okla. 918-669-6055
Preregistration is required. Class size is limited.

November 13
Ponca Tribe Senior Citizens Veterans Dance at Ponca Cultural Center, White Eagle, Okla. Pa-Da-Ta (Ponca Scalp Dancers) at 10am. War Dance at 2pm. Gourd Dance at 7pm. Special women's cloth contest in memory of Martha Williams Grass. Info call Cynthia Vetter 580-762-0075

November 16
American Indian History of Tulsa
12:00 – 1:00 p.m.. Lecture Room, 1st floor Central Library, 400 Civic Center, Tulsa, Okla.

November 27
Choctaw Casino Resort Powwow, Durant, Okla. For information call Willard Polk 580-924-8280, ext. 2349 or Sharon Polk at 580-920-0160, ext. 1141

**Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.*

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It's all about the rodeo

DANA ATTOCKNIE
Native American Times

HENRYETTA, Okla. – A horse is at the door.

It's Moped; Jay Howard Edmundson's horse. Mingling around the front porch with Moped is a handful of other horses that are part of the Edmundson family; a family that competes and wins at many rodeos.

"I guess it was just destiny," Edmundson said about being in rodeos. "It's something that brought out the best in me … I guess it was just written in the stars."

Edmundson, Muscogee Creek, lives on a working farm in Henryetta, Okla. with his wife Susan and sons Bryton Wayne, 11, and Nolan Ryan, 8. He is a world champion steer wrestler and has qualified 15 times for the Indian National Finals Rodeo (INFR) in calf roping, team roping and steer wrestling. He is also a roping director for the Northeast Junior Rodeo Association (NJRA). Steer wrestling is his favorite. "There's just something about it," he said.

Susan is a part-time barrel racer and NJRA president. Sixth grader Bryton started his rodeo career when he was 7, and third grader Nolan began his at 4.

"I like to rope and ride bulls," Bryton said. He wants to become a professional bull rider and said he was both excited and scared the first time he rode a bull. "It felt like getting on a big rock."

Bryton competes in ribbon roping, team roping, breakaway roping, tiedown roping and steer riding. He landed in the top 20 in the nation for steer riding and made the Youth Bull Riding (YBR) world finals. His horse is named Suckerrod.

"I'd like to thank my mom and dad for hauling me to all the rodeos and paying my entry fees," Bryton said.

Nolan enjoys calf riding, and would like to become the quarterback for the Dallas Cowboys. He competes in calf riding, breakaway roping, ribbon roping, barrels and poles. He finished in the top 15 in the nation for the YBR world finals in mutton bustin. His horse is named Chico.

"It's a lot of fun," Nolan said about rodeo life.

Both boys have earned All Around Champion saddles since 2006 in addition to winning a handful of trophies and a treasure chest of more than 64 buckles.

Edmundson said he tries to raise his sons to be real and know that in order to have a dream, like rodeo, it's hard work and they have to put forth the effort. He likes to base his teachings on the Bible and tells them not to have any doubt or fear in seeing whether or not they can or can't do something, because they "can do all things through Jesus Christ."

"Those boys, they mean the world to me," Edmundson said. "They're not arrogant. They're down to earth, soft-hearted. No matter what … they still give 100 percent."

Edmundson said he has seen his boys hit the ground and tells them, "It only hurts if you think about it." He has a reputation for being tough and never quitting. He also believes in telling the truth.

"When you stand up, I'm going to tell you what you did wrong," Edmundson said.

He doesn't want to automatically say "good job," and condone someone to accept a bad job as "good enough." Practice doesn't make perfect, he said. Instead, it's about a perfect practice.

Shirley Martin, Edmundson's sister, doesn't want the boys to be pampered either. "You don't hold anything back in them," she said, "don't walk in blind if this is where you want to be."

Edmundson tells his boys, "All you got to do is do what you know how to do." If they're scared he says to take four or five deep breaths and just walk into it. He practices with them at least twice a week and whether he's riding or his sons are, he never shows worry.

"I never did let my kids see fear in me … I'm the one supposed to be protecting them," he said. "I thank God everyday for those kids."

Martin thinks of her nephews as her own kids and is continually encouraging them. She said whatever Edmundson teaches Bryton; Bryton turns around and teaches Nolan.

"I won't ever tell them to quit," Edmundson said. Rather, he tells them whatever it is in their lifetime they want to do, he'll support them, but at some point they're going to have to get something and stick with it.

For the boys, it's not always about being a cowboy because there's football, basketball, baseball, skateboarding and four-wheeling too. For Edmundson, that's just fine.

"Boots and hats don't make the cowboy," Edmundson said. "Cowboy is in your heart. It's not your outer appearance; it's what's inside you."

Martin said her brother can always been seen playing ball with his sons and their friends out on the farm.

Edmundson and his sons all qualified to be in the 35th annual INFR from Nov. 9 to 13 in Las Vegas, Nev.

"This is history," Martin said, because it's the first time for juniors to participate.

Martin is the director of advertising and promotions for the Arrington-McSpadden All Indian Rodeo Association (AMAIRA), and is getting ready for the Region 8 Membership Rodeo at 8 p.m. Oct. 16 at the Okemah Round Up Club in Okemah, Okla.

She said seven area boys have qualified to go to Las Vegas and she is working to raise money so all seven can attend. Anyone interested in helping support the trip to INFR in Las Vegas can contact Martin at (918) 894-3854 or dwrshirley@aol.com. There will be a food bingo fundraiser Oct. 23 at the Indian Community Center in Dewar, Okla.

"When we go, we go as a family," Martin said. "Rodeo is like one big family."

NARF celebrates 40 years of defending Native rights

On October 29, 2010, the Native American Rights Fund will hold its 40th Anniversary Celebration hosted by the Chickasaw Nation of Oklahoma and the WinStar World Casino in Thackerville, Oklahoma. This unique gathering will include NARF's 40 Years of Indian Law Forum and NARF's 40th Anniversary Dinner. NARF is honored to celebrate four decades of standing firm for justice.

NARF's 40 Years of Indian Law Forum will highlight four decades of Indian law and NARF's role. We will examine current concerns and challenges within each of NARF's priority areas and their impact on Indian law. Utilizing the tribal leaders and attorneys attending, in each priority area we will craft a shared vision for the future direction for that issue of Indian law. Each session will end with strategic outlines for how NARF can address each issue for the next 40 years. In representing President Obama's Administration, the keynote luncheon speaker will be Larry Echo Hawk, Assistant Secretary for Indian Affairs, U.S. Department of the Interior.

The NARF's 40th Anniversary Dinner -- "40 for 40" -- will highlight the 40 tribes, individuals and organizations that have helped shape the 40 years of NARF. We will spotlight Native clients, past board and staff members and funding partners. This will be a celebration honoring the impact that NARF has had in Indian Country.

On October 30, NARF will hold a Native Justice Golf Challenge for tribal leaders at the WinStar Golf Course. This will be a friendly round of golf for tribal sponsors. Notah Begay III will be the golf pro host for this event. Notah was a three-time All American golfer at Stanford University and a four-time PGA Tour winner. Notah has also been named as one of the top 100 Worldwide Sports Educators.

Registration for the NARF's 40 Years of Indian Law Forum and 40th Anniversary Dinner is $125.00. Please visit our website, www.NARF.org, to register for this event.

To learn more about sponsorship opportunities, contact Jennifer Redbone at (303) 447-8760 or Jennifer@narf.org.

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Red Fork Native American Film Festival this weekend

2010 Festival Schedule

* All films/times are tentative and subject to change.

**These films are not rated. Red Fork Native American Film Festival makes no claims regarding the suitability for specific audiences.

Thursday, October 14th: Doors Open at 6:30pm

Stumbling Bear
Director:
Running Time: 3 min.
Showing: Thursday, October 14 @ 7:00pm

This humorous short little film was shot and edited by Native artist Dan Bigby of Stillwater. 'Stumbling Bear' contains the talent of puppeteer, Buddy Big Mountain.

Two Indians Talking
Director: Sara McIntyre
Running Time: 97 min.
Showing: Thursday, October 14 @ 7:05pm

Two Indians Talking is a comedic drama about the conflicting opinions of two First Nations men as they prepare to set up a roadblock. Each man wants fiercely to do the right thing, but struggles with the question, "When you do something for the right reasons, does that make it the right thing to do?"

*To learn more about the film Two Indians Talking visit www.kissdustpictures.com

Friday, October 15th: Doors Open at 6:00pm
ART MARKET
Friday, October 15th 6:00-9:00pm

Buried Stories
Director: Julie Kirkenslager & Emily Wick
Running Time: 34 min.
Showing: Friday, October 15 @ 7:00pm

Taken from her family at the age of thirteen to an Indian boarding school and consequently criminalized as a runaway, Ella Rodriguez spent her early years labeled as a juvenile delinquent. Buried Stories follows Ella in her seventies as she finally faces these memories. This journey extends to her ancient past as her work in archaeology unearths lost dimensions of her cultural heritage.

The Only Good Indian
Director: Kevin Willmott
Running Time: 114 min.
Showing: Friday, October 15 @ 7:40pm

Set in Kansas during the early 1900s, a teenaged Native American boy (newcomer Winter Fox Frank) is taken from his family and forced to attend a distant Indian "training" school to assimilate into White society. When he escapes to return his family, Sam Franklin (Wes Studi from Last of the Mohicans and Avatar), a bounty hunter of Cherokee descent, is hired to find and return him to the institution.

Saturday, October 16th: Doors Open at 1:00pm

ART MARKET
Saturday, October 16
1:00-9:00pm

Painting Demonstration by
Mary Beth Nelson
Saturday, October 16 @ 1:15pm

Voices Of The Heart
Director: Amie Williams
Running Time: 28 min.
Showing: Saturday, October 16 @ 2:00pm

This film looks at the new Arapaho native immersion school on the remote Wind River Reservation in Wyoming through the eyes of Tish Keahna, a Meskwaki/Ojibwe mother, who returns to Wind River after thirty years to see how education and growing up on the "rez" have changed. Now a mother of three children who is living a world away in Maine, Tish is curious to revisit her childhood through this new school and examine the broader issues of immersion language education that it is catching on throughout many indigenous communities in the U.S and throughout the world.

This Is Me
Director: David Sam
Running Time: 4 min.
Showing: Saturday, October 16 @ 2:30pm

A young man speaks about his experience of being bullied as a teenager and tells the story of who he really is.

Pelq'ilc (Coming Home)
Director: Celia Haig-Brown & Helen Haig-Brown
Running Time: 33 min.
Showing: Saturday, October 16 @ 2:35pm

Pelq'ilc (Coming Home) focuses on the place of education in renewing Indigenous culture and tradition. The film is part of a larger Social Science and Humanities Council funded study and is based on interviews with the children and grandchildren of residential school survivors first interviewed for a 1986 study done by Celia Haig-Brown. The offspring are actively engaging in regenerative educational initiatives such as art, language immersion schools, traditional wilderness camps and filmmaking. Helen Haig-Brown, Celia's neice and the daughter of one of the initial residential school survivors interviewed, is not only a participant and co-investigator in the project but the film's director and co-writer.

Basket Weaving Demonstration by
Sandra Pallie
Saturday, October 16 @ 3:00pm

Video Letters From Prison
Director: Milt Lee
Running Time: 57 min.
Showing: Saturday, October 16 @ 3:30pm

Video Letters from Prison follows the lives of three Oglala Lakota sisters as they reconnect with their incarcerated father via a series of video letters. The Poor Bear girls are not sure they even want to connect--but their mother, Cindy, helps them overcome reluctance and hurt to participate in the letters. The change in her girls is immediate and beautiful. Connecting life's paths, Video Letters from Prison is a road flooded with emotions and spiritual growth.

*To learn more about the film Video Letters From Prison visit www.nativetelecom.org

Drums: A Tribute to Floyd Westerman
Director: Tom Geagan
Running Time: 6 min.
Showing: Saturday, October 16 @ 4:30pm

An all-star music video, Drums, features the late actor/activist Floyd Red Crow Westerman, John Densmore of The Doors on percussion and singing for the first time ever, multi-award winner Keith Secola, Martha Redbone, and Johnny Cash's long time bass player. Dave Roe. The song "Drums" is the first single from the upcoming album Rare Breed: The Songs of Peter La Farge and is a hard-hitting condemnation of decades of the repression, oppression, assimilation, and annihilation of Native Americans. Written by the late Peter La Farge in 1963, Johnny Cash released "Drums" as part of a whole album of La Farge's protest songs in 1964 called Bitter Tears: Ballads of The American Indian, which went to the top of the country charts. The new version, produced by Secola and Densmore, was recorded shortly before Westerman's passing. The video was made a few months later as a tribute to Westerman, who carried on the spirit of La Farge's work.

Totem
Director: Thomas King
Running Time: 18 min.
Showing: Saturday, October 16 @ 4:40pm

In a humorous take on colonization and the resilience of First Nations cultures, a totem pole inexplicably takes root in the floor of an upscale art gallery.

How People Got Fire
Director: Daniel Janke
Running Time: 16 min.
Showing: Saturday, October 16 @ 5:00pm

How People Got Fire centers on Grandma Kay, who is based on Tlingit-Athabascan elder Kitty Smith, and the connection she forges with the village children through the oral tradition of their culture.

Tsi tkahehtayen (The Garden)
Director: Zoe Leigh Hopkins
Running Time: 11 min.
Showing: Saturday, October 16 @ 5:20pm

A mystical gardener harvests fruits from the earth that defy everyone's expectations.

Finger Weaving Demonstration by Sandy Fife Wilson \Saturday, October 16 @ 5:30pm

Painting Demonstration by Mary Beth Nelson Saturday, October 16 @ 7:00pm

Her Last Text
Director: Mark D. Williams
Running Time: 8 min.
Showing: Saturday, October 16 @ 7:30pm

Jennifer, played by Kristi Blakemore, gets a strange text message from a girl claiming to already be dead. Starring Wasey Lamar, Mikka Croy and Aysha Bui. Directed by Mark Williams

The Dead Can't Dance
Director: Rodrick Pocowatchit
Running Time: 102 min.
Showing: Saturday, October 16 @ 8:00pm

Three Native American men discover they are somehow immune to a mysterious plague that is turning everyone into zombies. Dax Wildhorse knew this wasn't going to be a good day.

*This program is funded in part by a grant from the Oklahoma Humanities Council (OHC) and the National Endowment for the Humanities (NEH). Any views, findings, conclusions, or recommendations expressed in this program do not necessarily represent those of the OHC or NEH.

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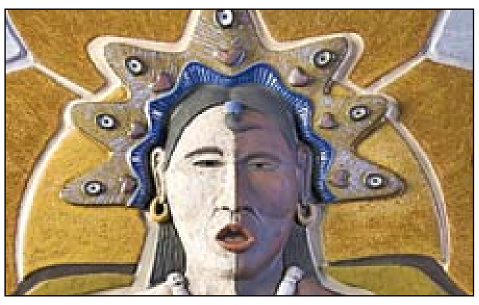


TODAY'S INDEPENDENT INDIAN NEWS WWW.NATIVETIMES.COM

NATIVE AMERICAN TIMES

VOLUME 16 • ISSUE 43 • PUBLISHED WEEKLY • OCTOBER 22, 2010

Ousted Wichita president disputes recall

The new president, Stratford Williams, was the tribe's vice-president.

DANA ATTOCKNIE
Native American Times

ANADARKO, Okla. – Stratford Williams is the Wichita and Affiliated Tribes of Oklahoma's new president after former President Leslie Standing was removed from office via a Sept. 11 recall election.

Williams was the tribes' vice-president.

"The council took the action based upon a recall petition and supporting affidavits charging that President Standing committed misconduct in office," Williams said in a press release. "By a vote of 79 to 67, the council removed President Standing."

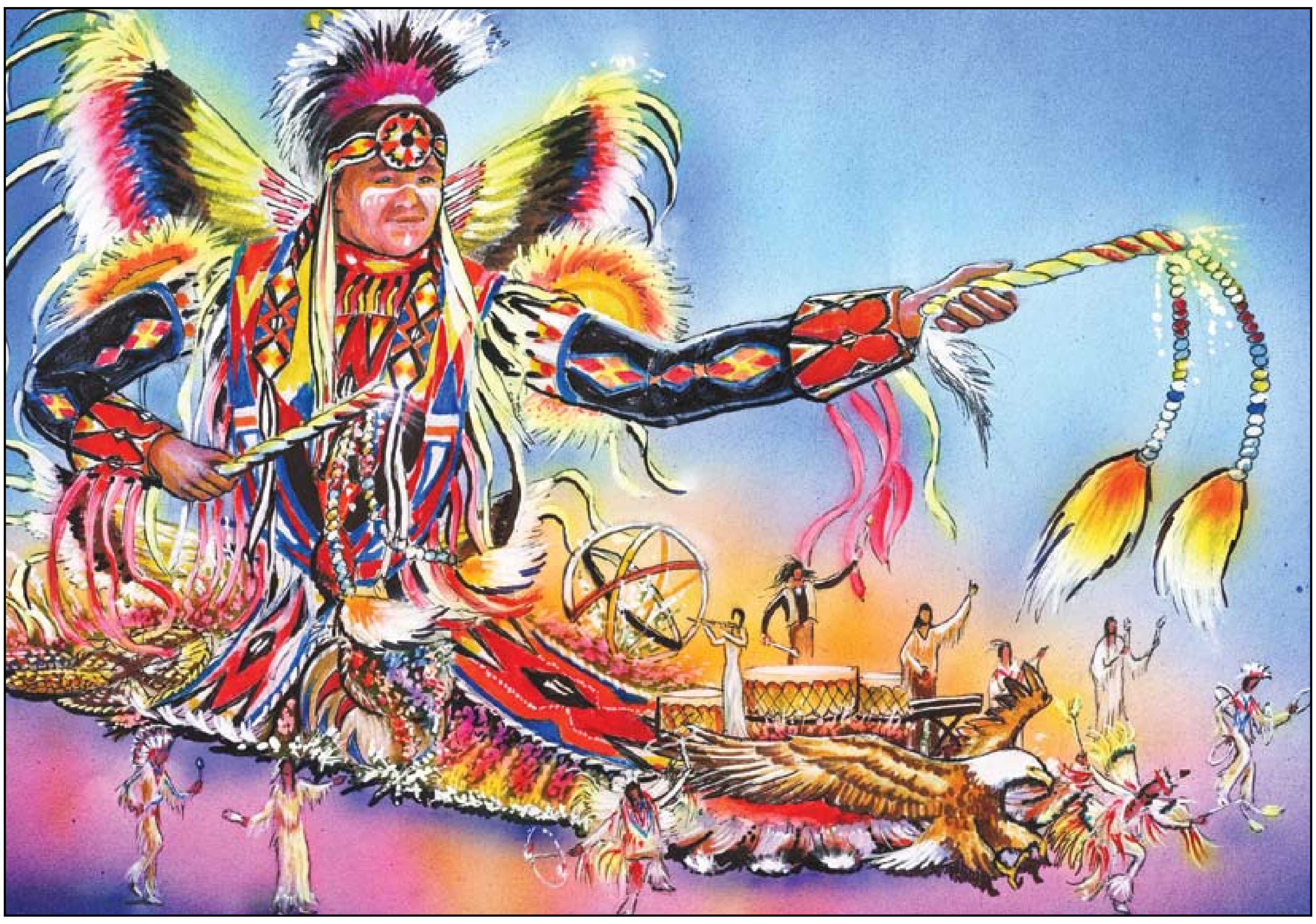
Standing said the election was illegal and a consequence of his efforts to create an open government where tribal business is "transparent and accessible to our members."

"There has been misappropriation of tribal money, malfeasance in conducting tribal business and self-dealing in every aspect of tribal government," Standing said. "It was my promise when I ran for president in 2008 that tribal administration be open, transparent and accountable. All members of the tribe should know how their tribal funds are received from its various sources and spent to benefit our continued self-determination."

Standing said it was his promise and fiduciary duty to tribal members that financial affairs be available for review and in compliance with rules and regulations.

He said the election was illegal because he was not notified enough in advance as required by the tribe's law. Standing said a necessary public notice was not published at least 10 days prior to

See **PRESIDENT** *Continued on Page 4*



COURTESY

The RFD-TV float features a 35-foot fancy dancer and stretches 75-feet in length.

Tournament of Roses float features fancy dancer

RAQUEL GOTTSCH

BRANSON, M.O. –"One Nation," a float dedicated to reconciliation honoring Native American culture, will be the RFD-TV entry in the 2011 Tournament of Roses Parade. The massive float, designed and built by Phoenix Decorating, will pay tribute to the sights and sounds of Native America and will feature Brule' – the award-winning contemporary Native American musical group. RFD-TV and Paul LaRoche, founder of Brule', say they hope to create a historic endeavor that will shed a long overdue spotlight on the American Indian culture. Through this collaboration, both parties hope to connect our global cultures in friendship and in unity, in an effort to support the 2011 Rose Parade® theme of "Building Dreams, Friendships & Memories."

The float, "One Nation," marks RFD-TV's third consecutive year as a Rose Parade float participant. Focused around a 35-foot "fancy

See **FLOAT** *Continued on Page 3*

Federal judge continues ban on NY Indian cig tax

CAROLYN THOMPSON
Associated Press Writer

BUFFALO, N.Y. (AP) – Rulings by two federal judges will continue to prevent the state from collecting taxes on some Indian cigarette sales while tribes continue their legal fight against an issue that has caused tension for decades.

But Gov. David Paterson's administration said Friday the state is closer than ever to settling the issue after one of the judges confirmed the state's right to tax reservation cigarette sales to non-Indian customers and said doing so would not infringe on tribal sovereignty.

"It's time for decades of court battles to come to an end," Paterson spokesman Morgan Hook said.

U.S. District Judge Richard Arcara on Oct. 14 denied the Seneca and Cayuga Indian Nations' request for a preliminary injunction against the tax, saying it was unlikely that the western New York tribes could substantiate their claims that it would overburden them and impinge on their sovereignty.

Arcara, in a separate order, granted a delay in the start of collections to give the tribes time to follow through on a promised appeal of his ruling. A temporary order was set to expire Friday.

A Utica judge's decision in a separate case brought by the Oneida Indian Nation was less favorable to the state.

Unlike his counterpart in Buffalo, Judge David Hurd agreed with arguments that the state's plans to require wholesalers to pre-charge tribal retailers

See **TAX** *Continued on Page 4*

C&A Tribes create Oklahoma's first educational tribal TV station

CHEYENNE & ARAPAHO TRIBE
Submitted Article

It was a late evening in August, 1992 on the Conley Ranch near San Antonio, Texas. A group of Cheyenne and Arapaho Tribal Members had just finished filming a major scene in the CBS Mini-Series "North & South" Part III (Heaven & Hell). Three of the elders, Moses Star, Leo Penn and Jesse Hamilton, were visiting with cinematographer, Billy-Talako Williamson. One of the elders commented how nice it would be if the Cheyenne & Arapaho Tribes had their own television and radio station back in Oklahoma. Billy agreed and told them that he would try to help that come about someday. This had never been done by any of the tribes in Oklahoma. In 2005, Billy began working with the Cheyenne & Arapaho Tribes' Department of Education to develop a media production studio and teaching media classes for the department. The idea of a Cheyenne & Arapaho Television station came up again in a meeting with Quinton Roman Nose and Margaret Anquoe. Billy began working on development of a television station broadcast license and station for the Cheyenne & Arapaho Tribes.

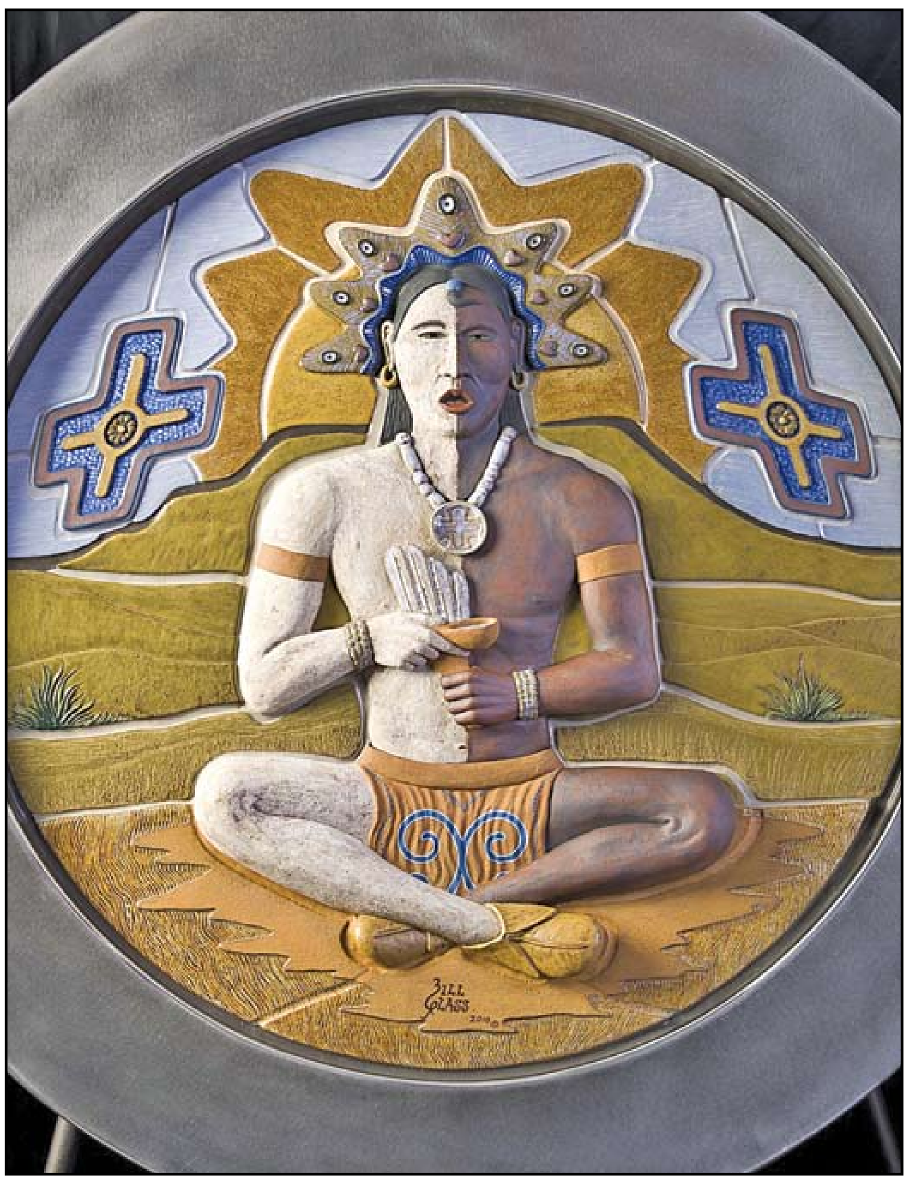
According to Billy, there were two key people that were instrumental in helping with this project. "In the early stages it was very difficult to find out who to talk to about a Tribal Television Station. I knew that the Navajo Nation had a tribal television station so I started there, asking questions. I was introduced to Mr. Jim Gale who is the Chief Engineer for the PBS affiliate KNME in Albuquerque, New Mexico. I traveled to Washington, D.C. and met with Congresswoman Mary Fallin. She was a great help in finding the right offices and people to provide the information I needed about the Federal Communications Commission. Jim Gale was the technical advisor for the Navajo Nations Television Station and he was kind enough to offer his experience and help. Jim came to Oklahoma and visited the C&A Department of Education and

See **TV STATION** *Continued on Page 3*

COURTESY

Jim Gale and Billy-Talako Williamson

Best in Show



CHEROKEE NATION CULTURAL TOURISM

Bill Glass Jr's "Healer" was selected Best of Show at the 5th Annual Cherokee Art Market awards reception Friday, October 8, 2010, at the Hard Rock Hotel & Casino Tulsa in Catoosa, Okla.

More than $75,000 in overall prize money was awarded across 20 categories that featured more than 130 elite Native American artists from across the nation.

Court: Tribal cops can detain off reservation

GENE JOHNSON
Associated Press Writer

SEATTLE (AP) – The Washington Supreme Court said Oct. 14 that tribal police can pursue non-Indian drivers suspected of traffic infractions beyond a reservation's boundaries and detain them until other authorities arrive.

The court's ruling was a reconsideration of an opinion it issued last year, in which it unanimously reached the same conclusion. The court withdrew the earlier opinion because of an error, and this time, the judges split 6-3.

The majority said that under the 1855 Treaty of Point Elliot between the U.S. and area tribes, it was OK for a Lummi Nation officer to continue pursuing a suspected drunken driver, Loretta Eriksen, beyond the reservation's boundaries in 2005 and detain her until Whatcom County deputies arrived. The treaty required tribes to turn over lawbreakers to U.S. or state authorities, the justices said.

They also said the stop was justified under the doctrine of "fresh pursuit," which allows officers to cross jurisdictional lines when there's a threat to life or property.

"To allow drunk drivers to escape the law by crossing a reservation boundary would unnecessarily endanger lives by incentivizing high-speed dashes for the border," Justice Richard Sanders wrote for the majority.

Some lawyers said that although the ruling referenced the ability of tribal police to make traffic stops beyond a reservation's boundaries, it seemed likely that the same logic would apply for officers pursuing suspects in other crimes.

Justices on both sides agreed that letting drunk drivers get back behind the wheel simply because they're not tribal members was a terrible idea.

But the minority argued that the treaty provided tribes no authority to detain non-Indians beyond their borders. It simply required tribes to turn over suspected lawbreakers who sought haven on a reservation, they said.

They also said the doctrine of "fresh pursuit" applies only to felonies. DUI is a gross misdemeanor.

In her dissent, Justice Mary Fairhurst said she agreed that a tribal officer could pursue Eriksen beyond the reservation's boundaries. But once the officer determined Eriksen wasn't enrolled in the tribe, he should have let her go, she said – a conclusion that troubled her.

"It is ludicrous that a suspected drunk driver who has been stopped outside a reservation's boundaries by a tribal police officer must be allowed to get back on the road if she is not a tribal member," Fairhurst wrote. "However, I cannot avoid my duty to faithfully interpret the law."

The Legislature recently passed a law that said tribal police could be designated general authority peace officers – meaning they'd have power to enforce state laws – if they sent their officers to the State Patrol academy, provided the state with proof of public liability insurance and agreed to waive sovereign immunity if officers were sued in state or federal court.

Lummi police officers have not been so designated.

Eriksen's lawyer, William Johnston of Bellingham, said Oct. 14's ruling was problematic because, if tribes have inherent authority to detain non-Indians, there was no reason for them to comply with the state law, which took effect in 2008. He questioned whether a tribe would allow itself to be sued in state court if an officer conducting a pursuit off reservation caused an accident.

"Sooner or later, there is going to be a hot pursuit, and in that hot pursuit, somebody's going to be hurt who is not a criminal," he said.

Mary Neil, a lawyer for the Lummis, said the tribe has insurance for such cases.

"It's not about wanting to enforce state law," she said. "It's about wanting to protect the roads and communities from a drunk driver."

Robert Anderson, the director of the Native American Law Center at the University of Washington, said many tribes waive sovereign immunity for tort actions against tribal governments and have insurance to cover awards for damages.

Lawsuits can be brought in tribal courts, he said.

"It seems to me like the remote possibility of an uncompensated injury is a risk more than outweighed by recognizing tribal law enforcement authority to pursue offenders off the reservation and detain them if they are non-Indians suspected of a crime," Anderson wrote in an e-mail.

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Crow warrior's robe at center of new exhibit

LORNA THACKERAY
The Billings Gazette

BILLINGS, Mont. (AP) – More than 150 years ago, a Crow warrior – a man honored by his Apsaalooke people and feared by his enemies – had his war exploits painted on a buffalo hide tanned by his proud wife.

No one knows his name today, but his Crow contemporaries would have been able to identify him by the stories drawn on his robe.

Enemies, primarily Blackfoot warriors vying for resources and power in the prime hunting grounds of Montana, would have recognized him as a formidable opponent by the number of vanquished foes depicted.

"It was his biography. It tells his story. It tells the story of the Crow Tribe," said Patrick Hill, Crow historian and artist.

Hill and Little Bighorn College archaeology professor Tim McCleary spent several days in Washington, D.C., along with tribal historian Joe Medicine Crow and Calgary anthropologist Arni Brownstone, interpreting the robe for the Smithsonian Institution.

When the National Museum of the American Indian, a branch of the Smithsonian, opens its major new exhibit, Infinity of Nations, in New York City on Oct. 20, the robe will be one of its centerpieces.

Curator Cecile Ganteaume designed the exhibit around 10 objects that serve as "regional focal points." The rare and beautiful warrior robe was chosen as the focal art piece for the Plains and Plateau section.

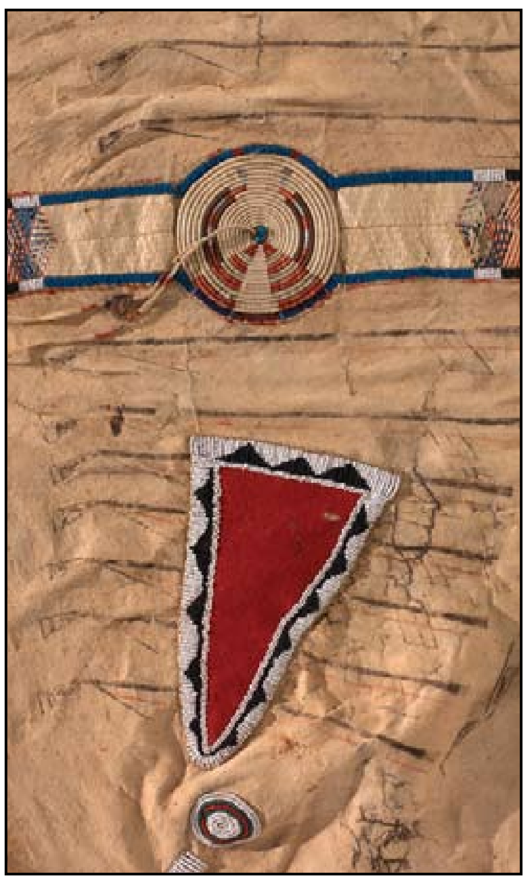
Infinity of Nations is described as a survey of the museum's vast collection of native art from the Western Hemisphere. More than 700 pieces – some of them thousands of years old – will be included in the exhibit. It represents cultures from Alaska to Chile.

The exhibit halls will be opened to benefactors and museum members Oct. 20 with a gala celebration. The general public will get its first look on Oct. 23.

Although they won't be there in person, Hill and McCleary will be featured in audio, video and touch-screen programs explaining Crow warfare and history and talking about Crow Country.

"The idea of the exhibit is to have an object that can be placed in time and place and tied to a specific culture," McCleary said in a recent interview in Billings .

The Crow buffalo robe fits the exhibit perfectly. It can be placed squarely in the middle of the 19th century, both by the artwork itself and by its documented history.



SMITHSONIAN

A triangle of red "trade" cloth identified with the mid-1800's helped confirm the date of the robe. Triangles represented horses.

Records show that New York artist William de la Montagne Cary acquired the robe at Fort Benton in 1861, McCleary said.

Cary bought the robe from a man a witness to the transaction described as either a Blackfoot or a Cree, but most likely a Blackfoot, McCleary said. Hill and McCleary could see at a glance that it was unmistakably Crow.

How it came into the hands of an enemy Blackfoot warrior provided for a lot of interesting speculation, the two men said.

"He could have taken it from a Crow warrior he killed in battle," McCleary said. "The Blackfoot liked to bring back clothing to prove they had killed an enemy so they could claim war honors."

Hill said that the Blackfoot warrior may not have obtained the robe through bloodshed. The Crow owner was of high status, he said.

"It could have been a chiefly gift during a time of peace," he said.

While there are still many examples of Crow narrative artwork in pictographs in Montana and Wyoming, robes from that era depicting the life of a specific individual are rare. McCleary said he has heard of just three others.

The Little Bighorn College professor earned his doctorate in archaeology in 2008 after completing a dissertation on rock art. When the Smithsonian was looking for experts to interpret the robe, it contacted Stu Conner of Billings, one of the foremost rock-art experts in the country. He referred them to McCleary.

After obtaining the consent of the Crow Cultural Committee to work on the project, McCleary said that he thought the team should include a Crow tribal member and artist. That's where Hill, owner of the Center of the Circle Studio in Crow Agency, came in.

Their expertise was supplemented by respected elder and historian Joe Medicine Crow and Brownstone, the anthropologist. McCleary said Brownstone's expertise in American Indian art has taken him to Europe many times to examine items collected there by 19th-century visitors touring the West.

In advance of being placed on permanent exhibit at the New York museum, the fragile buffalo skin was conserved at the Smithsonian in Washington. That's where McCleary and Hill first saw it in December of 2006.

The robe was laid out on the floor on acid-free tissue, Hill said. Conservators perched on ladders above it, conducted the restoration without touching the delicate hide more than necessary.

It took a year to complete the job, Hill said.

Sewn down the length of the hide is a finely stitched pattern of beadwork and porcupine quills wrapped in horse hair. The horse-hair quills – unique to Crow artisans of the period – were woven in a design of lines and circles.

A triangle of red "trade" cloth identified with the mid-1800s helped confirm the date. Triangles were symbols for horses.

But more interesting to the artists and historians examining it were the drawings that covered the robe.

Some are easily recognizable. Near the head of the hide, 11 clearly identifiable trade muskets, probably from the earlier fur-trade era, are painted in a long row.

"They represent 11 guns he had taken from enemies," McCleary said.

Drawings covering the robe would have been read top to bottom and right to left, he said. They would have been designed to be read as the warrior wore the robe over his shoulders at parades and at ceremonies where warriors proclaimed their war deeds.

"In Crow society, a warrior had to achieve four specific honors before he could become a chief," Hill said.

The warrior had to strike a live enemy in battle, capture a picketed enemy horse, take an enemy's weapon in battle and lead a successful war party. In the six vignettes on the robe, the warrior shows that he has achieved all those goals except the last, leading a successful war party.

"This guy was well on his way to becoming a chief," McCleary said.

NATIVE AMERICAN TIMES

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Each week's issue is available for free download online at: www.nativetimes.com

Also online, the Native Times 2010 Powwow Guide at www.powwowguide.com

Subscription rates: $65.00 for fifty-two issues, $32.50 for twenty-six issues, or $16.25 for thirteen issues. (Rates are for postage and handling) Send check or money order to:

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FLOAT

Continued from Page 1

dancer," the float stretches 75-feet in length. The fancy dancer is the newest contemporary style of dance within the tribal powwow circuit and its characteristic upbeat, flashy and bright features make it a fantastic representation of the natural beauty within the Native American culture. Brule' will be playing inspirational live music as they ride down the 5.5 mile parade route along Colorado Blvd. Additionally, fancy and traditional dancers wearing authentic regalia will perform Native dances. An invitation has been extended to more than 500 tribes across America to send a representative to participate with "One Nation" and decorate the float during the days leading up to the parade.

About Brule'

Brulé is now one of the top-selling Native American recording artists with more than a million CDs sold worldwide, and has earned seven Native American Music Awards (NAMMYs) since 2002. Their live performances are currently receiving rave reviews as "a Native American experience of sight, sound, and soul" at RFD-TV The Theatre in Branson, Missouri.

About RFD-TV, LLC

Launched in December of 2000 and now in its 10th year of broadcasting, RFD-TV is the nation's first 24-hour television channels dedicated to serving the needs and interests of rural America with programming focused on agriculture, equine, rural lifestyle, along with traditional country music and entertainment.For more information visit www.rfdtv.com

TV STATION

Continued from Page 1

Tribal Complex and decided to help the Cheyenne & Arapaho Tribes Television Station Project. He even attended the Tribal Council Meeting in Weatherford, Oklahoma on November 15, 2008 when the Television Station Resolution was passed. During 2009 and 2010 we researched and completed a grant application with the United States Department of Commerce Public Telecommunications Facilities Program, PTFP that is administered by the NTIA, National Telecommunications and Information Administration in Washington, D.C. The Federal Communications Commission issued an experimental license to the Cheyenne & Arapaho Tribes and on September 27th, 2010 the tribes received notice that they had been awarded a grant for construction of the Cheyenne & Arapaho Television Station." This historic event is the first Native American Educational Television Station in Oklahoma. The grant was accepted by Governor Boswell on behalf of the Tribes on September 29, 2010 at Concho, Oklahoma. Construction of the station is scheduled to begin and be completed in 2011 at Concho, Oklahoma and it is expected that the station will go on the air in late 2011 or early 2012 and become the first Tribal Educational Television Station in Oklahoma.

The purpose of the Cheyenne & Arapaho Tribes Department of Education Media and Television Studio is to give students training with most modern digital media equipment, to preserve a progressive history for tribal members, enhance employment opportunities for Cheyenne and Arapaho people and assist tribal members with educational opportunities. The Media and Television Studio is an important part of the educational process for the Cheyenne and Arapaho Department of Education. Most recognize that a new language has emerged in the world, one that has grown to reach all nations with equal effect and understanding,… it is the language of Mass Communications.

The average parent spends about 38 minutes a week in quality conversation with their kids, while the average kid spends 3 to 4 hours a day watching television. The American Medical Association recently reported that 60% of the information children receive comes from television. Mass media has become the second language of our children. The secondary mission of the studios is to provide video services to the various departments of the Cheyenne and Arapaho Tribes and also to provide documentation of tribal history and language. Perhaps the bedrock purpose of the Media Production Department lies with one principal question: Ask yourself; "How important it would be to be able to play a DVD and listen to your Great Grandfather or Great Grandmother speaks their wisdom and to see them as they speak?" It is "priceless". Cultural and language education is the necessary backbone for the preservation of history and Tribal Sovereignty.

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Clinics help urban Indians live with diabetes

DIRK LAMMERS
Associated Press Writer

SIOUX FALLS, S.D. (AP) – Urban Indian health clinics in South Dakota are incorporating exercise and meal planning into their diabetes treatment to combat the prevalence of the disease among Native American residents.

Native Americans are three times more likely to die from diabetes, according to the Indian Health Service, and doctors and nurses often tell diabetes patients to exercise more and eat better, said Donna Keeler, executive director of the nonprofit Urban Indian Health Center.

"Well OK, we all know that," Keeler said Monday. "But unless somebody actually either helps us plan meals or shows us how to actually get on a treadmill, we typically don't do what they tell us to do, and it's not because we don't want to."

The Urban Indian Health Center, which is funded with Indian Health Services contracts and other federal grants, was founded in 1977 to provide health care to native American families who lost access to free health care provided by Indian Health Service when they moved to urban areas.

The organization has clinics in Sioux Falls, Aberdeen and Pierre that see nearly 7,400 patients each year.

Sen. Tim Johnson, D-S.D., toured the Sioux Falls location on Monday, which in South Dakota is celebrated as Native American Day.

Johnson said he's impressed by the way the clinic provides complete wellness services by combining physical, spiritual, behavioral and mental health care.

He called the Sioux Falls clinic, one of 34 across the country, a model for the rest of the nation.

"The clinics deserve more money but they are doing as best they can, and I don't see that there is more money to be forthcoming from Congress." Johnson said. "But we should do better by the Indian people, and the search will be on for more money."

To help its patients combat diabetes, the Aberdeen and Pierre clinics have fitness centers, and the Sioux Falls clinic within three months will add one that will also provide child care three nights a week.

The Pierre location features a full teaching kitchen with a nutritionist who helps with hands-on meal planning, shopping and preparation.

Keeler said most families cook the same 10 meals over and over, "and if those 10 meals are all bad or seven of those are all unhealthy, then you're never going to get healthy. But you can fix those 10 meals in healthy ways."

Tonya Benson, a certified nurse practitioner at the clinic, said if a patient comes in with a sore throat, they'll treat that ailment but screen for other things, such as depression.

"If you're a tobacco user, can we give you assistance with quitting with that," Benson said. "The same thing with alcohol use, how much alcohol do you use and can we get you help with that."

The clinic doesn't check tribal enrollment records, so it winds up also serving other nationalities and ethnic groups. But Native Americans are made to feel at home at the center, said Karla Abbott, an Augustana College professor who serves on the center's advisory board.

"Here, you're treated by someone who's most likely Native American or has a knowledge of Native American culture," she said.

Principal under fire in school stung by suicides

The string of deaths and suicide attempts prompted the U.S. Department of Education to give the school district a $50,000 emergency grant in July, saying "the situation in the community has completely overwhelmed district staff."

MATT VOLZ
Associated Press Writer

HELENA, Mont. (AP) – The principal of a predominantly Native American middle school where five children killed themselves last year is under pressure to resign after she called dozens of failing children to the gym floor during an assembly.

Dale Fourbear, director of the Fort Peck Assiniboine and Sioux Tribes education program, says Patricia Black's decision to single out the students at Poplar Middle School could mean a setback for children trying to recover from the deaths plus 20 attempted suicides in the same year.

"I think their mental well-being is fragile right now and there could be, well, how do I put it, there could be an impact, considering what happened last year," Fourbear said Monday.

Black, who is in her first year as principal, separated by name dozens of children in grades 5-7 who were failing at least one class from the rest of the approximately 160 students gathered at the Sept. 27 assembly.

Black said she only segregated the students at the end of the assembly so she could give them a private pep talk on how to improve their grades, and that she did not announce why she was calling them down to the floor.

"I didn't say that these kids have Fs. I did not say that I was ashamed of them of anything like that," Black told The Associated Press. "What I was thinking was high expectations. I really feel that these kids can all do well, that they can improve. And that's what I talked to them about."

Angry parents said Black needlessly shamed the children in front of their peers. Some told The Great Falls Tribune, which first reported the incident, that they would demand punishment for Black at the Oct. 11 school board meeting.

"Their privacy rights were violated," Suzanne Turnbull, mother of a seventh-grade student at the school, told the newspaper. "She set these students up for ridicule and bullying."

Turnbull said she filed a complaint with Montana school superintendent Denise Juneau, whose office was closed for a holiday.

Black said she met with district superintendent Chuck Cook, but she would not say whether she was disciplined. Cook did not return a call for comment.

Fourbear, whose office acts as a liaison between the tribe and the state-run schools on the reservation, said the tribes will leave it up to the school board to find a solution acceptable to everybody.

"What the principal did was not the best practice and it probably shouldn't have happened," he said. "I guess we trust the process. I think the Poplar schools will consider the parents' requests how to handle the situation."

The middle school teaches fifth through ninth grades in Poplar, a poverty stricken town in northeastern Montana with less than 1,000 people, more than 60 percent of whom are American Indian.

Last year, five students committed suicide and 20 others tried to take their own lives at the middle school with students as young as 10 years old. The string of deaths and suicide attempts prompted the U.S. Department of Education to give the school district a $50,000 emergency grant in July, saying "the situation in the community has completely overwhelmed district staff."

Fourbear, a licensed clinical social worker, said there was no single cause, but that many children on the reservation face a combination of extreme poverty and a lack of parental involvement, leaving them with nowhere to turn when faced with an overwhelming problem.

"You combine all the issues with poverty, and all the social ills associated with poverty, and throw in the fabrics of our family, a lot of time it becomes a matter of survival," Fourbear said. "It's kind of been said that the whole idea of suicide, it's become a solution for some of our kids."

Marylyn Bruguier Zimmerman, director of the National Native Children's Trauma Center at Montana State University, has been working with Poplar on suicide prevention training and screenings. She said clusters of suicides have been known to occur in other places, particularly with adolescents, but a cause can't be pinned on any one problem.

Zimmerman said she was doubtful that the September assembly would affect the students' recovery – none of the children brought it up during recent screenings of Poplar Middle School students for trauma symptoms, she said.

"Mistakes are made. People make them, but we take responsibility for them and assure the community that it won't happen again," Zimmerman said. "That's what we encourage and I'm sure that's how the administration will respond."

This year, the school has focused on improving parent involvement, including home visits, open houses and grandparents' day at the school, Black said.

School officials also have increased monitoring for bullying, and positive results have already been seen with attendance up and discipline referrals down, she said.

Black said doesn't believe the September assembly will cause any friction in the relationship between her and the students and that she has already apologized to the students twice – once in small groups after the assembly and again before the whole student body.

"I'm just trying to stay positive in school and with the kids," she said. "The parents I've talked to in person, they've all been very good."

She paused.

"Those that have actually talked to me," she added. "If they want to talk, I'm available."

Parents had called for Black's dismissal. Superintendent Charles Cook says the school board voted 4-0 Oct. 14 to retain her.

TAX

Continued from Page 1

the $4.35-per-pack tax are unconstitutional and granted a preliminary injunction blocking enforcement against the central New York tribe.

Hurd noted that the Oneida Nation would have $3.5 million tied up in prepaid taxes at any given time because it maintains an inventory of 80,000 cartons.

"The harm from permitting the state to enforce its new tax law will be irreparable to the Oneida Nation," he wrote.

He also granted the Oneidas' request to send the case to mediation in hopes of a quicker final resolution.

Arcara, in extending his temporary ban on taxing Seneca and Cayuga sales, cited the possibility of layoffs among the 3,000 employed in 172 Seneca Nation smokeshops and said he did not believe the state would be hurt by the delay.

He also noted predictions by both sides that there could be violence if the tax takes effect and said it was in the public interest to suspend the plan.

The last time the state tried to collect the tax, in 1997, protesters lit tire fires and shut down a 30-mile stretch of the New York state Thruway that bisects Seneca land near the Pennsylvania line. Since then, governors have followed a policy of "forbearance" allowing tax-free sales to continue despite state law saying the tax should be collected.

Seneca President Barry Snyder Sr. said the 7,800-member tribe is disappointed its request for an injunction was denied but will continue to fight the state's plans. Nation leaders say the state tax would interfere with the tribe's own internal taxing scheme which generates revenue for health and education programs.

"We are thankful that (Arcara) granted our motion for a stay pending appeal and the state still cannot enforce their unlawful and improper tax scheme against the Seneca people," Snyder said in a statement late Oct. 14. "The fight is far from over."

Seneca and Cayuga attorneys have indicated they will challenge Arcara's decision in the U.S. Court of Appeals.

The St. Regis Mohawk tribe in northern New York and Poospatucks of Long Island also are challenging the taxation of sales to non-Indian customers in cases pending before Arcara.

State tax officials had planned to begin collections on Sept. 1 as a way to generate $110 million in revenue this fiscal year and $200 million a year after that. Wholesalers would be required to prepay the sales taxes before supplying Native American stores, forcing them to pass along the charge to tribal retailers, who in turn would have to raise their prices and lose their competitive edge over off-reservation convenience stores.

Cigarette makers sold 24 million cartons of non-native-brand cigarettes to tribes in New York in 2009, with the Senecas buying the most at 10.2 million, the state Department of Taxation and Finance said. Tribes also sell millions of cartons of American Indian brands.

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Associated Press Writer George Walsh contributed to this report from Albany.

PRESIDENT

Continued from Page 1

"I do not intend to back down. They created a wrong and need to fess up." – former President Leslie Standing

the election; the election was held off jurisdiction land; and the voting site closed early at 1 p.m. instead of 4 p.m.

According to the Wichita Governing Resolution, it takes 20 signatures to request a recall election and a special meeting of the council may be called "provided that at least 10 days notice shall be given in each instance."

However, Williams said in the press release that notice of the recall meeting was properly provided in the Anadarko Daily News.

Standing, who was elected in 2008 for a four-year tem, said when he took office he had a difficult time finding out where the tribes stood with their businesses and programs.

"It's been one hassle from day one," he said. "Nobody talked to me for a long time."

Standing said he learned there was no accountability with the tribes' finances; casino contracts were questionable; accounting errors were found; certain employees had or have conflicting duties or too much control that could lead to embezzlement; money had been withdrawn from federal programs; and loans had been made to certain tribal members and needed to be collected.

"We just got to get the tribe back on track," he said, adding that new governing resolutions should be created so "people like me wouldn't get kicked out on false rumors and innuendo."

Standing is appealing his removal and said under his presidency all tribal members would be served, not just a select group.

He said he attempted to reassume his office, but the locks were changed.

He also said he and his former administrative assistant Pat Lorentz were not paid in April and were told there were no funds to pay them.

Lorentz was fired days after Standing was removed from office. She said she received a letter stating the reason for her termination was due to "creating a hostile work environment."

The letter, signed by Tribal Administrator Shaw Artichoker, states that "On Sept. 22, 2010, the Wichita Executive Committee voted to terminate" her employment. The letter does mention an appeals process but states "the decision of the Wichita Executive Committee shall be final."

Also fired was Loretta Partridge, the former tax commission chairwoman. The Executive Committee removed her earlier this year, stating her termination was due to her finding discrepancies while helping Standing in his office.

"All these red flags were jumping out at me," Partridge said.

She said she could only be terminated for misconduct, malfeasance or having a felony.

"I didn't fall into any of those," she said. "There definitely was no due process."

She also said there are personnel policies in place, but they were not followed.

Lorentz said while she and Standing were working, they reached out to the tribal attorney for help and faxed information concerning misappropriations, but never received a response.

"He's (Standing) trying to diversify the tribes. We can't depend (just) on the casino," Lorentz said. "We used to be a business, not a social club. We don't even have qualified people (working)."

Standings' attorney Steven Griggs said the accounting of the tribes' finances should be made accessible to tribal members, and ultimately it comes down to the members to decide what is best for their future.

Pat Lorentz was fired days after Standing was removed from office. She said she received a letter stating the reason for her termination was due to "creating a hostile work environment."

"I do not intend to back down. They created a wrong and need to fess up," Standing said of the Executive Committee. "Unauthorized use of tribal funds all involves criminal acts…For tribal members at large, they need to step up to the plate with me and take the government back."

Standing said tribal assistance is not applied evenly across the board for all members and that he does not like the way some members are treated or intimidated.

"In reality, it's almost like (having) a Nazi, a dictatorship," he said.

Standing said he would like to have an independent audit of the tribes' contracts, agreements, business relationships and finances. He also said he is concerned that three Executive Committee members are employed with the tribe as directors of tribal departments/programs, which he said is a conflict of interest and has since brought it to the Bureau of Indian Affairs' attention.

Griggs said the Bureau of Indian Affairs wants to remain "hands-off" with the tribe's situation, but that he and Standing are working with Congressman Tom Cole's office to rectify the circumstances.

Nearly 40 tribal members held an Oct. 9 community gathering, which they dubbed The Coalition of Ethical and Accountable Tribal Government. Standings' attorneys answered questions and handed out coalition goals and information about the tribes' finances.

"It went real well…the information packet the attorneys handed out had an impact," Standing said.

Williams said he spoke to Executive Committee members and it was decided to decline comment on the allegations.

A Nation at war with itself cares little about the problems of others

By TIM GIAGO
(Nanwica Kciji)
© 2010 Native Sun News

A Bureau of Indian Affairs bureaucrat once responded angrily when I spoke about "treaty tribes," with, "What in the hell are treaty tribes?"

Kurt Luger, a well-known member of the Standing Rock Sioux Tribe, is also actively involved behind the scenes in the casino gaming activities of the tribes of North Dakota and beyond. He often uses the term "treaty tribes" when discussing issues that impact tribal governments. He is referring to those tribes that were signers of major treaties like the Fort Laramie Treaties of 1851 and 1868, treaties that set down the guidelines, rules and laws that are still adhered to by the tribes, but basically ignored by the other signer, the United States Government.

Many tribes of the Great Plains signed treaties with the United States in the late 1800s, treaties that ceded millions of acres of land and guaranteed peace between the Indian nations and the United States. In exchange for the ceded lands the United States guaranteed certain rights "in perpetuity" to the tribes. Those rights included healthcare, education, the retention of lands with specific borders and boundaries, food rations, self-governance, and a government-to-government relationship with the United States.

There has been an ongoing battle between the "treaty tribes" and the United States for more than 150 years over the stipulations of those treaties. And most present day politicians totally unfamiliar with the treaties are still under the impression that the tribal governments of the treaty tribes are getting welfare benefits instead of just compensation for land, water, mineral and natural resource rights guaranteed by the treaties. The ceded lands have brought billions of dollars to the US in profits from the sale of gold, uranium and timber with very little if anything going to the tribes. The Homestake Mine in the Black Hills of South Dakota alone has brought in billions of dollars to the mine owners, the state and the federal government, but not one penny to the tribes who did not cede this particular parcel of land, but instead had it taken illegally by the United States. It's a long and sordid story so go to any website about the Black Hills of South Dakota and the Sioux tribes for more details.

All of the above is history that is easily researched and it is hard for most Americans to understand this history and its impact on the Indian people, but worse yet in these hard economic times of lost jobs, lower income and dwindling saving for most Americans, it is something most people don't even care about. When people are struggling to survive they care little about the travails of others, especially that of Native Americans.

And once more there are reasons for this. Most Americans believe that the Indian tribes are getting rich on gaming dollars. They see the glitzy casinos and Indians living in nice homes and driving big cars and they get angry not realizing that the gaming phenomenon does not spread its wealth equally. The treaty tribes of the Great Plains are still among the poorest people of America even though they have probably given up more in material wealth to this country than any of the other tribes.

The majority of the tribes that have grown wealthy by virtue of geography are not about to share their wealth with the poor tribes. For them, charity begins at home and most of them took their share of financial lumps and losses from speculators and crooks while building their wealth. The wealth they have kept they guard zealously and who is to blame them?

When one American general was asked the definition of an Indian reservation he replied that it is a piece of land set aside for the exclusive use of the Indian people that is surrounded by thieves.

A nation and a people struggling for survival has little concern for the problems of others and so charity and goodwill for Native Americans has fallen to the bottom of the heap and a Nation at war with itself cannot be blamed. False information, myths and misconceptions has contributed greatly to the loss of interest in all things Native American.

But, as Walter Cronkite would say, "That's the way it is."

Tim Giago

(Tim Giago, an Oglala Lakota, is publisher of the weekly Native Sun News. He was the first Native American inducted into the South Dakota Newspaper Hall of Fame and was a founder of the Native American Journalists Association and a Nieman Fellow at Harvard in the Class of 1990. He can be reached at editor@nsweekly.com)

Around the Campfire: Racism in stores, restaurants

DR. DEAN CHAVERS
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When I was a kid, we could not eat in the restaurants where I grew up. Lumberton, North Carolina is the county seat of Robeson County. The population of Lumberton in the 1950s was mostly white, with a handful of Indians and Blacks thrown in. The restaurants were reserved for whites only. Indians and Blacks could go to the back door and put in an order, but we had to take it out to eat it.

It was a regular Saturday thing for us. People would take their orders out to the park to eat it, or take it to their cars if they were lucky enough to have one, or take it to their wagons and eat it sitting behind their old mule's rump.

Michelle Hoffman, superintendent of the Wyoming Indian School District on the Wind River Indian Reservation, testified before the state legislature in February 2007 that store clerks would offer to serve her, even though Indians had stood in line before her. The clerks in rural Wyoming just assume that Indians have to wait their turn and that white people get waited on first.

She said her students have reported going into stores and being followed as if they were about to shoplift something. She has seen white people refuse to use a restroom if they see an Indian coming out of it. "I'm embarrassed for my state," she said.

My cousin Bob Winfree's wife, Mary, went to give her kids some money out of her purse in the Wal-Mart store in Norman, Oklahoma in 1992. Lots of Indian people were shopping there, as usual. She was shopping for Boy Scout supplies. They thought she had shoplifted. She suddenly found herself wedged between two checkout people.

They asked her to empty out her purse and show them everything in it, but she finally refused. They let her go. She was detained for an hour. There was a glitch in their security system. By this time she was in tears at being humiliated. The only reason they searched her and her purse was because she was an Indian, she says.

Bob was in the Navy at the time, stationed at the ROTC program at the University of Oklahoma. When Mary got home and told him about it, he went back to the store and cussed them out, in as loud a voice as he could muster. Bob is a bit larger than the average man, and well built. He says they apologized to him orally. He wanted to sue them, but he didn't have the money.

When they told the people in their church about it, they said those kinds of things happen all the time to their members. It is an Indian church.

Bob's mother, my cousin Rosa Winfree, went shopping 20 years ago with Mary in Summerville, South Carolina, north of Charleston. Mary says she went about her shopping, and Rosa went on her way to do her shopping. After a while Mary went looking for her mother-in-law and could not find her.

She looked and looked, and finally found her by the door, fuming. One of the store employees had started following and shadowing her as soon as she left Mary. She finally got mad and told the guy to get lost, but he continued to follow her.

"Don't buy anything in this store!" she told Mary. "Let's go. I told that man I knew why he was following me, just because of who I am."

When we lived in Oklahoma in the 1980s, I could tell when my wife, Toni, had been mistreated at a store. She would come home slamming the doors and kicking the dogs, and I knew something had gone wrong.

She is Chicana, but looks like an Indian. In Oklahoma that is not a good thing. She would tell me how she had picked out her blouse or her perfume and had gone to the counter to buy it. However, some blonde lady would come up, and the clerk would wait on the blonde and ignore her. If she spoke up she was doubly wrong. Finally, though, she got tired of the treatment and said we had to move. We went west to New Mexico, and have never looked back. Oklahoma is still treating its Indian citizens this way.

Michael O'Neill (Chippewa) sued Applebee's Neighborhood Bar and Grill of Superior, Wisconsin, in 2001 for refusing to serve him. He showed them his tribal ID card (with his picture on it), but they still refused to serve him, allegedly because of his race and ancestry. His lawsuit was for $9 million, which he announced would be used to help the other 9,300 members of the Red Lake Band who face similar discrimination.

When he visited the restaurant on November 14, 2000 with his wife and his son's fiancée, the restaurant refused to serve him a brandy. He had not been drinking before. The server showed the tribal ID to the manager, Greg Hartnett, who refused to let the waitress serve him a drink. The three left the restaurant mortified over their experience.

"This is humiliating," he said. "Applebee's made me feel awful, the way I felt when I was a child, when the white parents of some of my playmates would not let me into their houses because I was called a 'little savage.'"

The manager explained that since Mr. O'Neill did not have a valid driver's license, he would not serve him alcohol. The tribal ID card, which has much more information than a driver's license, was not enough to satisfy him. Mr. O'Neill explained that he does not have a driver's license, since he does not drive. The Wisconsin law requires proof of age, which the manager interpreted to mean a valid driver's license.

However, the restaurant admitted later that it also accepted state ID cards, U.S. armed forces ID cards, and U.S. passports. O'Neill asserts that the restaurant later served two Caucasians who did not have valid driver's licenses.

There have been times when I was glad to be a swamp nigger. I had a friend named Becky when I was stationed in Waco, Texas. Becky was actually the former girlfriend of one of my friends. Becky was a really pretty girl who lived in Birmingham, Alabama.

Becky invited me to come by Birmingham and visit her when I came through after graduation. I had a thirty-day leave before I had to report to duty in California. I spent about two weeks lying in the sun, and was brown. I also had big lips, which I still have.

I hit there in the early summer of 1964 just as the civil rights movement was starting to take off. When I went into a restaurant to order lunch, I sat in the front near the door. Two men and a woman were sitting in the rear. They were dressed in work clothes, obviously southern hillbillies. Pretty soon the woman came up to where I was sitting and asked, "Whur yall frum?" "North Carolina," I answered. "And what are yall?" she asked. "I'm an Indian," I said.

She went back to her companions. They apparently believed me, because they never did anything else. They stayed in their corner and I stayed in mine. I was waiting for them to come up and confront me or harm me, but they never did.

Apparently it was all right to be an Indian in that restaurant, but not a "nigger." I have hated Birmingham ever since. It is almost as bad as Gordon or Gallup.

Dean Chavers, Ph.D., is the Director of Catching the Dream, a national scholarship and school improvement program for American Indians, located in Albuquerque. His address is CTD4DeanChavers@aol.com. His latest book is "Racism in Indian Country," published by Peter Lang Publishers. His book before that was a two-volume work of 800 pages called "Modern American Indian Leaders" published by Mellen Press.

The viewpoints expressed in columns and letters are the opinions of the writers and not necessarily the opinion or viewpoint of the Native American Times publisher or staff.

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EVENTS ▼ ▼ ▼ ▼ ▼ ▼ ▼ ▼ ▼

Every Tuesday
"Tuesdays with Duane & Daria: An Elders Exercise / Language Class" at Sapulpa Creek Indian Community Center 12:45 pm. Work out and learn Creek! For instance, when Duane Meadows, says "breathe deep" the Creek Language Instructor, Daria Hicks, will immediately translate his instructions. Language class to immediately follow workout. To register, call Daria (918) 732-7646.

OSAGE LANGUAGE CLASS
6:00 – 9:00 p.m. Skiatook Library, 316 E. Rogers Skiatook, Okla. 918-596-2830

Every Wednesday
Kiowa Class in Room 105, Oliphant Hall, Tulsa University campus, 600 S. College Ave., Fall semester. Contact telephone no. (918) 445-5213.

PONCA LANGUAGE CLASS
6:30 – 7:30 p.m. Maxwell Park Library, 1313 N. Canton, Tulsa, Okla. 918-669-6055

Every Thursday
CHEROKEE LANGUAGE CLASS
6:00-7:30 p.m. Zarrow Regional Library, 2224 W. 51 St., Tulsa 918-591-4366

1st and 3rd Thursdays
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call or email ahead of time to confirm in case we meet at an alternate location for an event. Info Call: Jiles Pourier (918) 382-2200 Email: nnyc@ihcrc.org

Through January 15, 2011
Kingdom RockFest battle of the bands Christian music festival at various venues. For more info visit online: www.unitedtribesforchrist.com

Through April 30, 2011
Comanche National Museum presents Fort Sill Indian School: The Boarding School Experience - An exhibit celebrating the legacy and history of the Fort Sill Indian School Experience. Free Admission. 701 NW Ferris Ave., Lawton, Okla. 580-353-0404 or www.comanchemuseum.com for more info.

October 22-23
Anna Mitchell Pottery Workshop
FRIDAY: 6 TO 8 PM
SATURDAY: 10 TO 4 PM
WORKSHOP FEE: $125.00
LOCATION: JANE OSTI STUDIO/CNAPS,
Tahlequah, Okla.
PHONE: 918.453.0449
This is a great opportunity to learn traditional Southeastern pottery from an honored and beloved Cherokee National Treasure.

October 22-23
2010 Boggy Depot Bigfoot Conference, 9am-5pm at Atoka State Park. For more information see online at www.myspace.com/boggydepotbigfoot

October 23
Encampment Halloween Benefit Handgame - The Otoe-Missouria Encampment Committee hosts a benefit handgame at the Cultural Building on tribal campus in Red Rock. There will be a costume contest, handgames, pumpkin decorating contest, candy, prizes and a chili cook off. For more information contact Hank Childs 580-233-7509.

October 25-27
Choctaw Nation Historic Preservation Department Native American Repatriation Summit III at Durant Choctaw Casino. For more information, please contact Cyndi Houser, 800-522-6170, ext. 2559.

October 27
The Evangel University Concert Choir, from Springfield, Missouri, will perform at Life Church/McCurtain County at 7 PM, Jinkins Auditorium, on the campus of Broken Bow High School. For more info (580) 584-3855 or mccurtainlife@gmail.com, visit their website at www.mccurtainlife.com, or follow them on Facebook at Life Church/McCurtain County.

October 29-30
Native American Rights Fund 40th Anniversary Celebration hosted by Chickasaw Nation and WinStar World Casino in Thackerville, Okla. Registration for the NARF's 40 Years of Indian Law Forum and 40th Anniversary Dinner is $125.00. Visit www.NARF.org, to register or for more information.

October 29-31
Haskell Reunion at Holiday Inn, 1000 N. Interstate Drive, Norman, Okla. Info call Flo Spotted Bear, 918-948-2505 or Loretta Burgess, 918-633-7030 or dushkut1951@yahoo.com

October 30
Bacone College Fall 2010 Contest Powwow
2 PM - 11 PM at Muskogee Civic Center, 425 Boston Street, Muskogee, OK. For more information: Kyle Taylor 918-360-1085 or taylork@bacone.edu

October 30
Turtle Island Liars Club has announced "SGILI NIGHT" Oct. 30th, 7pm to 11pm, UKB Celebration Grounds, Tahlequah, OK.. Storytelling and a Sgili Walk.. Candy for Trick or Treaters.. RAIN OR SHINE!! As with all events hosted by the Turtle Island Liars Club - this is a FREE EVENT! Come One - Come All!

October 31
Halloween singing at United Community Baptist Church at 6:30pm. One blk north of storage buildings off HWY 28, Pensacola, Okla. Info call 918-253-8203 or 918-782-2195 Everyone welcome for food and fellowship.

November 1
The Drum Awards celebration at Choctaw Casino Resort, Durant, Okla. at 7 p.m. For table reservations, e-mail drum.awards@cnent.com.

November 6
Vinita JOM Contest Powwow at Will Rogers Elementary (Old Gym) – 101 S. Smith. Grand Entry at 7pm. For more information contact Cheryl Crawford at (918) 244-0649 or Connie Morris at (918) 256-2402.

November 11
Seminole Nation of Oklahoma and the City of Wewoka, 1st Annual Veterans Day Parade, "Celebrating the Tradition of Service" in downtown Wewoka, OK. Parade begins at 10:00 a.m. For parade information call Stephaney at 405-220-2409, Michelle or Ella at 405-257-7200.

November 11
Veterans Day All Gourd Dance at Kickapoo Tribal Gym, $2\frac{1}{4}$ miles north of Mcloud, Okla. Dancing at 2pm and 6pm. Supper at 5pm.

November 12-13
Comanche Indian Veterans Association annual veteran's celebration at Comanche Community Center, Apache, Okla. Information: George Red Elk @ 512-2225, Eleanor McDaniel @ 429-3430 or Lanny Asepermy @ 5882377/678-4629

November 13
Benefit Gourd Dance for Native American Warriors Society at Central High School, 3101 W. Edison, Tulsa, Okla. For mor info call Yvonne or Dwayne Cahwee (918) 946-8024

November 13
Tahlequah Recycles Day
Info: Tahlequahrecycling.com

November 13
FAFSA Workshop for American Indian Students
10:00AM-12:00PM Maxwell Park Library, 1313 N. Canton, Tulsa, Okla. 918-669-6055
Preregistration is required. Class size is limited.

November 13
Ponca Tribe Senior Citizens Veterans Dance at Ponca Cultural Center, White Eagle, Okla. Pa-Da-Ta (Ponca Scalp Dancers) at 10am. War Dance at 2pm. Gourd Dance at 7pm. Special women's cloth contest in memory of Martha Williams Grass. Info call Cynthia Vetter 580-762-0075

November 16
American Indian History of Tulsa
12:00 – 1:00 p.m.. Lecture Room, 1st floor Central Library, 400 Civic Center, Tulsa, Okla.

November 27
Choctaw Casino Resort Powwow, Durant, Okla. For information call Willard Polk 580-924-8280, ext. 2349 or Sharon Polk at 580-920-0160, ext. 1141

**Email your powwow or other event info to: Lisa@nativetimes.com. Name, date, time, place and contact information is free.*

Film follows Pawnee raiding party from Texas to Kansas

It is based on a true story of a conflict between white buffalo hunters and the Pawnee and Comanche who compete with them for game and hides.

BECCY TANNER
The Wichita Eagle

GENESEO, Kan. (AP) – Just as it has for centuries, the sun slipped above the horizon and painted the sky in blues, grays, pinks and oranges.

That unchanging vista brought an Indiana filmmaker to Jim Gray's Smoky Hills pasture recently to re-create a Kansas prairie scene from October 1872.

Bill Proctor's movie "Kansas Moon: The Last Hunt" follows a Pawnee raiding party from northern Texas into Kansas at the height of the buffalo hunting era.

It is based on a true story of a conflict between white buffalo hunters and the Pawnee and Comanche who compete with them for game and hides.

John Torrence of Lebo plays one of the buffalo hunters.

At night, he said between takes, the actors slept on the prairie in tents from the period, surrounded by horses in rope pens.

"One night we were all running around in our underwear and boots catching horses," Torrence said. "After the third night, we decided the horses weren't going to go anywhere and we turned them loose. They were actually less trouble than keeping them penned up."

Because historic authenticity is paramount, no filming could take place until the Herefords that graze Gray's pastureland – there were no Herefords there in the 1870s – had been shushed far from the camera's lens.

"Kansas Moon" is a labor of love, said Proctor, who is of Ottawa Indian descent. After it is completed next spring, he hopes to premiere the movie locally and at film festivals next year.

Proctor is a member of the National Congress of Old West Shooters, whose members pride themselves on re-enacting and promoting the Old West heritage.

Gray and Proctor became acquainted in the 1990s, Gray said, when Proctor was invited to Great Bend for the annual Kansas muzzleloaders convention.

When Proctor was ready to shoot the scenes of "Kansas Moon," he contacted Gray. He wanted Gray's land to serve as the backdrop for the movie – not only for its beauty, but its authenticity.

Buffalo once wallowed and roamed here. American Indians lived and worshipped. And old, grizzled frontier hunters saw the clash of cultures and sparks of dreams played out in the valleys and ridges of the Smoky Hills.

Since last August, Proctor has shot more than six hours of footage, mostly on Gray's land. He has financed the filming.

The scenes have included a buffalo hunter coming across a burned-out wagon and the remains of a friend, the slaughter of a family in a Comanche hunting camp, Pawnee Indians eyeing white buffalo hunters as they finished their yearly hunt, and interactions at a trading post in Fort Harker, in nearby Kanapolis.

Other scenes will be filmed in Texas and Indiana.

Proctor said if production goes well, he wants to return next year to film another movie, based on historical accounts from Gray's book "Desperate Seed," about life along the violent frontier near Ellsworth.

Gray, a local historian and publisher of the Kansas Cowboy, sees filming the movie as a chance to re-create history on his grandfather's land.

"It gives me chills to think about how it has been about that long since Indians roamed these hills," he said. "This is where Smoky Hill Thompson first came into the country in 1859 and got run out by Indians. And later, a group of buffalo hunters came in and saw dugouts and moved here and settled along the creek. This movie and this land is historically correct."

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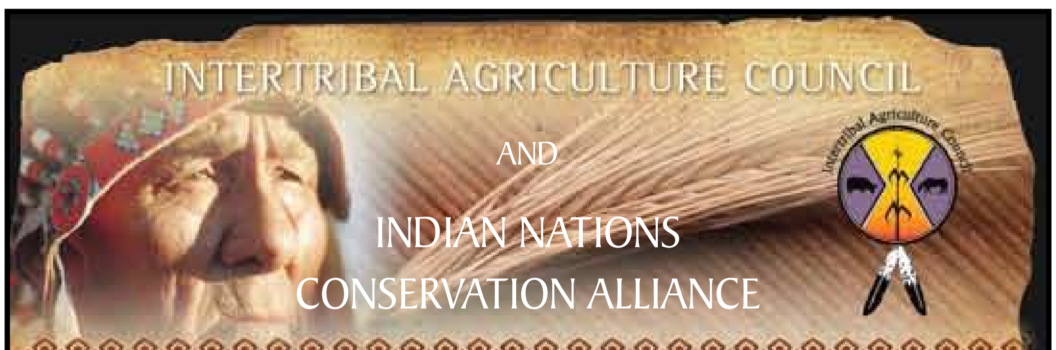

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COURTESY OSAGE MILLION DOLLAR ELM

Central High School students are excited about a $3,000 donation to their athletic program from the Osage Nation. Adults pictured are (far left): Principal Dr. Oliver Wallace; Stephanie Blossom, Osage Million Dollar Elm casino manager; and (far right) Dan Phillips, school athletic director and football coach.

Osage donation helps Tulsa athletes

CHRIS BARTON
Osage Million Dollar Elm

TULSA, Okla. – Osage Nation contributed $3,000 to the Central High School Braves athletic department in October. The school's sports program is economically challenged compared to area schools, said school officials. High School Principal Dr. Oliver Wallace and Central High School Athletic Director and Head Football Coach Dan Phillips thanked the Osage Nation for its generous contribution. The school is located 5 miles southwest of Osage Million Dollar Elm casino, an economic enterprise of the Osage Nation.

Central High School is a Tulsa Public School Fine and Performing Arts magnet school with a mission to make the arts a tool for strengthening the character of each student. Central High School promotes competition in academics, the arts, and athletics.

Osage Million Dollar Elm casinos are committed to building relationships in local communities and designates gifts directly benefitting schools, public safety groups and chambers of commerce.

Will Rogers Days parade entries sought

PAT READER
Will Rogers Museum

"Lights, Camera, Action … It's Hollywood!" is theme of the Saturday, Nov. 6, Will Rogers Days Parade, 111 years after Will's birth on an Indian Territory ranch and 75 years after his death in an Alaskan plane crash. At the time of his death, he shared the top box office billing with a curly-haired child, Shirley Temple.

His movie career will be carried out in theme of parade entries, now being accepted. Entry forms are available at The Print Shop, 910 N. J.M. Davis Boulevard, Claremore, or on line at Claremore Reveille Rotary Club Will Rogers Days Parade.

Grand marshals of the parade will be Glorea and Cleora Robb, who played Will's children in "Mr. Skitch," filmed in 1933.

Entries may be floats, marching bands, drill teams, Scout groups, car clubs, antique and classic cars, equestrian riders and rider groups, political and special entries such as royalty, organizations and celebrities. Line up begins at 2 p.m. at the Expo Center parking lot with judging for best use of theme to begin at 3:30 p.m.

Parade time is 4 p.m. and will proceed down Will Rogers Boulevard through downtown Claremore.

The Will Rogers Museum is at 1720 West Will Rogers Boulevard in Claremore, Okla. For more information, visit www.willrogers.com or call 918.341.0719, toll-free 800.324.9455, or e-mail wrinfo@willrogers.com. The Will Rogers Memorial Museums are the premier destinations to introduce, showcase, and celebrate the life, legacy, and spirit of Will Rogers.

Choctaw Nation's Scholarship Advisement Program wins Drum Award

LISA REED
Choctaw Nation

DURANT, Okla. – The Choctaw Nation of Oklahoma (CNO) Scholarship Advisement Program (SAP) has been chosen to receive the Education Award at the inaugural Native American Drum Awards (http://www.thedrumawards.com) program to be held November 1st at the Choctaw Casino Resort in Durant, OK. The Scholarship Advisement Program (www.choctawnation-sap.com) focuses on college preparation and retention for Choctaw students and strives to support and encourage college bound students to set and achieve high goals and standards. The Education Award honors outstanding educators or programs that instill wisdom, impart knowledge and contribute to the growth of Native American communities.

The Drum Awards is a national program recognizing both individuals and tribes whose contributions represent the best path forward for the Native American community. Nominations for the Drum Awards originated from several states and tribes. A committee of representatives from different tribes made award selections though an in depth evaluation and interview process. "The short-range goal of the Drum Awards is to recognize leaders throughout Indian Country and the long range goal is to build leaders in Indian communities," according to Chad Smith, Cherokee Nation Chief.

"We are very excited to receive the Education Award, from the inaugural Drum Awards Program" says Jo McDaniel, SAP Director. "This is a validation of everything we've been working for from providing test preparation to guiding students towards the best choices in higher education and a rewarding career."

SAP supports college bound Choctaw students by guiding them to the best school for their educational goals. Once enrolled SAP tracks and follows its students. Through a series of programs and one-on-one support, SAP helps high school students prepare for college and keeps students already in college on track to graduate and receive a diploma. SAP was created to combat high college attrition rates in the American Indian community. Recent statistics show even though 44% of American Indians aged 25 or older have attended some college in their lifetime, only 9% have gone on to earn a bachelor's degree.

To combat the high college attrition rate in the American Indian community, SAP has developed a multi-faceted approach to keep Choctaw students on track for success, including helping students find funding though scholarships, grants and internships. SAP also supports students though peer advisement, mentoring programs, and college test preparation activities.

Since its founding in 2006 more than 3,000 Choctaw students and parents have joined SAP's member rolls and over 13,000 students, parents and Native American educators follow the program closely via its online newsletter, SAP News (www.choctawnation-sap/newsletrter.shtml). SAP is looking forward to continuing its successful operation in the years to come by reaching out to as many Choctaw students as possible.

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Inside this issue:
- **Challenge Bowl dates set**
- **Sacheen Littlefeather interview**
- **Early cancer detection saves**

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NATIVE AMERICAN TIMES

VOLUME 16 • ISSUE 44 • PUBLISHED WEEKLY • OCTOBER 29, 2010

Government offers $680 million for Indian farmers

MARY CLARE JALONICK
Associated Press Writer

WASHINGTON (AP) – The government is offering American Indian farmers who say they were denied farm loans a $680 million settlement.

The two sides agreed on the deal after more than 10 months of negotiations. The government and the Indian plaintiffs met in federal court Tuesday to present the settlement to U.S. District Judge Emmet Sullivan.

The agreement also includes $80 million in farm debt forgiveness for the Indian plaintiffs and a series of initiatives to try and alleviate racism against American Indians and other minorities in rural farm loan offices. Individuals who can prove discrimination could receive up to $250,000.

President Barack Obama said in a statement that the settlement takes an important step forward in remedying the Agriculture Department's "unfortunate" civil rights history, saying the agreement "helps strengthen the nation to nation relationship and underscores the federal government's commitment to treat all citizens fairly."

A hearing on preliminary approval of the deal is set for Oct. 29. Sullivan indicated he was pleased with the agreement, calling it historic and coming down off his bench to shake hands with lawyers from both sides.

Assistant Attorney General Tony West and Joseph Sellers, lead attorney for the plaintiffs, both said they were encouraged by the judge's positive reaction.

"Based on the court's comments, we're optimistic," West said after the hearing adjourned.

The lawsuit, named after George and Marilyn Keepseagle of Fort Yates, N.D., was filed in 1999 and contends Indian farmers and ranchers lost hundreds of millions of dollars over several decades because they were denied USDA loans that instead went to their white neighbors. The government settled a similar lawsuit filed by black farmers more than a decade ago.

The American Indian money would not need legislative action to be awarded. That means plaintiffs might receive their money much faster than black farmers who are

See **FARMERS** *Continued on Page 4*

COURTESY

Maya Torralba

Okla. House candidate goes door-to-door

DANA ATTOCKNIE
Native American Times

ANADARKO, Okla. – Maya Torralba spent her summer knocking on doors because she wants change.

Not the change that jingles, but change that can help communities grow, communicate and work together.

Torralba, 32, is a candidate for Oklahoma State House District 56, and her shoe-leather campaigning reached voters in Anadarko, Verden, Binger, Carnegie, and Gracemont. She said one motivator for entering the political arena is, "The need for change, the need for somebody helping our area out, helping our people out, there's a lot of disparity. I wanted to see that change."

Torralba, who is Kiowa, Comanche and Wichita, said there are issues rampant in southwest Oklahoma such as substance abuse, mental health issues, child abuse, suicide, kids being left alone, gang violence, poverty and lack of jobs that can be helped through legislation. She said these are issues she sees in the community and she wants to help end the cycle. Plus, she feels she can deliver more perspective to the State Capitol when it comes to the eight tribes that touch District 56.

"There's not a lot of representation at the state house for southwest Oklahoma tribes and I know our eastern brothers and sisters, they're there, they're well represented and they work well with state government; but we haven't had that chance yet. I think that when in office I can bridge that gap and bring some unity," Torralba said.

After the 2004 presidential election Torralba said she felt powerless and scared and told her husband they needed to do something to bring change, although she wasn't quite sure what to do. She began working as a Johnson O'Malley tutor for the Anadarko Public Schools.

"I noticed these kids coming to school just looking defeated already; sad and depressed and it affected their academics," Torralba said. "In talking to parents I said OK this is a chain reaction."

These visits sparked her interest in running for office and her motivators were members of the community. She said she wants to do something to help the whole community.

In 2007 she was asked to attend a campaign camp in California for training. She was then nominated to be a Young People For (YP4) fellow, and after that a fellow for the Front Line Leaders Academy. She received intense campaign training and it helped her lay the foundation for her current campaign.

Torralba said people tell her it's great that she is running for office, but she tells them it's not about her, but about "us."

"My campaign is something I can do for us, and if I don't win then the next Native woman will step up and run for of-

See **CANDIDATE** *Continued on Page 4*

Chief Tecumseh
from Col. Procter
MDCCCXII

R.A.WHITESIDE

Detail of Pipe Tomahawk presented to Chief Tecumseh (Shawnee, 1768–1813) Canada, ca. 1812

Expansive Native American exhibit opening in NYC

ULA ILNYTZKY
Associated Press Writer

NEW YORK (AP) – Ancient stone projectiles created miles from where the original rock was quarried highlight the intent of a monumental new exhibition on Native American Indians: to offer a hemispheric survey of tribes as dynamic interconnected societies.

"Infinity of Nations," opening Saturday, features 700 objects from South, Central and North America from ancient to modern times at the National Museum of the American Indian, New York.

Its hemispheric approach "brings together the depth and range of Native American culture and history," said Philip Deloria, a Native American historian who teaches at the University of Michigan.

Contemporary nations often "set the parameters for thinking about indigenous people and so we often miss the richness, the connections, the overlaps and the distinctions among these people," added Deloria, who wrote the introduction to the exhibition's companion book.

The museum worked with 60 native historians and leaders to interpret many of the objects, which were selected for their aesthetic, cultural and historic importance.

The introductory wall panel tells visitors that "far from a vast and empty wilderness, by 1492 the Americas were home to societies ranging from loose federations of small hunting, fishing and farming villages to empires administered from great cities."

The exhibition begins with a display of 10 ceremonial headdresses, symbols of ability and achievement and the native peoples' right to self determination. Among the most striking is a modern Mebengokre krokrokti, a macaw and heron feather headdress from Brazil that is worn as a cape during naming and

See **EXHIBIT** *Continued on Page 3*

Mohawks stop sharing revenue with NY

MICHAEL VIRTANEN
Associated Press Writer

ALBANY, N.Y. (AP) – The St. Regis Mohawk Tribal Council has stopped sharing revenue from the casino along New York's northern border with the state, claiming the exclusivity provision of its gambling compact has been violated.

Tribal Chief Mark Garrow said the second-quarter check for about $4.9 million has not been sent. He declined to specify what state officials did against the Mohawks' seven-county exclusive rights to install and operate slot machines.

Garrow said the move isn't related to Gov. David Paterson's administration attempts to tax lucrative tribal cigarette sales to non-Indians and isn't coordinated with the Seneca tribe's withholding more than $200 million from its three casinos in western New York. The Mohawks' letter to the administration was sent last week, he said.

"While the state has yet to comprehensively review the reasoning behind the suggestion that we have violated the gaming compact, one thing is very clear: The St. Regis Mohawks failure to pay the state is an egregious material breach of the gaming compact," said Morgan Hook, spokesman for Paterson. "The state will now seek all remedies available under the compact including expedited arbitration in order to protect the state and local municipalities from losing this critical funding."

The administration two weeks ago threatened to end the compact that allows the Seneca Indian Nation to operate three casinos in western New York because of withheld revenue sharing payments. Counsel Peter Kiernan said in a letter that the Senecas owed the state and local governments about $105.5 million from 2009 and $109 million for 2010.

That letter to Seneca President Barry Snyder Sr. requested a meeting within 14 days to negotiate a solution, threatening to otherwise start arbitration and seek a finding that the Senecas breached the compact.

Snyder responded that the state violated their 2002 gambling agreement for the past two years by allowing a video game called "Moxie Mania" at upstate New York bars and introducing slot machines at racetracks. He also proposed the

See **MOHAWKS** *Continued on Page 4*

Feds clear backlog of oil royalty payments

JAMES MacPHERSON
Associated Press Writer

BISMARCK, N.D. (AP) – Congressional pressure has forced a federal agency to clear a big backlog of oil royalty payments to the Three Affiliated Tribes and its members on the Fort Berthold Indian Reservation in western North Dakota, Sen. Byron Dorgan said.

But the Bureau of Land Management says it will need a dozen new government employees to keep pace with paperwork created by the booming oil activity on tribal land in North Dakota.

Dorgan, D-N.D., said about $5 million in tardy oil royalty payments and interest earned on them are being distributed this month to the tribe and hundreds of its members.

Dorgan, chairman of the Senate's Indian Affairs Committee, had accused federal officials of dragging their feet in processing so-called communitization agreements that pool mineral interests for oil and gas production on American Indian land.

The senator said some of the royalty payments languished for more than a year because of "bureaucratic processing delays."

Three Affiliated Tribes Chairman Marcus Levings said the delays caused frustration on the reservation, located in the heart of the prolific Bakken formation.

"All of this drilling is great but not if royalties can't be given to tribal members and the tribe," Levings said. "We got the message to the senator and he said he was going to take care of it and he did."

Dorgan said he pressed the Interior Department for months to process the payments, which were being held in escrow by oil companies. The Interior Department's Bureau of Indian Affairs and Bureau of Land Management manage oil and gas activities on tribal land.

"They've got to be prepared to process paperwork and make sure people get their money," Dorgan said. "They just were not on top of this and prodding has forced them to change their procedures."

Lonny Bagley, a manager for the Bureau of Land Management in Dickinson, said the agency had to shuffle staff to clear the backlogged royalty payments from the communitization agreements, which can represent up to 100 mineral owners in an area where an oil well is drilled.

Bagley said verifying the mineral owners is time-consuming and taxed the bureau's staff. The agency has asked for 12 new employees to handle the increased workload due to oil drilling on tribal land.

"We've submitted a workload analysis for additional staff," Bagley said. The request is pending.

The communitization agreements are separate from royalties paid from oil production on land owned solely by the tribe or by an individual on the reservation.

Levings has said lease payments of more than $179 million have been paid to the tribe and its members since the oil boom began on the reservation less than two years ago. Millions of dollars more in royalties and tax revenue are being added to tribal coffers.

Levings said the tribe will use its money to pay off debt, and bankroll such things as roads, health care and law enforcement.

The Fort Berthold Reservation contains portions of six counties, covering more than 1,500 square miles. About 4,500 of the approximately 12,000 tribal members live on the reservation, tribal officials say.

MUSCOGEE (CREEK) NATION PUBLIC RELATIONS

Children shake hands at the conclusion of this year's Challenge Bowl.

Muscogee (Creek) Nation Challenge Bowl dates set

MCN PUBLIC RELATIONS

OKMULGEE, Okla. – The Muscogee (Creek) Nation has placed the 2011 Challenge Bowl information on the official Muscogee (Creek) Nation website. This year the competition will be held the Muscogee (Creek) Nation Multi-Purpose Center located on the Claude Cox Omniplex in Okmulgee. The growth of this competition has made finding the location a challenge in the past. This year we are able to house the 2011 Challenge Bowl in our own Multi-Purpose Building. Students will be coming from public schools, churches, communities, ceremonial grounds and tribal towns to participate.

The dates for the competition are:
High School – Feb. 3, 2011
Middle School – Feb. 10, 2011
Elementary School – Feb. 17, 2011

The deadline for registration is January 3, 2011. For more information contact Joe Martel at (918) 732-7841 or to download the registration form go to www.muscogeenation-nsn.gov and click on the Challenge Bowl link.

Alaska Native elders, youth want traditions saved

FAIRBANKS, Alaska (AP) – Alaska Native elders and young people are being encouraged to take the time to talk to each other to help preserve their languages and traditions.

Eliza Jones, keynote speaker at the First Alaskans Institute's Elders and Youth Conference in Fairbanks, said both generations will need patience and determination, The Fairbanks Daily News-Miner reported.

Jones, 72, opened the conference Monday by saying she has watched her culture change, with mainstream American habits replacing traditional storytelling.

Jones said her family used to tell bedtime stories that would be repeated by the children the next day to prove retention and active listening.

She related a story of a woman who lost her husband when he went out hunting. He never returned home, and she sent other men out in search of him.

They came across a single human hip bone at the top of a hill. The name of the place in Koyukon means "point of the human hip bone."

Those are the sort of interesting stories people can learn from talking to elders, Jones said.

Born in a camp at Cutoff on the Koyukuk River, Jones was raised a few miles downriver in the village of Huslia. From 1973 to 1990, she worked as a language transcriber at the University of Alaska Fairbanks.

Jones co-authored the Koyukon Athabascan Dictionary with the late French Canadian Jesuit Catholic priest Jules Jette, who lived among the Koyukon people before Jones was born. Jette documented their language, traditions and beliefs. Jones used her notes when writing the dictionary.

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Law takes on crimes against Indian women

SUSAN MONTOYA BRYAN
Associated Press Writer

ALBUQUERQUE, N.M. (AP) – Federal and tribal officials hope a new law aimed at improving the judicial landscape in Indian Country will also help them combat "disturbing" crime statistics involving American Indian women.

According to federal data, one in three Indian women will be raped in their lifetimes, while two-fifths will suffer from domestic violence. The chance an Indian woman will be the victim of a violent crime is three and a half times greater than the national average, recent numbers shows.

"The statistics in Indian Country regarding violence against women are disturbing to say the least. It's incumbent upon us to take appropriate action," said Wizipan Garriott, policy adviser to Assistant Interior Secretary of Indian Affairs Larry Echo Hawk.

Many point to these figures as the impetus for the Tribal Law and Order Act, a broad new federal law aimed at combating crime on reservations.

About 150 judges, tribal leaders and law enforcement officials met Tuesday and Wednesday in Albuquerque for a national symposium on implementing the law, signed by President Barack Obama in July.

The act requires federal and tribal officers serving Indian Country to be trained in interviewing sexual assault victims and collecting evidence at crime scenes. It also requires the Indian Health Service to establish a nationwide protocol for helping sexual assault victims.

While it will take time to fully implement all the provisions in the act, Garriott said improving the way federal and tribal agencies go about their daily work will make things better. For instance, he said, if data shows domestic violence calls are on the rise, agencies will look at how they can better train officers to respond.

Coordination with U.S. attorneys that cover Indian County will also help ensure crimes against women are prosecuted, he said.

Supporters of the law say it will untie officers' hands in some cases by allowing them to make warrantless arrests.

"If you see the evidence, the bruising or a facial expression – even with just a facial expression you can tell something happened – that probable cause will allow the police officer to make that arrest and stop the violence. Even if it's for a short period of time, it will help," said Francine Bradley-Arthur, who served as a Navajo Nation police officer for 20 years and often saw the effects of domestic violence.

Sarah Deer, an assistant law professor and member of the Muscogee Creek Nation, was among the dozens of people who helped develop the Tribal Law and Order Act. She said she's particularly hopeful the IHS will commit to training staff and having rape exam kits available at all of its facilities.

About 30 percent of IHS facilities don't have policies in place for dealing with sexual assault cases, according to federal figures.

Deer acknowledged that not all women will report sexual assaults or want a forensic exam, but she said they should have the option.

"It's a protocol that's been used in mainstream America for going on 30 years, and it just has been denied to Native women," she said. "We're just asking – and hoping – that we can raise the standard for Native women equal to the expectations of mainstream America."

Deer and others said the law is not a quick fix for Indian Country's crime problem, but it will provide the framework for taking incremental steps forward.

"There is a light at the end of the tunnel," Bradley-Arthur said.

Fair displays American Indian traditions

LAURA JOHNSON
The Anniston Star

OHATCHEE, Ala. (AP) – Juanita Gardinski can still remember speaking her family's native Choctaw language growing up on a sharecropping farm in western Tennessee.

Using the same hands that harvested crops about half a century ago, she formed dough into small buns, dipped them in flour and rolled them flat to fry beneath a tent at Janney Furnace Park. Gardinski, with the help of her husband, Joe, was using the fried flatbread, a traditional American Indian food, to make what she called "Indian tacos" for visitors at the park's first American Indian festival, a three-day event last week.

She used a flour-based dough and vegetable oil to make the bread, but she said her ancestors would have likely used a hand-ground cornmeal base and animal lard. Gardinski said she doesn't mind using modern methods to make a fresh interpretation of the traditional food because it helps make her culture part of the 21st century.

"(It's good) to kind of share your culture with other people," she said. "If you don't, you lose it."

The festival included about 30 American Indian craftsmen, demonstrators and vendors, many of whom, like Gardinski, have an interest in sharing their culture. They also have an interest in sharing history about how American Indians, especially those from the southeastern United States, lived.

"Most people think all the Indians wore headdresses and lived in tepees, but they didn't," said Tim Moon, director of the Janney Furnace Civil War and Indian Artifact Museum.

Inside the museum are arrowheads, chips of pottery and trading pipes that have been churned up to the surface of the northeast Alabama soil. Many of the artifacts on display have been donated by local collectors like David Brown, who developed an interest in local Indian artifacts when he began gathering arrowheads as a child.

"I like for people to see what people of old had to work with and how ingenious they were, and what great craftsmen they were," Brown said.

Learning the cultural distinctions among American Indian tribes who lived in the southeastern United States is part of what the event is about. To help with those efforts, Cherokee, Creek, Choctaw and Seminole Indians all took part in the event.

They were making pottery, weaving baskets, crafting beadwork, telling stories and selling clothing. The event included bow-and-arrow, blowgun and spear-throwing demonstrations.

One of the craftsmen is Dan Townsend, who grew up in the Florida Everglades as a member of the Muscogee nation of Florida. He began practicing the American Indian tradition of carving symbols into stone as a child and today travels across the United States demonstrating his art.

Like Gardinski, Townsend has found modern methods to reproduce old traditions. Using an electrically powered tool fixed with sharp dental attachments, he carves symbols into pieces of a marine gastropod's shell.

Buck Humphries first developed his decades-old interest in collecting when his mom gave him two arrowheads as a child. He said that seeing the items crafted as they would have been when Europeans arrived amazed him.

"By having this live demonstration, we know exactly how it was done," said Humphries, just after watching a demonstrator craft an arrowhead from a small stone.

NATIVE AMERICAN TIMES

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The Native American Times, formerly the Oklahoma Indian Times, is published weekly by Lisa Hicks Snell. Mailing address is PO Box 411 Tahlequah, OK 74465. All the contents within the Native American Times are copyrighted material. Any reproduction, redistribution without the written consent of the NATIVE AMERICAN TIMES is strictly prohibited.

Each week's issue is available for free download online at: www.nativetimes.com

Also online, the Native Times 2010 Powwow Guide at www.powwowguide.com

Subscription rates: $65.00 for fifty-two issues, $32.50 for twenty-six issues, or $16.25 for thirteen issues. (Rates are for postage and handling) Send check or money order to:

NATIVE AMERICAN TIMES
Attn: Subscriptions
P.O. Box 411
Tahlequah, OK 74465-0411

Phone: (918) 708-5838
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Postmaster: Send Change of Address Form 579 to:
NATIVE AMERICAN TIMES
P.O. Box 411, Tahlequah, OK 74465

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EXHIBIT

Continued from Page 1

What visitors will learn, the curator said, is that Native Americans throughout the Western Hemisphere were outward-looking people who had a great deal of interaction and over very long distances.

initiation ceremonies.

"Many of the examples speak to distance trade, marriage alliances, ritual exchange and ritual adoptions, artistic creativity, military conflict and political activism," said exhibition curator Cecile Ganteaume.

About 20 percent of the objects have never been exhibited before; 40 percent have not been on view in decades.

The show is organized into 10 geographic areas: the

Arctic/Subarctic, five North American regions,

Mesoamerica/Caribbean and three South American regions.

The works, which will remain on permanent view, were largely collected by George Gustav Heye, who quit his job as a Wall Street investment banker to pursue his passion for Native American artifacts. His collection began in 1897, and later he paid for anthropological expeditions, sponsored excavations at ancestral native sites and purchased large public and private collections. He amassed 800,000 pieces from throughout the Americas, the largest such collection ever compiled by one person, the museum said.

In 1989, the collection was transferred from a small museum he founded in Upper Manhattan to the Smithsonian Institution to form the core of the National Museum of the American Indian.

The title of the exhibition derives from French missionaries who as early as 1626 described the peoples of the New World as "an infinity of nations." The expression captured the French impression of the Americas as lands populated with a multitude of indigenous peoples, "rather than being the pristine and uninhabited New World of European imagination," said Ganteaume.

What visitors will learn, the curator said, is that Native Americans throughout the Western Hemisphere were outward-looking people who had a great deal of interaction and over very long distances.

A brightly colored Moche Huari tunic, featuring anthropomorphic deities, dates to 500 to 700 A.D. and is one of many examples in the show of that interconnection. It combines design elements of two Andean regions – those of the Moche coastal peoples and the Huari highland peoples of Peru.

The earliest examples of long-distance trade in the show are stone clovis projectiles dating to 11,000 B.C. and banner stones from 6,000 and 1,000 B.C. that were used in spear-throwing. Both were made from stone in areas a great distance from where it was quarried.

"What we know is native peoples were having reasons and they were finding ways to bridge vast distances from their earliest histories," Ganteaume said.

Perhaps more interesting is the ritual exchange that occurred among Native Americans.

In Mesoamerica, for example, the ball game was very important. A bas-relief depicting a ball player from 600-750 A.D., in the exhibition shows a man about to catch the bouncing rubber ball. Two hieroglyphs identify him as a ball player.

Among other highlights is a complete 1790s Anishinaabe suit of clothing – leggings, shirt, silver ornaments, otter-skin bag and moccasins ornamented with loom-woven porcupine quills – that has been traced to Fort Michilimackinac in the Upper Great Lakes.

"It's one of the most important pieces in the collection because it's a complete outfit. You rarely, rarely get that ... (and) documented to a specific time and place," said Ganteaume.

It belonged to British Lt. Andrew Foster who, according to family lore, was made a chief by the Anishinaabe peoples.

The artistry of Native American's bead work is also on display. A standout is a 1925 Inuit Tuilli, a caribou skin garment embroidered with 160,000 beads in floral and anatomical patterns and designed to protect a newborn from the harsh Arctic cold inside a back pouch.

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What would Sacheen Littlefeather say?

LISA SNELL
Native American Times

SAN RAFAEL, Calif. – I waited for her in front of the supermarket when she drove up in her little compact car. She quickly parked and got out, looking for me.

"Walk on by," she sang. "Walk on byyyyy…" She swished her hips and did a little dance step. Sacheen Littlefeather was teasing me. I'd spent the last 30 minutes or so lost in the Northern California hills circling her neighborhood. She had finally given up on my navigation skills and came to fetch me at the Safeway.

"You like Dionne Warwick?" she asked. "Walk on byyyyyy." She hummed a few bars. "Drive on byyyyy." She laughed, her eyes twinkling as she grinned at me over her sunglasses. "Let's go. What are you driving? OK. You'll follow me." And just like that, I began my day with Sacheen.

I didn't know who Sacheen Littlefeather was until I saw a screening of the documentary "Reel Injun" in Tulsa earlier this year. There is a film clip from the 1973 Oscar Awards in the documentary. Marlon Brando was announced winner of Best Actor for his role in "The Godfather." Then a stunningly beautiful Native American woman ascends the steps to the stage on his behalf. Roger Moore moves to give her the statuette but she shakes her head and gestures a refusal. She walks directly to the podium, a sheaf of papers gripped in her hand. She raises her eyes to look directly into the camera and out to the audience.

"Hello. My name is Sacheen Littlefeather. I'm Apache and I am president of the National Native American Affirmative Image Committee.

I'm representing Marlin Brando this evening, and he has asked me to tell you in a very long speech which I cannot share with you presently because of time, but I will be glad to share with the press afterwards, that he very regretfully cannot accept this very generous award.

And the reasons for this being are the treatment of American Indians today by the film industry, excuse me, and on television in movie re-runs and also with recent happenings at Wounded Knee.

I beg at this time that I have not intruded upon this evening and that in the future, our hearts and our understandings will meet with love and generosity.

Thank you on behalf of Marlon Brando," she said, then made her way off the stage.

My curiosity was sparked. Who is this woman? What happened to her? A Google search rendered damning newspaper articles and posts. She wasn't really Indian. She was a fake. She posed for Playboy. She had no credibility. She was really Maria Cruz, born in January 1947. She was a Mexican actress.

I noticed a common thread in all these things. Sacheen Littlefeather was not directly quoted in any of them. I wondered, "What would Sacheen Littlefeather say if given a chance?"

I soon discovered she and I had a mutual friend, who gave her my phone number. A few days later, my phone rang. It was Sacheen. "I hear you'd like to talk to me," she said. "Yes. I'd like that," I said. So we arranged for me to visit her. And that's how I ended up lost in the Northern California hills. I wanted to know who she really was and what had happened to her.

This is what she told me:

Marie Cruz

Sacheen was born Marie Cruz on Nov. 14, 1946, in Salinas, Calif.

"Mom was a leather stamper who trained in Phoenix. She met my dad there. He was White Mountain Apache. He was an expert saddle maker. He taught her how to make saddles," she said.

She was conceived in Arizona, but her mother left to meet up with her parents in California towards the end of her pregnancy. Her mother ended up in Salinas and that was where Sacheen was born.

Her father was a violent alcoholic who didn't value women.

"Just being a female was a drawback. Around him I was very quiet. It was the best way to be or else," she said, smacking her palm with her fist. "I was very shy, very shy indeed, and very quiet. It wasn't a very happy time. I had too much on my mind. I was very serious."

Sacheen described her mother as a "free spirit" who left her to be raised primarily by her white grandparents – her namesake Marie, who she lovingly referred to as a "Modern Day Millie" and her grandfather Barney, who had served in the military during World War I.

"He had big hands. He'd always take my little hand in his and we'd pray together. We used to say the rosary together," she said.

She spent some time with her mother. She remembers travelling with her through Mississippi. That was when she realized she was different.

"My mom used one rest room and I had to use the other," she said. "I had to use the 'black' drinking faucets and the 'black' bathroom. That is something I remember vividly. That and the sign, 'No Dogs or Indians Allowed.'

"It wasn't too good to be of mixed parentage. Not back in the early 40s, it wasn't," she said.

"I remember being 7 when someone said to me, 'what are you anyway?' and I had no idea what they were asking, and I said, 'I'm Catholic!'" she said laughingly.

Marie Becomes Sacheen

"When I was a teenager, I decided it was time to explore my ethnicity. I was tired of this Caucasian world. I'm not Caucasian," she said. When you grow up as an urban Indian, it's a whole different experience. Especially if you were raised by Caucasians."

She learned about being an Indian while in college. She frequented the San Francisco Indian Center and joined other urban Indians in occupying Alcatraz Island in 1969.

"I was with a whole group of Indian people who were like me on Alcatraz Island. Wilma Mankiller was there, John Trudell, Anthony Garcia… It was amazing. We were all together. I was a student then, so I didn't live on the island. I travelled back and forth. There was a boat, the Clearwater, owned by Creedence Clearwater Revival (the rock group) that transported Indians back and forth to the island," she said.

She said she got to know elders who took her and other urban Indians under their wings. They would take them out for a week at a time to a traditional camp and teach them the old ways.

"They'd teach us about sweat lodges, about the sacred pipe and about cedar and sage," she said. Sacheen learned how to skin a rabbit and to dry a hide. She learned about the dances and the drum.

"If you're quiet enough and sincere enough, people will teach you what you need to know," she said.

"At the Indian Center, we had a guy who was just great. Don Patterson (who is the chairman of the Tonkawa Tribe in Oklahoma) taught us Indian dancing – how to put the left foot in front of the other," she said, laughing at the joke. "He was a great drummer and singer. He took everybody and said, 'I'm going to teach you what to do with your left foot and I'm going to sing for y'all.'"

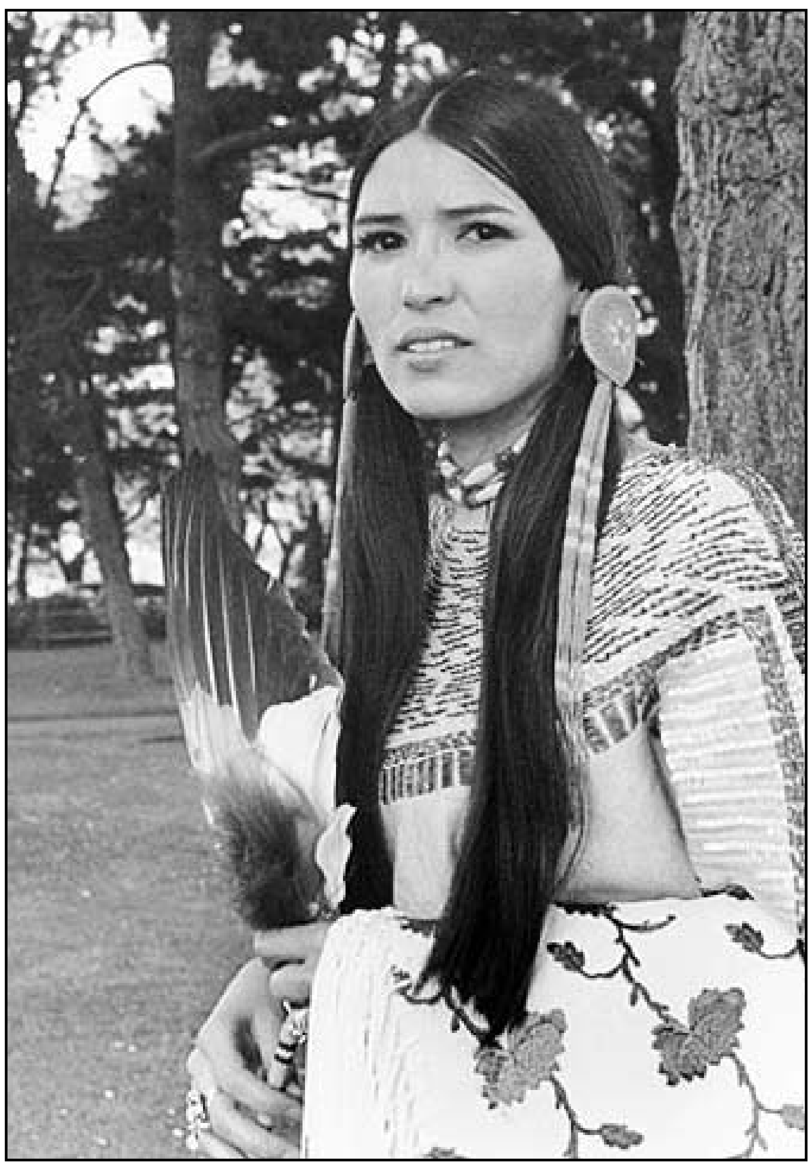
"We learned from the best. We learned from Don Patterson. We learned from Adam Fortunate Eagle."

Her Navajo friends nicknamed her "Sacheen," a word she says means "little bear." She liked the name and took it.

The Actress

It may be unexpected for a shy and withdrawn child to turn to acting and modeling as an adult, but that is exactly what Sacheen did.

"Dancing and acting was an escape from reality. Taking on another persona… you can be anything you want," she said.



ILKA HARTMANN

Sacheen Littlefeather, Oakland, Calif., circa 1971

It was her grandmother Marie who pushed her out of her shell and thrust her into public speaking.

"I think I cried the first time I had to speak in public. I was so shy and timid. It was horrible. It was the worst thing I ever had to do in my whole life – get up in front of the public. She (Marie) made me do it. In front of the 4-H Club."

Sacheen began her acting education with the American Conservatory Theater in San Francisco on a full scholarship. She soon made her way into a radio job at KFAC in San Francisco and started doing television ads.

But she just couldn't quite break the barrier into Hollywood.

"Americans liked the blonde Sandra Dee look. To get an American movie in those days, the 70s…" she said shaking her head and shrugging.

"I got speaking parts in Italian films because they liked the exotic… I was exotic to them," she said.

Sacheen didn't speak a word of Italian, but they liked how she looked.

Her agent then landed her a shoot with Playboy Magazine. The spread was to be called "Ten Little Indians." It could have launched Sacheen's career.

Then the occupation of Wounded Knee in February 1973 prompted the powers that be at Playboy to pull the photos (although they printed hers in October 1973 as a stand-alone feature).

It was March 27, 1973, when Sacheen took the podium at the Academy Awards to reject Marlon Brando's Academy Award.

"I knew Brando before the Oscars," she said. "He'd been supporting American Indian causes for several years already. I met him in D.C. when I was there giving a presentation to the FCC (Federal Communications Commission) on race and minorities.

"He called me and asked me to do it. In the 70s you had AIM and the Indian Civil Rights Movement and that was the part that I was in. I was a spokesperson, so to speak, for the stereotype of Native Americans in film and in television. All I was saying was, we don't want Chuck Connors playing Geronimo."

Part 2: The Activist

Look for the conclusion to Sacheen's story in next week's Native Times.

"Reel Injun" will be broadcast on PBS' Independent Lens beginning Nov. 2. In Oklahoma. it airs at 9 p.m., Nov. 3 on OETA. For more listings and times, see http://www.pbs.org/independentlens/ tv-schedule/

FARMERS

Continued from Page 1

still waiting for Congress to approve money for the second round of their settlement. Money for American Indians who say they were swindled out of oil, gas, grazing, timber and other royalties from the Interior Department is also stalled in Congress.

In his statement Tuesday, President Obama called on Congress to approve those funds for black farmers and plaintiffs in the Indian trust case. He said the administration is also working to resolve cases involving Hispanic and women farmers who say they were discriminated against.

Agriculture Secretary Tom Vilsack said the settlement "can never undo wrongs" that American Indians have experienced, but the settlement will provide relief.

Claryca Mandan of North Dakota's Three Affiliated Tribes, a plaintiff in the case, stopped ranching after she and her husband were denied loans in the early 1980s. She said she was pleased with the settlement.

"This is a culmination of 30 years of struggle," she said.

MOHAWKS

Continued from Page 1

Senecas directly pay the local governments their share, but Kiernan said the compact requires payments come directly to the state.

Seneca and administration representatives negotiated Tuesday and agreed to keep talking, Hook said. "We are confident that the differences ... can be resolved."

State Budget Division spokesman Eric Kriss said projected revenues from the Mohawk casino this year are about $12 million. The last check from the Senecas was for $55.5 million for 2008, he said.

"We are not in coordination with the Senecas," Garrow said.

The Akwesasne casino has about 1,600 slot machines, and the casino is profitable regardless of the revenue sharing, Garrow said. "We have not sent a check to the state because the compact has been violated," he said.

According to the tribe, its 2004 compact amendment approving slots at the casino obligated the state to ensure it has exclusive rights in Clinton, Essex, Franklin, Hamilton, Jefferson, St. Lawrence and Warren counties.

Garrow declined to identify any other slot machines operating or contemplated by anyone else in the region. "I think that discussion we're going to save until we have a discussion with New York state," he said.

Tribal Chief Monica Jacobs said the Mohawk council made its decision after talking to the community at their monthly tribal meeting.

The Mohawks, Senecas and Oneidas have pending federal lawsuits against the Paterson administration's attempt to start collecting the $4.35 per pack tax on Indian cigarette sales to outsiders. The tribes claim it violates their sovereignty. The cigarette trade, in small stores and online, is also worth millions of dollars a year to them with the no-tax advantage over other retailers.

Last week the Oneidas won a temporary injunction from U.S. District Judge David Hurd against the state tax plan.

The Oneidas don't share revenues from their central New York casino under an earlier compact with the state, though they do reimburse New York for state police and Racing and Wagering Board officials at Turning Stone Casino.

CANDIDATE

Continued from Page 1

fice, then the next person will do that, and that's all I am is a conduit. Our brothers and sisters will hopefully be inspired and know that they can do it. If I can do this, they can do this," Torralba said. "This campaign isn't about me, it's about us. It's about getting that political power back in our hands for our future generations."

The three main issues on Torralba's platform are: Safer families and streets, economic development and improved state-tribal relations in southwest Oklahoma.

Torralba said she would like to work with the state and tribes on building bridges and roads that lead to tribal areas. She said a lot of the roads haven't been fixed because they go through trust land. Also, she would like to see everybody benefit from social services, whether it's from state or tribal agencies. She said children who need assistance are being missed or progress gets caught up while people are deciding if it's the tribes business or the state's business.

"I think tribe and state agencies can work together. There's a communications gap there. I think we can open that up and have a good way to communicate so these kids … don't fall through the cracks because of paperwork," Torralba said.

She said would also like to open up gaming issues in her area, because the state and the tribes need to communicate in order to succeed. "I'd like to help foster that relationship," she said.

Torralba is the founder and community organizer for Anadarko Community Esteem Project. She helps females, and occasionally males, ages 12-18 with self-esteem issues and helps them become involved with their culture and community. She's a member of the ROOTS Youth Coalition and the Kiowa Tribe Teen Suicide Prevention Task Force, and secretary for the Caddo County Democrats.

Torralba also co-hosts the KACO-FM "Indians for Indians" radio program, served as the Kiowa language grant coordinator for the Kiowa Culture Preservation Authority, and served as chairwoman for the southwest Oklahoma Native Vote in 2008. Her husband, Brian Daffron, is a professor at the Comanche Nation College, and they have three children; Chado, 8, and twins Kateri and Mathias, 5.

Torralba said people have been very receptive of her door-to-door campaign. She said they like being asked personally for their vote and that she is making herself accessible to the community.

"Maya is a strong advocate for her community and she'll bring that strength to the state house if elected," Daffron said.

For more information about Torralba's campaign visit www.rebuildwithmaya.com. Also running for State House District 56 is incumbent Phil Richardson (R).

Commentary

Native American Rights Fund celebrates 40 years

S.E. RUCKMAN

The other day, I received some photos from the Native American Rights Fund (NARF) that I had asked for to go with a story on their 40th Anniversary. I particularly wanted black and white photos as my own personal preference. There's something fascinating about telling a story in two toned images. The imagination seems to fill in blanks and hues.

The photos are fascinating. They hold an instance in time (bell-bottom britches through out) of the awakening of a particular genre: When Indians became lawyers and simultaneously our modern day warriors. What struck me is that while in black and white, the images still looked familiar, like pictures of Indians.

The era was the 1970s. I was barely school age when the Native legal advocacy group, NARF, searched for a place to hang its shingle. Moved from Berkeley, CA to Boulder CO, the group began thanks to start-up grants from respectable corporations. One of the founders, attorney John Echohawk, told me that the 1970s was a unique era. To me it was the decade when the American Indian Movement (AIM) and Soul Train were born.

We had come out of the assimilation holocaust only to swallowed up in the jaws of the failed U.S. policy of Termination. This was the period when the U.S. government decreed some of the tribes no longer qualified for sovereign nation status. One can only imagine.

Meanwhile, a growing sense of unrest stirred underneath the slash and burn remnants of our past and our identity. At the time, I think I was more concerned with Saturday morning cartoons and bowl of cereal than with being native. But there it was, Indians began to re-grow their braids and re-embrace their cultural traditions.

Echohawk and company began first as a legal aid service (California Indian Legal Services) in CA. Indians were staggering from the frontal assaults raining on us after the conquering nation made us wards. Worcester vs. Georgia (1832) had stated that tribes were sovereign nations within their boundaries that even states could not trespass.

The beauty part of this is that these things were premised on the treaties that the old chiefs had negotiated. The treaties still held heft and Echohawk and other attorneys of the day were willing to wager that in the courtroom. I asked him to name the most memorable cases he had been a part of.

Echohawk told me there were simply countless cases that flashed through his memory. But he named several that involved winning back recognition for tribes that had been stung by Termination (capitalized for tyranny's sake). Next came the case wherein the Northwest Pacific Coast tribes had their treatied fishing rights upheld in the Puget Sound.

Talking to this attorney was a little like visiting with Lewis and Clark. The things he described to me were as far away yet as impacting on my life as the moon. NARF had cleared a path out of a jungle.

Restoring what was once stripped from tribes seemed a bit of a miracle to me. The foundation of what we now enjoy, words like sovereignty, were once buried and made to give up the ghost as Indians moved to new cities (ala Relocation Policy). For the most part, our self image had been made to shrink wrap around the Anglo concept.

It took a few generations (we are brilliant at adaption) for us to grasp the plow shares of education and produce our own professionals. So it was for Indian attorneys. These first few Indian lawyers were surely a bit of a phenomenon. They had weathered what was once a hostile educational environment and more.

I learned that when Echohawk began "lawyering" that only a handful of Indian attorneys were around. Today, those numbers have grown to over 2,000. Indian law has is now a venerated field. Today, the tribe without legal counsel has become a rarity. And the cost of being a lawyer is daunting, at a state law school, a debt of $100,000 is easily assured.

Thankfully, though, some tribes help their brightest through school with various incentives that were made possible by a string of reactions that began with chiefs sitting on muddy banks, flat plains or rolling hills. I am coming to realize that life is a wonderful string of accidents woven together and made to show the handiwork of one powerful, wise being.

They say that when Custer met his end at the Little Big Horn that many tribes had gathered together to wage a tactical masterpiece. Their collective efforts made that day a success. So it is in the legal battlefields as NARF vows to bring more Indian issues cases before the U.S. Supreme Court.

S.E. Ruckman

So as NARF looks to celebrate 40 years of speaking up in a court of law, we can thank-in part -the Indian student who had tenacity to make it through law school. Through NARF's efforts, the voice to ensure the indigenous rights of tribal people by tribal people rings clear.

(S.E. Ruckman is a citizen of the Wichita and Affiliated Tribes in Anadarko, Okla. She graduated from the University of Oklahoma's School of Journalism and has written for the Tulsa World and the Native American Times. She is a freelance writer who is based in Oklahoma.)

Marshall could be damned if he does; damned if he doesn't

By TIM GIAGO
(Nanwica Kciji)
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The law can be complex, just, frustrating, hurtful, and sometimes, unfair.

A motion filed by South Dakota Attorney Dana L. Hanna to quash a subpoena that would force recently acquitted Richard Marshall to testify in the case of John Graham and Thelma Rios in their upcoming trial for the alleged murder of Anna Mae Pictou Aquash 35 years ago brings into question all of the above.

Hanna levels accusations at the Attorney General of South Dakota, Marty Jackley, that the subpoena he served on Marshall is issued in "bad faith." He writes that the subpoena "to elicit testimony from Mr. Marshall that the State prosecutors will use to bring a vindictive perjury charge against Mr. Marshall in a petition to the State Parole Board to revoke Mr. Marshall's parole, an illegitimate prosecutorial abuse of the subpoena power that courts have condemned as a 'perjury trap.'"

If Marshall is forced to testify in the Graham - Rios trial he could be charged with perjury if the prosecutors decide that his testimony is not the truth as they know it. Marshall was serving a 99-year sentence for murder he committed in 1976 and is now on parole. He was charged with supplying the weapon that was used in the murder of Aquash, a charge that was rejected in a jury trial in April of 2010.

The main witnesses in the upcoming trial will be Arlo Looking Cloud, a man already serving time in prison for the murder of Aquash, and Serle Chapman, an informant who was not only paid more than $100,000 by the government, but who also was given special waivers by the government to remain in the United States as a witness despite the expiration of his visa.

Although the prosecution vehemently denies that any deals were cut with Chapman and Looking Cloud, Hanna charges that deals were made, first by allowing Chapman to stay in the USA after his and his wife's visas expired and to Looking Cloud by intimating that he would be eligible for parole in less time than his original sentence would have allowed.

Looking back on the trial of Marshall, Hanna writes, "On April 22, 2010, after deliberating for one hour and 45 minutes, the jury found Richard Marshall Not Guilty. On May 7, 2010, Mr. Jackley's deputy, Mr. Oswald, had a subpoena served on Richard Marshall that directed him to testify as a State's witness in the trial of Rios and Graham."

"I have reasonable belief that Mr. Jackley's service of a subpoena on Mr. Marshall in this trial is the first step toward accomplishing his threat to seek to revoke Richard Marshall's parole by means of a perjury charge if he went to trial and was found not guilty," Hanna wrote in his Motion to Quash.

When Hanna quizzed Jackley about why the subpoena was served on Marshall and asked about the consequences, Jackley replied that nothing would happen to Marshall "as long as he tells the truth." When Hanna suggested to the Court that Jackley was setting up a "vindictive perjury trap," Jackley told the Court as long as Marshall testifies to "the truth," then Marshall will not have "an issue" as to a perjury charge. According to Hanna, the Court then asked the critical legal question: Who would determine what is "the truth?"

So Marshall is faced with an impossible and unconstitutional dilemma, according to Hanna. "If he give truthful testimony – that he did not give a gun to Theda Clarke – which does not conform to Mr. Jackley's understanding of 'the truth,' then the State will charge him with perjury in a parole revocation proceeding: thus the only way Mr. Marshall could prevent a false perjury prosecution would be by committing the crime of perjury – by giving false testimony what would conform to the prosecution's theory of the facts."

The Motion to Quash was filed by Hanna on October 18, 2010. The Motion asks the Court to:

1. To order the Attorney General and his prosecutors to make a specific offer of proof setting out in concrete detail the testimony they would seek and expect to elicit from Richard Marshall, the facts they intend to prove by his testimony and the evidentiary purpose and relevance of such testimony;
2. To order a hearing on Mr. Marshall's motion to quash with an opportunity for all parties and Mr. Marshall to be heard and to present evidence;
3. To order that the subpoena directing Mr. Marshall to testify as a prosecution witness in the trial of this case be quashed; and
4. To order any other relief that this Court deems just and appropriate.

There is much, much more to this case than meets the eye. This motion to quash was filed with the Seventh Judicial Court in Rapid City, S. D., Crim. No. 09-3953 and 09-3954. Any questions for Hanna can be directed to 605-791-1832.

Tim Giago

The trial of John Graham and Thelma Rios for their alleged participation in the 35-year-old murder of Aquash is scheduled to begin in State Court in Rapid City on November 29, 2010.

(Tim Giago, an Oglala Lakota, is publisher of the weekly Native Sun News. He was the first Native American inducted into the South Dakota Newspaper Hall of Fame and and a Nieman Fellow at Harvard in the Class of 1990. He can be reached at editor@nsweekly.com)

The viewpoints expressed in columns and letters are the opinions of the writers and not necessarily the opinion or viewpoint of the Native American Times publisher or staff.

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CLASSIFIEDS

LEGAL NOTICE

October 20, 2010

NOTICE TO CONTRACTORS: SEALED PROPOSALS sent by REGISTERED MAIL will be received through the ODOT Print Services until 30 minutes prior to the scheduled bid opening. From 30 minutes prior to the bid opening until the time of the bid opening, bid proposals must be turned in directly to ODOT Commission Room located on the east side of the lobby. The scheduled bid opening is 10:30 A.M. November 18, 2010 for the work listed below.

No Proposal for construction or maintenance work of the department will be issued to any contractor after 10:30 A.M. on the working day preceding opening of bids for any contract.

Each separate proposal shall be accompanied by a Certified or Cashier's Check or Bid Bond equal to 5% of the bid made payable to the State of Oklahoma, Department of Transportation, as a proposal guaranty. Proposal checks will be held or returned by the Department as per Section 103.04 of the State Standard Specifications.

The minimum wage to be paid laborers and mechanics employed on this project will be included in the proposal.

Proposals must be prepared as directed by the State Standard Specifications.

Plans, forms of proposal, contracts and specifications may be examined at the Division Headquarters in the division the work is to be performed or at the Oklahoma Department of Transportation Office Engineer's Division in Oklahoma City, Oklahoma.

This work will be done under the Oklahoma Department of Transportation Commission's applicable specifications for highway construction as depicted on the lower left corner of the plan's title sheet.

Plans and proposal forms may be ordered from the office Engineer Division, Oklahoma DOT Building, 200 N.E. 21st Street, Oklahoma City, OK 73105. Cost of Bidding Documents is $50.00 plus tax for each Bidding Proposal. State Standard Specifications may be purchased for $55.00 + tax. (Oklahoma tax is 8.375%). Make checks payable to Oklahoma Department of Transportation.

Plans (Reduced Size Complete) $7.59, X-SEC $2.17 + postage and handling.

No refunds will be made for bidding documents or Specification books purchased.

Upon award of contract to a successful bidder, the contract will be completely and correctly executed by the contractor and returned to the Department within ten (10) working days from the date of award. The Department will have fourteen (14) working days from the date of award to complete its execution of the contract.

The Oklahoma Department of Transportation hereby notifies all bidders that it will affirmatively insure that in any contract entered into pursuant to this advertisement, disadvantaged business programs will be afforded full opportunity to submit bids in response to this invitation and will not be discriminated against on the grounds of race, color, sex, religion or national origin in consideration for an award.

Bidders are hereby notified that all bids are likely to be rejected if the lowest responsive bid received exceeds the engineer's estimate by more than seven (7) percent. In the event all bids are rejected for this reason, this project may be deferred for readvertising for bids until a more competitive situation exists.

Description of work and location of project:

			Job Piece No.
BRO-172D (467) CO	COUNTY ROAD (NS-405)	TULSA	2676404

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STATE OF OKLAHOMA, DEPARTMENT OF TRANSPORTATION
By: Gary M. Ridley, Director.

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EVENTS

Every Tuesday

"Tuesdays with Duane & Daria: An Elders Exercise /Language Class" at Sapulpa Creek Indian Community Center 12:45 pm. Work out and learn Creek! For instance, when Duane Meadows, says "breathe deep" the Creek Language Instructor, Daria Hicks, will immediately translate his instructions. Language class to immediately follow workout. To register, call Daria (918) 732-7646.

OSAGE LANGUAGE CLASS
6:00 – 9:00 p.m. Skiatook Library,
316 E. Rogers
Skiatook, Okla. 918-596-2830

Every Wednesday

Kiowa Class in Room 105, Oliphant Hall, Tulsa University campus, 600 S. College Ave., Fall semester. Contact telephone no. (918) 445-5213.

PONCA LANGUAGE CLASS
6:30 – 7:30 p.m. Maxwell Park Library, 1313 N. Canton, Tulsa, Okla. 918-669-6055

Every Thursday

CHEROKEE LANGUAGE CLASS
6:00-7:30 p.m. Zarrow Regional Library, 2224 W. 51 St., Tulsa 918-591-4366

1st and 3rd Thursdays

The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call or email ahead of time to confirm in case we meet at an alternate location for an event. Info Call: Jiles Pourier (918) 382-2200 Email: nnyc@ihcrc.org

Through January 15, 2011

Kingdom RockFest battle of the bands Christian music festival at various venues. For more info visit online: www.unitedtribesforchrist.com

Through April 30, 2011

Comanche National Museum presents Fort Sill Indian School: The Boarding School Experience - An exhibit celebrating the legacy and history of the Fort Sill Indian School Experience. Free Admission. 701 NW Ferris Ave., Lawton, Okla. 580-353-0404 or www.comanchemuseum.com for more info.

October 27

The Evangel University Concert Choir, from Springfield, Missouri, will perform at Life Church/McCurtain County at 7 PM, Jinkins Auditorium, on the campus of Broken Bow High School. For more info (580) 584-3855 or mccurtainlife@gmail.com, visit their website at www.mccurtainlife.com, or follow them on Facebook at Life Church/McCurtain County.

October 28

Native Nations Council Fright Fest 6:30 -8:30 PM at Youth Services of Tulsa, 311 S Madison Ave, Tulsa. Costumes encouraged. Contest, music, food and games. Info call Hannah, 918-382-2200.

October 29-30

Native American Rights Fund 40th Anniversary Celebration hosted by Chickasaw Nation and WinStar World Casino in Thackerville, Okla. Registration for the NARF's 40 Years of Indian Law Forum and 40th Anniversary Dinner is $125.00. Visit www.NARF.org, to register or for more information.

October 29-31

Haskell Reunion at Holiday Inn, 1000 N. Interstate Drive, Norman, Okla. Info call Flo Spotted Bear, 918-948-2505 or Loretta Burgess, 918-633-7030 or dushkut1951@yahoo.com

October 30

Bacone College Fall 2010 Contest Powwow 2 PM - 11 PM at Muskogee Civic Center, 425 Boston Street, Muskogee, OK. For more information: Kyle Taylor 918-360-1085 or taylork@bacone.edu

October 30

Turtle Island Liars Club has announced "SGILI NIGHT" Oct. 30th, 7pm to 11pm, UKB Celebration Grounds, Tahlequah, OK.. Storytelling and a Sgili Walk.. Candy for Trick or Treaters.. RAIN OR SHINE!! As with all events hosted by the Turtle Island Liars Club - this is a FREE EVENT! Come One - Come All!

October 31

Halloween singing at United Community Baptist Church at 6:30pm. One blk north of storage buildings off HWY 28, Pensacola, Okla. Info call 918-253-8203 or 918-782-2195 Everyone welcome for food and fellowship.

November 1

The Drum Awards celebration at Choctaw Casino Resort, Durant, Okla. at 7 p.m. For table reservations, e-mail drum.awards@cnent.com.

November 6

Vinita JOM Contest Powwow at Will Rogers Elementary (Old Gym) – 101 S. Smith. Grand Entry at 7pm. For more information contact Cheryl Crawford at (918) 244-0649 or Connie Morris at (918) 256-2402.

November 6

Muscogee (Creek) Nation Council Oak Meeting at 2pm at Council Oak Tree Park, 18th Street at South Cheyenne in Tulsa. Contact: Tulsa Creek Indian Community Center (918) 298-2464.

November 6

"Step to Stomp" One Million Step Challenge diabetes awareness event at the Seminole Nation Mekusukey Mission grounds in the grand stand arena. Registration will begin at 2:00 p.m. More info call Seminole Nation Diabetes Program 405-382-3761

November 6

Otoe-Missouria Tribal election for four positions on the tribal council. Voting will be 7:00 a.m. to 7:00 p.m. at the Tribe's Senior Citizens Center. For more information call 580-723-4466 ext. 156, 259.

November 11

The Choctaw Nation will honor its veterans with a ceremony at Tushka Homma at 11 a.m. on the Capitol Grounds near the War Memorial. All Choctaw veterans will receive a token of gratitude from Chief Gregory E. Pyle, Assistant Chief Gary Batton and the Tribal Council.

November 11

Seminole Nation of Oklahoma and the City of Wewoka, 1st Annual Veterans Day Parade, "Celebrating the Tradition of Service" in downtown Wewoka, OK. Parade begins at 10:00 a.m. For parade information call Stephaney at 405-220-2409, Michelle or Ella at 405-257-7200.

November 11

Veterans Day All Gourd Dance at Kickapoo Tribal Gym, $2^{1}/_{4}$ miles north of Mcloud, Okla. Dancing at 2pm and 6pm. Supper at 5pm.

November 12-13

Comanche Indian Veterans Association annual veteran's celebration at Comanche Community Center, Apache, Okla. Information: George Red Elk @ 512-2225, Eleanor McDaniel @ 429-3430 or Lanny Asepermy @ 5882377/678-4629

November 13

Absentee Shawnee 14th Annual Veteran's Day Powwow at the Expo Center off HWY 177 and Independence, Shawnee. Gourd Dance at 2 Grand Entry at 7pm. Info call 405-613-1139

Garden a native cultural lesson for youth

"It doesn't matter if you're from a different tribe. We really just want to connect with people and build that partnership."

RIKKI MITCHELL
Arizona Daily Star

TUCSON, Ariz. (AP) – Carmella Kahn-Thornbrugh grew up in a rural area of the Navajo Reservation, with no paved roads and huge expanses of open land.

"We helped our family garden," she said. "We grew corn and squash every year. We had sheep. We had horses. We were never inside unless it was raining or time for bed. We were really healthy."

When she moved to Tucson to pursue her undergraduate degree, she realized how disconnected she felt from her native culture.

"In the beginning I felt so isolated, so alone," Kahn-Thornbrugh said. "I didn't know where to go for help. It's so hard to find native people in Tucson."

As she began to establish herself, Kahn-Thornbrugh observed that there really wasn't a way for Native Americans in Tucson to connect with each other.

She also noticed that poor nutrition among Native Americans was a growing concern.

As a graduate student at the UA College of Public Health, Kahn-Thornbrugh decided to start a youth gardening project. It was designed to teach Native American children how to grow their own food and participate in cultural activities.

The project, named G.R.O.W. N.A.T.I.V.E., which stands for Gardening Resources & Opportunities With Native American Teachings, Indigenous Values & Evaluation, was a success.

Kahn-Thornbrugh said the 21 youths who took part agreed gardening was important to their culture and they wanted to continue.

Sheila-Ann Patricio, 15, participated in the first youth project. She learned about eating healthy food and also had fun with the other youths.

"We got along. We talked and had fun, laughed, and just enjoyed being in that program," she said. "We had stuff to do after school. I don't want to be overweight and just be sitting at home."

Kahn-Thornbrugh, now as a doctoral student, wants to expand the gardening project to include families and also become a nonprofit organization.

"It builds kinship in the community," she said. "That feeling that you have your own clan in the community. And that's how it is back on the reservation – you feel so connected."

Miriam Zmiewski-Angelova helped start the project with Kahn-Thornbrugh and now is a board member for the program. She said she wants to promote healthy eating habits.

"We hope that people will become a lot more aware of where their food comes from and why it's important to understand why all these messages are out there about eating healthy," she said.

Kathryn Foster, who also serves on the board, said she likes how the project allows them to be in touch with the earth.

"I'm an outside person. I look at the sun, I watch the moon, I look up," she said. "People are inside, they're watching TV, they don't even know what's going on outside."

The program uses two beds at the Iron Horse Community Garden for demonstration projects. A company called Native Seeds/SEARCH provides the seeds.

The board also wants to establish more community gardens around Tucson, where people can meet and plant together.

"What we try to promote is just that connection," Foster said. "It doesn't matter if you're from a different tribe. We really just want to connect with people and build that partnership."

Kahn-Thornbrugh said it could take two or three years for the family project to be completed. She hopes they can recruit 60 families to participate.

"A lot of people say healthy food is expensive, so why not grow your own," she said. "It's a lot of work, but it's definitely worth it because there's just so many good things about gardening."

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EMCEE
Elaine Miles
(actress "Northern Exposure," "Smoke Signals")

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Educator's Award – Choctaw Nation Scholarship Advisement Program
Arts & Entertainment – Wes Studi
Economic Self-Reliance – Ladonna Harris
Patriotism Award – Choctaw Code Talkers of World War I
Tribal Governance – John Echohawk
Lifetime Achievement Award – the late Wilma Mankiller

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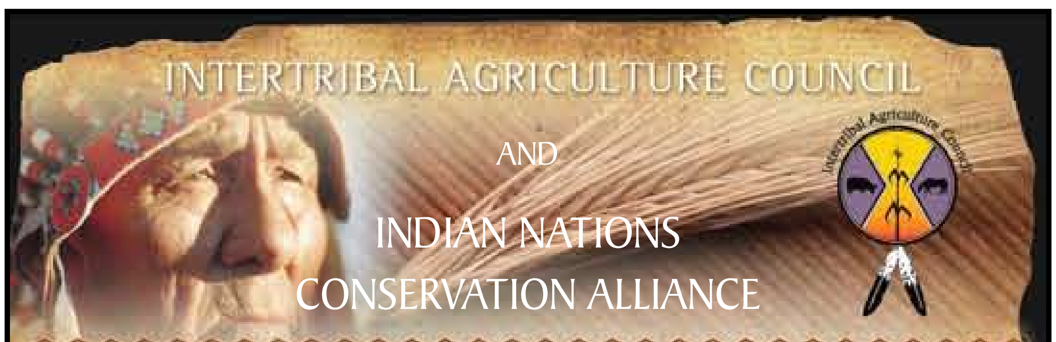

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Have you received a scholarship to the Symposium before? *(circle one)* YES NO

Note: All scholarship recipients are required to attend opening ceremonies and the surveys to be held Tuesday afternoon. Intertribal Agriculture Council will place your hotel reservation for you.
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UKB mourns Liz Littledave

MARILYN CRAIG
United Keetoowah Band of Cherokee

The United Keetoowah Band of Cherokee Indians mourns the passing of the UKB Tribal Secretary Liz Littledave. Mrs. Littledave passed away at Hillcrest Hospital in Tulsa, Oklahoma at approximately 7 p.m. on Friday, October 15. Funeral services will be conducted by Reed Culver and will be held at 10 a.m. Tuesday, October 19, 2010 at Twenty-Nine Eleven Church located on 3229 South Muskogee Ave., in Tahlequah.

Liz's parents were Dick and Hester Guess. Her maternal grandfather was the Reverend Jim Chair. She was married to Hominy Littledave for 28 years. She had two children, Mary McCarter and David McCarter.

Liz and her husband Hominy were members of the Gospel Music Ministry group, The Melody-Aires, a group of four people singing traditional four-part Southern Gospel Harmony. The other couple in the group was Francine and J.D. Rozell. Each member held a true Christian understanding of what Music Ministry was all about.

Liz Littledave had been with the United Keetoowah Band for the past nine years. She served as Coordinator for the Human Services Department before being elected Tribal Secretary. She was serving her second term in that capacity.

Littledave graduated from NSU with a teacher's degree. She taught at Briggs School, served as Lead Residential Coordinator for Talking Leaves Job Corps, and worked at the Oaks Indian Center as Assistant Director, where she served as a court advocate for children and their families. Her working history of 40+ years with only five jobs reflects her reliability, accountability, and dependability. In her role as Tribal Secretary, Liz headed up the Secretary's office as well as the Enrollment Department.

"Liz was very devoted to her family, her religion, her tribe and the cause. She was very much a part of all the gains that the UKB has made. I think I speak for all the administration and council that she will be missed. Her leadership will be hard to replace. UKB should always continue to honor her in that manner by continuing all of the progress that she stood for," stated UKB Chief George Wickliffe.

Early cancer detection saves lives

TRAVIS NOLAND
Cherokee Nation

TAHLEQUAH, Okla. – Nurse practitioner Brenda Elder is a life saver, even though she doesn't think so.

However, no one will ever convince Sandy Long that isn't the case.

Elder is a nurse practitioner for the Cherokee Nation currently working at W.W. Hastings Hospital in Tahlequah. Long is a Cherokee Nation citizen who went in for the normal yearly exam all women are supposed to take.

According to Long, the exam was going as usual until Elder thought something was amiss. Long wasn't concerned, as there was an area that had been ruled as clear several years ago. However, Elder insisted more tests be done.

During the 2009 ice storm, Long made her way to the Cherokee Nation Amo Health Center in Salina for some more tests. Something was found and Elder set up an appointment for Long with a specialist in the Tulsa area.

When the tests results were returned, Long heard the word no one wants to hear – cancer.

According to the American Cancer Society, an estimated 40,000 women died last year from breast cancer. The disease does not only target females. It was estimated more than 400 men died of breast cancer last year as well.

Since 1990, more and more women have been surviving breast cancer, largely because of early detection through mammography and improvements in treatment.

Each year, October is recognized as Breast Cancer Awareness Month.

"After I heard the word 'cancer' I didn't hear another word the doctor said. I just started to cry," Long said. She then called the one person she thought she could lean on to understand – Elder.

That call was the beginning of what has since blossomed into a great friendship between the two.

"I want to think I have a good relationship with each of my patients," Elder said. "Some of them I grew up with and I feel a personal connection. Others I get to know over time and I enjoy getting to know them."

The experience was nothing new for Elder. She has been a nurse practitioner with Cherokee Nation for nearly 16 years, starting out with Sequoyah Schools, the Jack Brown Center and Talking Leaves Job Corps before transferring to the clinic in Muskogee, now known as the Three Rivers Health Center.

Two years ago, she transferred to W.W. Hastings Hospital where she now works in the Women's Clinic. "I enjoy being at W.W. Hastings. I get to provide healthcare to patients in need, educate (about) disease prevention and health promotion, and I get to work with Native American people. That's the highlight of working with Cherokee Nation," she said.

Long said during the treatment she and Elder built a good relationship. They would talk to one another on the phone and see one another different places around town and talk, which helped Long through the process.

"She kept me going with all the referrals and doctor visits. What they found was small and I feel fortunate it was caught soon. I truly believe she saved my life," Long said. "Now I look at every day different."

Elder said that is just part of her job. However, both women said they would recommend all women have regular checkups because early detection is the key.

"I am almost two years cancer free now and so far everything is good," Long said. "I watched the sun come up over a field today – how beautiful it was. Today is a blessing."

CHEROKEE NATION COMMUNICATIONS OFFICE

Brenda Elder, nurse practitioner for the Cherokee Nation, receives a gift from breast cancer survivor Sandy Long. October is Breast Cancer Awareness Month.

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GAME DAY
GIVEAWAY
12

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A FREE PUBLICATION

Inside this issue:
- Sacheen Littlefeather, Part II
- New photo exhibit at Comanche Museum
- WWII vet shares memories

TODAY'S INDEPENDENT INDIAN NEWS WWW.NATIVETIMES.COM

NATIVE AMERICAN TIMES

VOLUME 16 • ISSUE 45 • PUBLISHED WEEKLY • NOVEMBER 5, 2010

Reservation flooding damage estimated at $32M

GREAT FALLS, Mont. (AP) – Flooding on the Rocky Boy Indian Reservation this spring caused at least $32 million in damage, and Chippewa Cree Tribe leaders are estimating it will take the tribe three years to recover.

Tribal chairman Raymond "Jake" Parker told visiting Sen. Max Baucus on Thursday that the bill could still grow.

"We're trying to look at creative ways to come up with more money," Parker told the Montana Democrat. "We're going to be coming to you for a lot of help."

Heavy rain in June washed out roads, wiped out water lines and flooded about 250 of the tribe's 900 homes. For weeks, the entire reservation was without running water.

The Rocky Boy Health Care Center was destroyed when a hillside shifted and made the structure unstable.

The Great Falls Tribune reported the tribe estimates constructing a new clinic will take three years and cost $18 million.

Parker said it was a 100-year storm, something the tribe couldn't have prepared for and may never see again.

The federal government has waived its requirement that the Chippewa Cree Tribe pay a quarter of the rebuilding costs in order to receive aid, agreeing that the tribe has no tax base and couldn't afford it.

The Federal Emergency Management Agency has agreed to pick up the entire tab on only two other occasions – the Sept. 11, 2001, terrorist attacks and Hurricane Katrina.

"This isn't the wealthiest bunch of

See **FLOODING** *Continued on Page 4*

Boggy Depot Bigfoot

MICHAEL SULPHUR

Tryston Ingram holds a casting of a Bigfoot foot print.

Conference fun for all attendees

DANA ATTOCKNIE
Native American Times

BOGGY DEPOT STATE PARK, Okla. – The search continues for the world's largest feet; and the being that's attached to them.

"I think Sasquatches are nice," 11-year-old Tryston Ingram, Chickasaw/Comanche, said. "He's about twice as fast as humans."

Ingram and other curious or dedicated Sasquatch enthusiasts scurried through fits of rain to attend the 2010 Boggy Depot Bigfoot Conference Oct. 22-23 at Boggy Depot State Park near Atoka, Okla. A few campers and vendors dotted the park, and the intimate group began their weekend by watching "The Legend of Boggy Creek" and "The Creature from Black Lake" on that Friday evening after the sun disappeared. The movies were shown outside, underneath a pavilion, while students from the Wapanuka High School senior class made popcorn and sold movie treats.

"I was very happy with the turnout for the movies in the park," Mike Hall, coordinator of the event, said. "We just want to make it fun for the entire family."

The conference, which was sponsored by the Children's Miracle Network, Children's Hospital Foundation and the Oklahoma Blood Institute, also featured lectures and presentations from paranormal researchers, cryptozoologists, and Bigfoot investigators/authors. Speakers included Randy Harrington, D.W. Lee, Nick Redfern, Ken Gerhard, Scott Nelson, Robert Swain, Daniel Falconer, Cullen Hudson, and PIN Texas Paranormal.

Nelson, a retired Navy cryptolinguist, introduced the Sasquatch Phonetic Alphabet formally called the Unclassified Hominid Phonetic Alphabet. He said he's not a Bigfoot hunter, but has been asked to go on expeditions, and believes there is a Bigfoot language.

As Nelson played audio recordings of alleged Bigfoot hollers from the northern California area, Ingram inched up closer and closer to the front of the pavilion by changing seats so he could hear the sounds. Ingram said the recordings sounded like a howl. Nelson mimicked the Bigfoot sounds and at times translated the sounds into what English words he thinks they are. He said the attempt to spell out words in English is of little value to a language researcher, "since English is notoriously non-phonetic and is subject to widely-varied local dialects."

"To me, it's proof that Bigfoot exists. I've heard him speak his own language and you have too," Nelson said. "The creatures on these tapes have and use language (by the human definition). That alone does not make them human, but it separates them from the humans."

Also invited to the conference were the Choctaw Youth Dancers, who performed traditional dances. A few Choctaw Nation tribal members had a booth set up for basket making demonstrations, and a handful of tribal members sang songs in Choctaw. Among the attendees was Choctaw Tribal Council member Mike Amos and his family. Amos represents District 2, in northern McCurtain County, where Big-

See **BIGFOOT** *Continued on Page 4*

Navajo lawmakers turn to prayer amid investigation

FELICIA FONSECA
Associated Press Writer

WINDOW ROCK, Ariz. (AP) – At least 77 current delegates to the 88-member Navajo Nation Tribal Council are charged with offenses including theft and fraud in the use of tribal funds. So when the lawmakers convened the last day of their fall session with customary prayer, the ritual quickly deepened into a quest for protection and purification.

Delegate Willie Tracey dipped an eagle feather in water and sprinkled it on the other lawmakers, who patted the drops on themselves in a gesture of absolution. One by one, they lined up and sipped more ceremonial water from a small wooden cup in the council chambers where colorful murals depict the tribe's history.

"Some will say that behavior of leaders needs to be corrected. People will see things like this have gone too far on our people and it need not be," said council Delegate Thomas Walker of the broad allegations. But he also held out this caveat, "(Some) people will perceive this as political persecution."

The lawmakers have faced heavy scrutiny since it was revealed last week that the majority of them have been charged in tribal court with any of five offenses – conspiracy, theft, abuse of office, forgery and fraud – in an investigation of how they spent discretionary funds intended for Navajos in need. The allegations say the money was used by some lawmakers on the nation's largest and deeply-impoverished Indian reservation to benefit themselves and their families.

The Tribal Council debates and makes decisions inside its historic, hogan-shaped chambers. Here, the council voted to give itself $31 million in

See **NAVAJO** *Continued on Page 4*

INFR celebrates 35 years

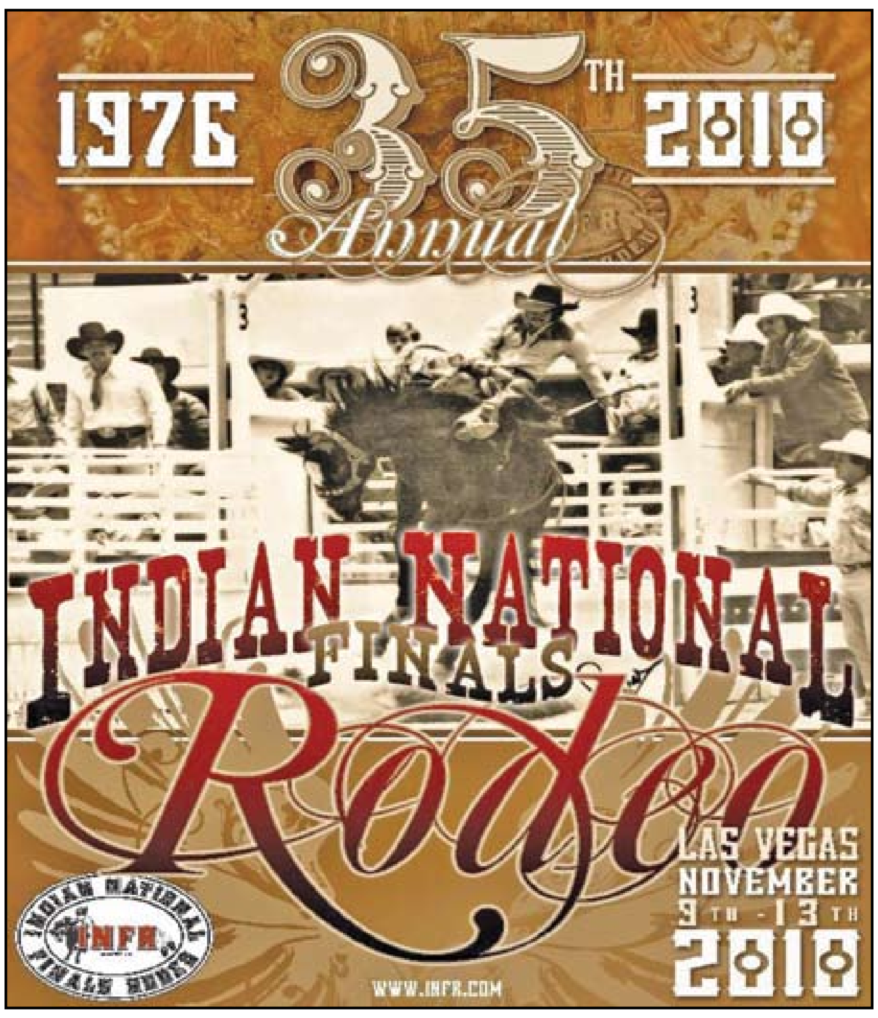
PERSE HOOPER
Indian National Finals Rodeo

BROWING, Mont. – The Indian National Finals Rodeo (INFR) is excited to announce the championship event for professional Indian rodeo will be at the South Point Arena and Equestrian Center from November 8th through November 13th.

Donna Hoyt, INFR's General Manager announced, "This year's championship rodeo promises to be the biggest and best rodeo yet. We're celebrating our 35th anniversary and will be honoring our past cham-pions. We're really excited to celebrate their personal accomplishments and the successes of the In-dian National Finals Rodeo."

This year's rodeo features American Indian cowboys and cowgirls hailing from over 100 different tribal Nations from all over the Unites States and Canada. They are the best in professional Indian rodeo and are representing their tribes, states, communities, and families.

Ed Harry, a member of the Pyramid Lake Paiute Tribe in northern Nevada with ties to the Walker River Paiute Tribe, said, "It's an honor to represent Nevada in the INFR." Harry first qualified for the Indian National Finals Rodeo in the team roping event in 1983.



INFR POSTER

The top American Indian cowboys and cowgirls will be in Las Vegas at the South Point Arena and Equestrian Center from November 8th through November 13th, 2010 for the Indian National Finals Rodeo and the Indian National Finals Junior and Senior Rodeo.

In addition to Harry, there will be 286 contestants competing in 8 events including bareback bronc rid-ing, saddle bronc riding, bull riding, ladies break away, barrel racing, calf roping, steer wrestling, and team roping.

This year also marks the first time the INFR will have a Junior and Senior rodeo. This event features 123 contestants competing in 5 events. The events include team roping, senior breakaway roping, jun-ior barrel racing, junior breakaway roping, and junior steer riding. Junior contestants must be age 15 and younger while senior contestants are 50 and older.

The Indian National Finals Junior and Senior Rodeo will begin November 9th with a 1:00 pm and 6:00 pm performance. Pre-sale tickets are $5.00, while tickets purchased at the door will be $10.00.

The Indian National Finals Rodeo begins November 10th and continues through November 13th. Per-formances are at 1:00 pm and 7:00 pm. Pre-sale tickets are $15.00 for adults and $5.00 for students. Tickets at the door are $20.00 for adults and $8.00 for students. Wednesday, November 10th is "Diabetes Awareness Night" and tickets will be discounted $5.00.

Tickets are on sale now through the South Point Arena and Equestrian Center website or by calling toll free 1-866-796-7111. For more information on the rodeo, visit www.infr.org.

Tribes suffer more from climate change, but hold the key to stopping it

TALLI NAUMAN
Native Sun News

MISSOULA, Mont. – Indian tribes bear the brunt of climate change, but they also hold the keys to stem global warming, experts said at the Society of Environmental Journalists 20th Annual Conference in Missoula, Montana, Oct. 13-17.

"Climate change is having the worst impact on people who did not set the energy policy," said Alexis Bonogofsky, senior coordinator for the National Wildlife Federation's Tribal Lands Conservation program.

The people of more than 535 federally recognized and other tribal governments have suffered from a "massive lack of federal oversight" of energy resources development, she said. That development in the form of oil, gas, coal and uranium extraction has left Super Fund sites around Indian country.

Meanwhile, tribal households pay significantly more in home energy expenses than most other Americans, and the money paid to energy providers leaves the reservations because most utilities are owned by non-tribal entities, according to NWF.

Fossil Fuel Projects Damage Resources

About 40 percent of the United States' coal comes from eastern Wyoming's Powder River Basin, which the federal government has long-since dubbed a national sacrifice area, panelists noted. Among other environmental impacts, coal bed methane thumpers scare elk and sage grouse both sacred and sustenance sources to the people of the Northern Cheyenne Indian Reservation located 15 miles from there.

"Native Americans don't have a lot of time to sit and talk about climate justice," said Northern Cheyenne tribal member Gail Small, executive director of the Northern Cheyenne Native Action non-profit. "The crisis that we're having means you have to look at what can be done on a small scale as well as looking at the global level."

The component of fossil fuel in climate change has affected not only mining locations and utility rates but also snow packs, water supplies, fishing stocks, and forest health, all vital to land-based indigenous cultures, leaders at the conference said.

However, native traditions, sovereign legal standing and reservation renewable energy reserves strengthen the tribes' hand in both mitigating and adapting to the rising pressures from greenhouse gas generation, according to panelists.

"We're moving into a new era of sovereignty opportunities for tribes to take control over their own resources," Bonogofsky said.

The Northern Cheyenne Indian Reservation has refused to sacrifice tribal values for profits from coal strip mining on its lands, recently establishing a Class I air shed under EPA standards that require the nearby coal mining and refining operations to comply with the strictest federal legal controls.

"We need to look at keeping coal in the ground," Small said. Compensating land holders for not mining is an alternative that environmental lawyers are pursuing, she said. "We have to be creative," she added.

Lower Brule tribal member Pat Spears, president of Intertribal COUP (Council On Utility Policy) congratulated the Northern Cheyenne on the Class I Air Quality designation, adding, "Leaving coal in the ground makes much sense: It filters our water, it is the organs of our grandmother, the liver and the kidneys."

Intertribal COUP represents South Dakota tribes, Wyoming's Northern Arapaho, and Nebraska's Omaha tribes, but Northern Cheyenne's location is within the same Lakota Territory once left to tribes by treaty, Spears observed.

"We're the sway vote in this climate debate that's going on," Spears said during the panel entitled Energy Issues on Tribal Lands. "The call amongst our people is to help grandmother earth," he added.

Tribes Can Grow Their Own Green Energy

Studies show 90 cents of every dollar tribes spend on energy immediately leaves tribal communities, according to Intertribal COUP. To build tribal economies, the organization has been working for access to the power grid that will allow wind generation from reservations to feed into the electricity mix.

The first tribal wind farm was at the Campo Kumeyaay Nation in California, which has targeted 2020 for 20 percent of the tribe's energy to come from renewable energy sources.

Intertribal COUP cut its teeth on the wind generators at Rosebud Sioux Reservation, KILI Radio windmill on Pine Ridge Sioux Reservation, and the turbine at Mandan/Hidatsa/Arikara Reservation at Ft. Berthold, two in South Dakota and one in North Dakota. Now its 15 tribal government members are going for more.

"We have one-quarter of the energy capacity in this country," Spears said. "We want to use the transmission system to distribute wind energy, and we want to do it as an intertribal alliance, because if you do this on a larger scale, it makes it cheaper for community wind."

Intertribal COUP also advocates for funding regimens that would allow tribes to access subsidies and bonding for energy development that are available to private or other governmental utility developers.

When a U.S. Department of Energy Western Area Power Administration (WAPA) report came out in August saying that tribes could only provide a small fraction of the wind energy feasible for the grid, Intertribal Coup filed comments to substantiate that tribal governments had the potential for greater capacity.

Spears said Indian country needs to build to take advantage of U.S. President Barack Obama's Greenhouse Gas Emissions Reduction Target for Federal Operations, announced in October 2009. The directive calls for federal green power purchases to reduce global warming, based on the fact that the U.S. government is the single largest energy consumer in the national economy.

We don't want wall-to-wall wind turbines," Spears said. But he added, several conventional power plants proposed for the Northern Plains have been postponed indefinitely due to "serious trouble trying to feed the monster" of fossil fueled energy production.

"We're putting pressure on the coal and fossil fuel boys. We're not going to just sit by," Spears said. Intertribal COUP uses scientific studies from foundations and academia as fodder for its arguments in government-to-government negotiations between tribes and federal energy clientele, he noted.

The organization's scheme is to use smart-grid power-source switching to emphasize wind power, using Missouri River hydropower as a back-up for higher demand, and opting for coal-fired electricity only as a last resort. That is the opposite of the current paradigm. Tribes are preparing to negotiate with WAPA in the next round of five-year power contracts, he said.

Community wind production is just one part of Intertribal COUP's plan to make Indian country the leader in clean energy production for the global climate's sake. Energy efficient housing, such as construction with high-insulation-value straw bales is another.

Southwestern tribes have additional potential for solar power generation. According to NWF, tribal lands have the capacity to power the country 4.5 times over with solar energy.

Clean energy can help protect natural heritage and stabilize climate change, while it creates employment, analysts conclude. Several federal agencies offer grants for tribes and reservation businesses to install green technology, according to NWF.

Addressing Obstacles for Tribal Management

"With 95 million acres of land under their management and centuries of experience conserving the natural world, Indian tribes can play a significant role in protecting natural resources from climate change and coping with a warmer world," said Steve Torbit, director of NWF's Rocky Mountain Regional Center, based in Boulder, Colo.

His remarks addressed the release of his organization's report entitled, "The New Energy Future in Indian Country: Confronting Climate Change, Creating Jobs, and Conserving Nature". It was released in collaboration with Intertribal COUP, National Tribal Environmental Council, and Native American Rights Fund.

"The vast potential on tribal lands to generate clean energy from renewable resources means that Indian tribes can help to provide for their own energy needs, generate clean power for a new energy future in Indian country, and put America on the path to energy independence, said Bob Gruenig, senior policy analyst of National Tribal Environmental Council.

However, many obstacles remain for tribes that decide to go into green energy generation. Among them are: heavy reliance on insufficient federal funding, little to no equity in production, no access to renewable energy tax credits, state taxes on fee-land facilities, no reservation taxation power, and long distances from transmission lines.

Obama admitted this in his November 2009 address to leaders at the Tribal Nations Conference. "Up to 15 percent of our potential wind energy resources are on Native American land, and the potential for solar energy is even higher," he said. "But too often, you face unique hurdles to developing these renewable resources.

"We're streamlining and expediting the permit process for energy development and transmission across tribal lands," he promised. "We are securing tribal access to financing and investments for new energy projects," he added.

(Talli Nauman is the co-director of Journalism to Raise Environmental Awareness. Contact her at talli@hughes.net).

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Part II:
What would Sacheen Littlefeather say?

LISA SNELL
Native American Times

AP PHOTO/CHRIS PIZZELLO

Activist and actress Sacheen Littlefeather, right, a subject of the PBS special "Reel Injun," participates in a panel discussion about the show with Native American director Neil Diamond during the PBS Television Critics Association summer press tour on Aug. 5 in Beverly Hills, Calif.

SAN RAFAEL, Calif. – All it took was 90 seconds for her dream of a Hollywood career to go up in smoke.

On March 27, 1973, Sacheen Littlefeather earned her place in Academy Award history by representing Marlon Brando and refusing the Oscar for his role in "The Godfather." She also ensured the end of her acting career.

"It cut my career short. If it weren't for that I'd probably have a going career. I worked for radio, for television, I was in the Screen Actor's Guild…" she said shrugging her shoulders.

The newspaper articles printed afterwards, she said, were "just horrible. No one ever asked me my side of the story."

"We have Indians over here at Wounded Knee who are going to be sent to Guantanamo Bay at any second by the FBI. Something's got to be done about them, right? So these were the things that I was saying," she said.

"I was boycotted (by the film industry); somebody had to pay the price."

Sacheen, however, stayed busy. She landed a radio job and remained an advocate for Native American rights and for Native American actors.

"I knew that I was on the right track when I got a note from Coretta King, Martin Luther King's wife. She told me she was proud of me," Sacheen said.

Her life took another turn when she was 29-years-old. She became terminally ill.

"I was given a year to live. My lungs collapsed . . . I was bleeding internally," she said.

But holistic healing and Native American medicine healed her, she said. After her recovery, she earned a degree in health with a minor in Native American medicine.

"When I started studying nutrition, I wanted to see where all the 'white' food came from. Everyone is enamored with white flour, white sugar, white lard. So I went over to the land of the white food. I went to Sweden. I lived in Stockholm. Everybody was blonde when I was there – the Nordic look. I stuck out like a sore thumb!" she said laughingly.

She enjoyed traveling and was intensely interested in where foods came from. She wanted to see where the people who brought those foods came from, too.

"I wanted to do everything and do it now. I traveled the world. I wanted to go to Europe and see where the white people came from, you know?" she said. "They're always going to reservations to see where the Indians came from."

She especially remembers her time in Madrid, Spain.

"They have, guess what? Flour and water and they cook it in oil. They call it a Buñuelo. It's Indian fry bread. We got it from the Spanish," she said.

While in Russia, she ate a piroshky, a meat pie she said tasted just like those her Kiowa friends made.

She attributes 'white' foods to many Native health problems and began teaching and writing articles on nutrition. She worked for the Kiowa Tribe in Oklahoma in 1981 and wrote a health column for its newspaper. She also spent time teaching at St. Mary's Hospital in Tucson, Ariz.

In the early 80s, she co-founded the National American Indian Performing Arts Registry, a nonprofit organization that encourages the film and television industries to hire Indians.

In 1984, Sacheen shared in an Emmy Award for her advisory work on PBS' 1984 "Dance in America" presentation of the ballet "Song for a Dead Warrior." She worked on two PBS shows, "Remember Me Forever" and "The Americas Before Columbus," both broadcast in 1992. She also produced films on American Indian health subjects and taught seminars about Indians' portrayal in American media and was involved with Santa Fe's Institute of American Indian Arts, which trains future filmmakers.

Sacheen eventually ended up back the in the San Francisco Bay area where she volunteered and worked with Native Americans dying with AIDS. That's when she met Mother Teresa.

"Marlon Brando didn't impress me. Mother Teresa impressed me. She was somebody who worked with the poorest of the poor but never tried to 'missionize' anybody. She was just about doing good works, period," Sacheen said.

Mother Teresa opened 'A Gift of Love' AIDS hospital in San Francisco in 1988 and Sacheen co-founded the American Indian AIDS Institute of San Francisco, an educational and support group for Native Americans. She said too many of her friends died in isolation with the incurable disease and that motivated her.

Saying she was never one to sit around and do nothing, Sacheen Littlefeather has made helping others her life's work. She says that's what life is really all about.

"It's being a guiding light for the younger people, because you've been there, you've done that. You get wiser, well, wiser and wider, I like to say." she laughs. "But you get a little bit wiser and you're able to help younger people go about what being young is all about. If you haven't LIVED, why bother them?"

Currently, Sacheen is busy promoting the documentary "Reel Injun." She is also the coordinator of the Kateri Circle of the Archdiocese of San Francisco, which blends Native American spirit with Catholic ritual in honor of Kateri Tekawitha, the "Lily of the Mohawks," a 17th century Iroquois maiden beautified by Pope John Paul II.

Hollywood has made over 4000 films about Native people; over 100 years of movies defining how Indians are seen by the world. Reel Injun takes an entertaining and insightful look at the Hollywood Indian, exploring the portrayal of North American Natives through the history of cinema.

– www.reelinjunthemovie.com

CORRECTION: In part one of this article, the call letters of KFRC were incorrectly written as KFAC and it should have been noted that Sacheen's father was not only White Mountain Apache but also of Yaqui descent.

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Each week's issue is available for free download online at: www.nativetimes.com

Also online, the Native Times 2010 Powwow Guide at www.powwowguide.com

Subscription rates: $65.00 for fifty-two issues, $32.50 for twenty-six issues, or $16.25 for thirteen issues. (Rates are for postage and handling) Send check or money order to:

NATIVE AMERICAN TIMES
Attn: Subscriptions
P.O. Box 411
Tahlequah, OK 74465-0411

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Program aims to help at-risk students

JANA HOLLINGSWORTH
Duluth News Tribune

DULUTH, Minn. (AP) – The first time integration specialist Veronica Quillien went to Lincoln/Piedmont Elementary School this year, she was introduced to a student of mixed race.

Quillien, who is black, said the girl clung to her.

"She didn't let go of my hand," she said. "She saw someone she could identify with."

All but one of the 12 new Duluth school district integration specialists are black, American Indian or Hispanic. Their job is to work with more than 500 students of color from every grade level who are deemed at-risk because of low test scores.

The hiring of these employees is a new effort to close the achievement gap – the big disparity in test scores and graduation rates between students of color and white students. In 2009, the graduation rate for black students in Duluth public schools was 49 percent and the rate for American Indian students was 34 percent. White students graduated at a rate of 80 percent.

"It's an exciting time," said Ron Hagland, coordinator of the Office of Education Equity, which studied the new program with community members and local agencies.

Hagland said he knows of no other school district that has specialists following kids from the current grade through graduation.

Money that paid for magnet school programs in three Duluth elementary schools was redirected to pay for the specialists and their training after years of study showed that magnet programs were failing their goal of integrating children of different races.

The new strategy to close the achievement gap began in September along with several academic programs aimed at raising test scores and graduation rates.

The point is to intensify students' relationships between home and school, and to monitor attendance and schoolwork. Specialists meet with students, their teachers and their parents with the goal of everyone working together to keep the students on track.

Specialists cite an array of problems hindering academic success for students of color. They say some older students don't place a high value on their education, and many of all ages lack a solid support system at home. And they say some parents aren't engaged in their child's studies because they don't have transportation or simply don't feel welcome at schools, shying away from things like conferences because of it.

"What seems like something simple for most people can be very difficult for some parents – just getting there, and feeling comfortable," said specialist Tamara Smith, who noted that program money is being used for transportation to conferences for parents who need it.

The Duluth program, called Parents and Students Succeeding, is modeled after a University of Minnesota-developed program called Check and Connect, which requires a two-year commitment of mentors. The mentors focus on keeping kids in school and engaged in learning, while monitoring grades and attendance and keeping in close contact with parents. Check and Connect was developed in the 1990s and the Minneapolis school district was used for research, said Kay Augustine, project coordinator at the Institute on Community Integration at the U of M.

Over the past 10 years, the district has seen a reduction in its dropout rates.

"Speaking to its success, Minneapolis has been on grant funding, and now Check and Connect is a line item in the budget because they know the difference it's making," Augustine said.

She said what Duluth is doing will create a nurturing environment early on.

"Some research shows we know in first and second grade which children are likely to drop out," she said. "Most schools are looking at that at the high school level. But by that time, a lot of these kids are already severely disengaged."

Levonta Nelson is a Duluth East sophomore living with foster parents Terry and Barbara Brown. Before he came to them, Nelson was in a home where education was not a priority, Terry Brown said.

"If he was in (his previous home), he'd be a kid who falls through the cracks," he said.

Nelson is working with specialist Jes-wa' Harris on raising his grades.

One day recently during study hall, Harris met with him to talk about reports he had from his teachers.

His history teacher had said Nelson was falling asleep in class.

"Are you eating in the morning?" Harris asked. "We've got to get you some power food."

Showing an easy rapport, he worked with Nelson on picking three goals for the night and how he would attain them.

Freshman Jordan Davis met specialist Vance Hopkins III during lunch recently to talk about missed assignments.

Davis was quiet as Hopkins tried to break the ice by discussing sports. Davis is young and doesn't yet realize the hard work it takes to accomplish what he wants in life, Hopkins said. The two made a deal: If Davis made it through the term with no D's and F's, he would get a Chicago Bears jersey.

"If I can get him to smile now and again, it lets me know he's thinking," Hopkins said.

"Most of these kids have people in their lives giving up on them," he said. "We let them know we're going to be there a long time."

Specialist Aaron Gelineau has worked with kids in the district in other capacities for 15 years. Many of his previous students, children of color, went to elementary schools with magnet programs. By the time they got to high school levels, some still couldn't read, he said.

"A positive role model in their life is key," he said. "The kids at Woodland know I am watching them. Attendance is 10 times better than it was last year."

The achievement gap is a national problem that experts attribute to poverty, drugs and racism. Terry Brown said so many kids of color live in single-parent or dysfunctional homes that it's easy to see how they fall into a "street-type" mentality.

"It's fashionable to drop out," Brown said. "But it's nice to see a program that may help change that, at least in our area."

The specialists all agree there aren't enough of them to go around. Like teachers, they work long after the school day ends talking to parents. Each has a caseload of about 40 students, a number that will grow as first-graders and transfer students are added.

This first year, the goal is to reduce truancy.

"There are a lot of reasons why some children may be missing (school): transportation, clothing or shoes," Hagland said. "Specialists are charged with finding the resources to support those children."

Some families have been unreachable or reluctant to accept help from the specialists, wary of anything coming from the district, nearly all the specialists said. But many have embraced the help.

Davis' father, Archie Davis, said he and his wife work long hours and aren't home when Jordan gets home from school.

"You've got an unsupervised kid who knows both parents aren't home, so what's the point in bringing home homework?" he said, explaining why Jordan struggles in some subjects.

"This is something that should have been done a long time ago," he said. "We really need this."

Information from: Duluth News Tribune, www.duluthsuperior.com

FLOODING

Continued from Page 1

folks, and they're hurting," Baucus said. "This was a no-brainer."

The tribe has moved its health care operations into a smaller building and into temporary trailers. There are fewer examination rooms available, leading to longer waits to see a doctor. Three doctors share an office and the nurses' station doubles as an X-ray viewing area.

There are fewer private specialists since the storm, forcing patients to drive to Havre or Great Falls for certain treatments.

Parker said the tribe would like the new clinic, which will be located near Stone Child College, to be 90,000 square feet, or about 50 percent larger than the previous one.

That's where he's seeking help from Baucus and Montana's delegation. Parker believes the tribe can build the clinic for the $18 million FEMA allocated for the project, but federal rules limit the tribe from constructing anything larger than what is being replaced.

The tribe still owes $4 million on the now unusable clinic, which was constructed for $12 million in 2004.

Parker hopes the federal government will take over that debt and clear the way for the new, larger center.

Construction crews have repaired or replaced nearly all of the damaged water distribution infrastructure.

Four families are waiting for new homes to replace ones destroyed during the flood. Other homes have mold from the flooding that now needs to be removed.

Tribal Planning Director Kim Traversie said the clinic has seen an increase in respiratory problems caused by mold, and she fears more mold will be discovered as residents prepare their homes for winter.

Information from: The Great Falls Tribune,www.greatfallstribune.com

BIGFOOT

Continued from Page 1

Junior Miss Choctaw Nation Nikki Amos, 14, said she thinks Bigfoot is real and stories of him are abundant around Talihina and Honobia, Okla.

foot stories aren't so farfetched.

"In Eagletown a couple of years ago a lady there said 'we have one in our backyard,'" Amos said. "She was telling me I need to come and get it out because I'm her councilman and I need to get rid of it."

Amos said he's open to the idea that Bigfoot exists, and so are his daughters.

Miss Indian Oklahoma Dayla Ranae Amos, 20, said she didn't learn about Bigfoot until she was in middle school, but her grandmother told stories about wood dwellers; little people that live in the woods. Overall she said she enjoyed the conference.

"I thought it was really interesting and I'm kind of fascinated by the whole thing. I hope I learn something about him (Bigfoot) today," Amos said. "I watched something on the travel channel once about him and I think it's real interesting."

Junior Miss Choctaw Nation Nikki Amos, 14, said she thinks Bigfoot is real and stories of him are abundant around Talihina and Honobia, Okla.

Hall said he was impressed with the Choctaw Youth Dancers and hopes they can continue to work together for next year's conference. He realizes the rain may have swept away some potential guests, but thinks the conference went very well.

"What I enjoyed the most was that the people that came; stayed. They sat and listened to all the presenters … they were very attentive. It made me feel good," Hall said.

Star Boy (SB) Hons-sa, Choctaw, was a little late getting to the conference from Tahlequah but was interested in hearing about Bigfoot. He said when he was growing up his grandpa and uncle told him about the "Hairy Man," and he has had four sightings of him.

According to British Columbia Scientific Cryptozoology Club Web site, "The name "sasquatch" was coined by J.W. Burns, an American schoolteacher living in British Columbia, and is derived from a Chehalis word meaning wild man."

The Chehalis language is Salish, and their tribal headquarters is located in Oakville, Wash.

Hall said he hopes to build on to the conference every year, and will host the movies in the park again next year with some different films. Some attendees also participated in a 5K Bigfoot run/walk that benefited the Children's Miracle Network and the Children's Hospital Foundation.

"This year we're on a learning curve and I hope next year, of course, will be bigger and better … then we can absolutely do things for Children's Miracle Network and the Children's Hospital Foundation in Oklahoma City," Hall said. "I can't say that it went as well as I expected because I'm a perfectionist, but I can walk away and say I'm happy. I accomplished something and some children are going to benefit from that; kids I'm never going to meet and that's OK, that doesn't matter, as long as I can help them in some way, that's all I care about."

An overview of this year's conference can be viewed at www.boggydepotbigfoot.com.

Attendees like Ingram, who walked away with two Bigfoot t-shirts and an intensified curiosity, were able to visit with the presenters one-on-one and look at some of their research findings; such as books, articles and footprint castings.

For Ingram the answer on whether he plans to attend the Bigfoot conference next year is simple. "Yep," he said. "It was fun."

NAVAJO

Continued from Page 1

The allegations say the money was used by some lawmakers on the nation's largest and deeply-impoverished Indian reservation to benefit themselves and their families.

discretionary funding during fiscal years 2005-2009, according to the tribe's budget office. Another $2.1 million was already budgeted.

The more than 270 criminal complaints released Oct. 27 in Window Rock charge lawmakers and two others with illegally taking nearly $1.9 million, according to court officials and a list published by the Navajo Times newspaper.

In some years, each delegate received several thousand dollars to distribute. Tribal policy prohibits lawmakers from engaging in conflicts of interest, particularly nepotism, in doling out the money.

This money is at the root of the charges against the tribal legislators, and they unwittingly initiated the investigation themselves.

A year ago, the council asked the tribe's attorney general to hire a special prosecutor to look into allegations that the tribal president, Joe Shirley Jr., had acted illegally and unethically in dealing with a satellite Internet company and a separate manufacturing business operating on the reservation.

The attorney general obliged, but then shocked council members by expanding the probe to include their use of the discretionary funds.

While special prosecutors have investigated a tribal chairman and past presidents, this is the first time an inquiry has targeted the council.

The special prosecutor law was enacted in response to the political turmoil involving former president Peter MacDonald, who survived a presidential primary even after the council suspended him from office in the face of corruption charges in 1989.

The complaints contend that lawmakers make too much money, an estimated $65,000 a year, to qualify for discretionary funds for themselves or their families. Guidelines say the funding should properly go to elderly Navajos on fixed incomes, college students, organizations in need or Navajos in emergency situations.

Many homes on the vast 27,000 square-mile reservation that extends into New Mexico, Utah and Arizona are without electricity and running water. Mobile phone service is spotty, and the unemployment rate hovers around 50 percent.

Tribal leaders often impress upon Navajos that they have an obligation to help family and neighbors who are in need, whether it be driving them to the polls, gathering firewood for winter, hauling water or delivering food.

Outside the council chambers last week, Delegate Ernest Yazzie defended the use of discretionary funds, saying, "It's our own people doing for their own people. What's wrong? At least us, we help the people."

Some say the charges filed by special prosecutor Alan Balaran in the latest probe are nothing but a ploy to defeat lawmakers seeking re-election on Nov. 2. More than half of the 48 candidates hoping for a seat on a reduced 24-member Tribal Council – the result of an election last year aimed at reforming the government – are incumbents.

"Nobody has imposed a deadline on him (Balaran), he's not trying to beat some statute of limitations," said David Jordan, an attorney representing one of the defendants. "There's only one date coming up that can possibly be the reason for the rush, and that's the election."

Balaran, a Washington lawyer who formerly investigated the destruction of documents in a multibillion lawsuit on behalf of American Indians who claimed the government mismanaged trust funds, declined to comment.

In the complaints, Balaran alleges that lawmakers lied on official documents to assert a hardship or emergency and other lawmakers "mysteriously" overlooked that point in issuing sometimes dozens of checks to their council colleagues and immediate family.

Joe Sandoval, a tribal member who was observing last week's final council session, said he doesn't see much action from the council in trying to restore balance, harmony and respect – the goal of many traditional prayers.

"What the council has done in the past has caught up with them," said Sandoval, of Whitehorse Lake, N.M., "and now it's firing back with all the fun with the money."

Elouise Brown, a Navajo environmental activist, said any lawmaker who can justify the payments outlined in the complaints should do so. She said she still supports tribal presidential candidate Ben Shelly, who faces charges of conspiracy, fraud and theft, because the former lawmaker was forthcoming about the charges and has explained his use of the money.

"That's the whole reason I believe in him – that what he's telling is the truth," Brown said.

According to the Navajo Times, the lawmakers are accused of individually taking from $650 to $279,175. Other charges reach beyond the council to more than three dozen non-lawmakers, said Samson Cowboy, director of public safety for the tribe.

Duane "Chili" Yazzie, a former elected official who has benefited from discretionary funds, said tribal officials often face intense pressure to give money to constituents. There's a lot of good intent, he says, but few checks and balances mean "there's bound to be abuse."

COMMENTARY

The more things change the more they stay the same

By TIM GIAGO
(Nanwica Kciji)
© Native Sun News

The suicide rate for American Indians and Alaska Natives ages 15 to 24 is three times the nation's average, according to federal health officials.

An Associated Press story quotes "experts" that see "poverty, alcohol abuse and domestic violence as factors in the high suicide rate. But the article adds, rather lamely, "but the problem has not been studied extensively." Has not been studied extensively? Why not?

Suicide among teenage Indian boys and girls has been three times the national average for many years. One reservation in the Southwest had eight teenage suicides in one year. Another Indian reservation on the Northern Plains had a near epidemic of teenage suicides just a few years ago.

One can look at all of the usual suspects such as "poverty, alcohol abuse and domestic violence" and study them to death, but these are only a small factor in the cause of suicide among young Indian men and women.

A recent action by a Senate committee to increase resources for suicide prevention on Indian reservations is an action that should have happened 20 years ago. Senator Byron Dorgan, D-N.D., who authored the bill said, "What's happening out there is devastating."

The bill would "encourage the Indian Health Service to do more research on the problem." Where in the hell has I.H.S. been lo' these many years? This is not a new problem that suddenly popped up on their computers. This is a real human problem that has been ongoing and growing for more than 20 years.

Now here is where the bureaucrats really go into their special language only they can understand. The bill would "authorize grants for telemedicine that could help behavioral health specialists connect with troubled teens and it would increase the number of federal grants for American Indians to study psychology." In plain English, what we are talking about here is a nebulous attempt to solve a current problem 20 years down the road. In the interim, how many more Indian teenagers will take their lives?

Sen. Dorgan then said that in an ideal world every reservation would have a mental-health professional, but Congress has so far been reluctant to provide a significant increase in funds for Indian health care." Not only has Congress been reluctant to increase funds for Indian health, it has been arbitrarily decreasing them. Indian Health Service hospitals across America have been cutting back on health care nearly every budget year.

The saying, "don't get sick after June" is well known to the Indian people of America. Since the annual health care budget runs from January to December, it is common knowledge among health care workers that their budgets hardly ever stretch past June. And so for the final six months of any budget year funding to the Indian hospitals is at best tenuous, but most often precarious.

Incidentally, Sen. Dorgan offered an amendment on the Senate floor to add $1 billion to Indian health care this June, but the Republican senate voted it down. I hope all of those sudden Indian Republicans are taking notes. And yet this same Senate can authorize nearly $1 billion per week for Iraq. Hardly seems fair.

The average life expectancy of a modern American Indian is nearly half that of a non-Indian. Infancy deaths are twice as high as for the rest of America's population. Diabetes has turned into the major killer of American Indians. And heart disease is fast becoming one of the major threats to the life of the Indian people. 100 years ago neither of these killer diseases was prevalent amongst American Indians. In fact, they were practically unknown.

Federal health experts say that for every successful suicide amongst Indian teenagers there are 13 attempts. And I am sure that most Indian health officials truly appreciate any extra funds that can be added to the Indian Health Service, but like all problems, money alone will not solve them.

Tribal governments must get more involved with the welfare of their children. During every election on every reservation in America the candidates always bring up the children and the elderly. "The children are our greatest resource for the future," they bellow, and "our elders are the fountain of our wisdom," they muse and yet when they get elected to office these are the first of their people that they shove to the back of the budget.

It seems that so many tribal leaders are so busy trying to scrape together the money to build new casinos or expand their existing casinos that the bulk of their income is squandered on these projects and very little of it goes to education or health.

The more than 100 years of boarding schools that attempted to destroy the culture, traditions, economy, and spirituality of a people are just as much to blame for the condition of the Indian people today as slavery was to the Black people of America. The scars run deep and too often the modern Indian educators and health care givers totally overlook these more than 100 years of near destruction.

Tim Giago

We are often much too prone to forget that history plays an important role in whom we are today. History ignored is history that will be repeated and if the manifestations of the mental anguish that causes so many of our Indian teenagers to commit suicide can be traced to the bleak history of their ancestors, it must become a part of the solution.

(Tim Giago wrote this article five years ago and he sees a lot of relevance in today's Indian world. The more things change the more they stay the same. Mr. Giago can be reached at editor@nsweekly.com)

Honoring Indian veterans this Veterans Day

The heritage of American Indians includes a record of outstanding service in the U.S. armed forces. Historian Ed Hooper offers an honor roll of those who created this often neglected legacy.

By ED HOOPER
History News Service

Last June a caravan of cars pulled into the Black Hills National Cemetery near Sturgis, S.D., to lay a legendary Marine to rest. Gov. Mike Rounds asked that flags be lowered to half staff across the state in tribute to Clarence Wolf Guts, the last surviving Lakota Sioux "code talker" of World War II. In September, Allen Dale June, one of the original Navajo "code talkers," also passed away. While Navajo are the best known, 15 other Indian tribes were also involved in the use of Indian languages in the top-secret code project, which began unofficially in the trenches of World War I. Though declassified in 1968, their stories are still little known.

Veterans Day falls in the middle of American Indian Heritage Month, but those military men and many others, including Ira Hayes (Pima), who helped raise the iconic flag on Iwo Jima, and Gen. Clarence Tinker (Osage), who was the first U.S. general killed in World War II, are not names that come to mind for most people.

That's because this is not the usual story line of American Indian history portrayed in movies or taught in public schools. For most school children, American Indian Heritage Month typically involves a few lessons in early Indian history, arts and crafts, and the national tragedies of the 19th century. This is important material, but after the lessons one of history's most influential indigenous populations is placed back in the closet until next year.

The Department of Defense is working to change this. For the last few years, they have used their Internet and media outlets to showcase the modern heritage that American Indians have brought to the armed forces of the United States for more than 150 years.

Gen. Ulysses S. Grant opened the door to the military for American Indians during the Civil War. New York Gov. Edwin Morgan had turned away Ely Parker's (Seneca) Iroquois Volunteers, and Secretary of War Simon Cameron had declared that Parker's ethnicity wouldn't permit him to serve. Grant secured Parker's appointment as an engineer, and he rose to become the first American Indian general in U.S history. Meanwhile, on the Confederate side, Stand Watie (Cherokee) also rose to the rank of general and was the last commanding officer to surrender in the war.

In 1866 Congress passed the Army Reorganization Act, allowing the employment of 1,000 Indian scouts in the western Indian campaigns. Alchesay (Apache) and 11 other Indians received the Medal of Honor for their actions in the campaigns. At first their loyalty was questioned, but only once in their 71-year history did scouts ever turn against their Army commanders. The scouts' crossed-arrow insignia was eventually adopted by U.S. Special Forces.

In World War I, 12,000 American Indians joined the ranks of the armed forces -- even though it wasn't until 1924 that Congress granted Indians U.S. citizenship. Their unique combat abilities and survival skills, which had frustrated opponents for generations, became invaluable to the nation's combat collective.

More than 44,000 Indians served in World War II. Lt. Ernest Childers (Creek), Lt. Van Barfoot (Choctaw) and Lt. Jack Montgomery (Cherokee) received Medals of Honor for their actions in Europe with the Army's 45th Thunderbird Division. The Army Corps of Engineers' Goingback Chiltoskey (Cherokee) helped to create the relief maps used for the D-Day invasion. Fellow tribesman Ting Rogers survived the infamous "Bataan Death March," in which childhood friend Jacob Cornsilk perished. Joseph Clark (Cherokee) was the first to achieve the rank of admiral in the U.S. Navy, and Brumette Echohawk (Pawnee) became a legend training commandos for hand-to-hand combat.

In the Korean War Capt. Raymond Harvey (Chickasaw), Cpl. Mitchell Red Cloud (Ho-Chunk), and Pfc. Charles George (Cherokee) received Medals of Honor for their actions under fire. In Vietnam, 42,000 American Indians served, 90 percent of them volunteers. The nation's most decorated American Indian, 1st Lt. Pascal Poolaw (Kiowa) was killed in action with 42 decorations on a service record that reached back to World War II.

Their progeny's service continues today. In March 2003 Army Spc. Lori Ann Piewesta (Hopi) became the first American Indian woman to die in combat. Four months earlier, U.S. Navy Cmdr. John Herrington (Chickasaw) became the first American Indian astronaut, serving as flight engineer for the Space Shuttle Endeavor.

This is far from the Hollywood or schoolbook image. The ancient cultural heritage of American Indians is, of course, worthy of study and celebration, but this is the modern legacy that Americans should remember on Veterans Day.

(Ed Hooper is a veteran journalist and military affairs reporter and a writer for the History News Service.)

The viewpoints expressed in columns and letters are the opinions of the writers and not necessarily the opinion or viewpoint of the Native American Times publisher or staff.

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CLASSIFIEDS

LEGAL NOTICE

October 20, 2010

NOTICE TO CONTRACTORS: SEALED PROPOSALS sent by REGISTERED MAIL will be received through the ODOT Print Services until 30 minutes prior to the scheduled bid opening. From 30 minutes prior to the bid opening until the time of the bid opening, bid proposals must be turned in directly to ODOT Commission Room located on the east side of the lobby. The scheduled bid opening is 10:30 A.M. November 18, 2010 for the work listed below.

No Proposal for construction or maintenance work of the department will be issued to any contractor after 10:30 A.M. on the working day preceding opening of bids for any contract.

Each separate proposal shall be accompanied by a Certified or Cashier's Check or Bid Bond equal to 5% of the bid made payable to the State of Oklahoma, Department of Transportation, as a proposal guaranty. Proposal checks will be held or returned by the Department as per Section 103.04 of the State Standard Specifications.

The minimum wage to be paid laborers and mechanics employed on this project will be included in the proposal.

Proposals must be prepared as directed by the State Standard Specifications.

Plans, forms of proposal, contracts and specifications may be examined at the Division Headquarters in the division the work is to be performed or at the Oklahoma Department of Transportation Office Engineer's Division in Oklahoma City, Oklahoma.

This work will be done under the Oklahoma Department of Transportation Commission's applicable specifications for highway construction as depicted on the lower left corner of the plan's title sheet.

Plans and proposal forms may be ordered from the office Engineer Division, Oklahoma DOT Building, 200 N.E. 21st Street, Oklahoma City, OK 73105. Cost of Bidding Documents is $50.00 plus tax for each Bidding Proposal. State Standard Specifications may be purchased for $55.00 + tax. (Oklahoma tax is 8.375%). Make checks payable to Oklahoma Department of Transportation.

Plans (Reduced Size Complete) $7.59, X-SEC $2.17 + postage and handling.

No refunds will be made for bidding documents or Specification books purchased.

Upon award of contract to a successful bidder, the contract will be completely and correctly executed by the contractor and returned to the Department within ten (10) working days from the date of award. The Department will have fourteen (14) working days from the date of award to complete its execution of the contract.

The Oklahoma Department of Transportation hereby notifies all bidders that it will affirmatively insure that in any contract entered into pursuant to this advertisement, disadvantaged business programs will be afforded full opportunity to submit bids in response to this invitation and will not be discriminated against on the grounds of race, color, sex, religion or national origin in consideration for an award.

Bidders are hereby notified that all bids are likely to be rejected if the lowest responsive bid received exceeds the engineer's estimate by more than seven (7) percent. In the event all bids are rejected for this reason, this project may be deferred for readvertising for bids until a more competitive situation exists.

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EVENTS

Every Tuesday
"Tuesdays with Duane & Daria: An Elders Exercise /Language Class" at Sapulpa Creek Indian Community Center 12:45 pm. Work out and learn Creek! For instance, when Duane Meadows, says "breathe deep" the Creek Language Instructor, Daria Hicks, will immediately translate his instructions. Language class to immediately follow workout. To register, call Daria (918) 732-7646.

OSAGE LANGUAGE CLASS
6:00 – 9:00 p.m. Skiatook Library,
316 E. Rogers
Skiatook, Okla. 918-596-2830

Every Wednesday
Kiowa Class in Room 105, Oliphant Hall, Tulsa University campus, 600 S. College Ave., Fall semester. Contact telephone no. (918) 445-5213.

PONCA LANGUAGE CLASS
6:30 – 7:30 p.m. Maxwell Park Library, 1313 N. Canton, Tulsa, Okla. 918-669-6055

Every Thursday
CHEROKEE LANGUAGE CLASS
6:00-7:30 p.m. Zarrow Regional Library, 2224 W. 51 St., Tulsa 918-591-4366

1st and 3rd Thursdays
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call or email ahead of time to confirm in case we meet at an alternate location for an event. Info Call: Jiles Pourier (918) 382-2200 Email: nnyc@ihcrc.org

Through January 15, 2011
Kingdom RockFest battle of the bands Christian music festival at various venues. For more info visit online: www.unitedtribesforchrist.com

Through April 30, 2011
Comanche National Museum presents Fort Sill Indian School: The Boarding School Experience - An exhibit celebrating the legacy and history of the Fort Sill Indian School Experience. Free Admission. 701 NW Ferris Ave., Lawton, Okla. 580-353-0404 or www.comanchemuseum.com for more info.

November 6
Vinita JOM Contest Powwow at Will Rogers Elementary (Old Gym) – 101 S. Smith. Grand Entry at 7pm. For more information contact Cheryl Crawford at (918) 244-0649 or Connie Morris at (918) 256-2402.

November 6
Muscogee (Creek) Nation Council Oak Meeting at 2pm at Council Oak Tree Park, 18th Street at South Cheyenne in Tulsa. Contact: Tulsa Creek Indian Community Center (918) 298-2464.

November 6
"Step to Stomp" One Million Step Challenge diabetes awareness event at the Seminole Nation Mekusukey Mission grounds in the grand stand arena. Registration will begin at 2:00 p.m. More info call Seminole Nation Diabetes Program 405-382-3761

November 6
Otoe-Missouria Tribal election for four positions on the tribal council. Voting will be 7:00 a.m. to 7:00 p.m. at the Tribe's Senior Citizens Center. For more information call 580-723-4466 ext. 156, 259.

November 6
Otoe-Missouria Tribe General Council Meeting at 10 a.m. in the Cultural Building on tribal campus. For more information contact the Otoe-Missouria Election Board at 580-723-4466 ext 156.

November 11
The Choctaw Nation will honor its veterans with a ceremony at Tushka Homma at 11 a.m. on the Capitol Grounds near the War Memorial. All Choctaw veterans will receive a token of gratitude from Chief Gregory E. Pyle, Assistant Chief Gary Batton and the Tribal Council.

November 11
Seminole Nation of Oklahoma and the City of Wewoka, 1st Annual Veterans Day Parade, "Celebrating the Tradition of Service" in downtown Wewoka, OK. Parade begins at 10:00 a.m. For parade information call Stephaney at 405-220-2409, Michelle or Ella at 405-257-7200.

November 11
Veterans Day All Gourd Dance at Kickapoo Tribal Gym, $2^{1}/_{4}$ miles north of Mcloud, Okla. Dancing at 2pm and 6pm. Supper at 5pm.

November 12-13
Comanche Indian Veterans Association annual veteran's celebration at Comanche Community Center, Apache, Okla. Information: George Red Elk @ 512-2225, Eleanor McDaniel @ 429-3430 or Lanny Asepermy @ 5882377/678-4629

November 13
Absentee Shawnee 14th Annual Veteran's Day Powwow at the Expo Center off HWY 177 and Independence, Shawnee. Gourd Dance at 2 Grand Entry at 7pm. Info call 405-613-1139

November 13
Tahlequah Recycles Day
Info: Tahlequahrecycling.com

November 13
AST Elders Council 14th Annual Veteran's Pow Wow, Nov 13,2010, Expo Center, Shawnee, OK. For Booth Space or General Info: Call Gene Parker, 613-1139 or Mary Birdtail, 386-7851

November 13
Benefit Gourd Dance for Native American Warriors Society at Central High School, 3101 W. Edison, Tulsa, Okla. For more info call Yvonne or Dwayne Cahwee (918) 946-8024

November 13
FAFSA Workshop for American Indian Students 10:00AM-12:00PM Maxwell Park Library, 1313 N. Canton, Tulsa, Okla. 918-669-6055 Preregistration is required. Class size is limited.

November 13
Ponca Tribe Senior Citizens Veterans Dance at Ponca Cultural Center, White Eagle, Okla. Pa-Da-Ta (Ponca Scalp Dancers) at 10am. War Dance at 2pm. Gourd Dance at 7pm. Special women's cloth contest in memory of Martha Williams Grass. Info call Cynthia Vetter 580-762-0075

November 16
American Indian History of Tulsa from 12:00 – 1:00 p.m.. Lecture Room, 1st floor Central Library, 400 Civic Center, Tulsa, Okla.

November 26
Ponca Chapter of the Native American Church Annual Dance.at Ponca Cultural Center, White Eagle, Okla. War Dancing 2-5pm. Supper then Gourd Dancing. Info call Oliver Littlecook 580-362-7094

November 27
Choctaw Casino Resort Powwow, Durant, Okla. For information call Willard Polk 580-924-8280, ext. 2349 or Sharon Polk at 580-920-0160, ext. 1141

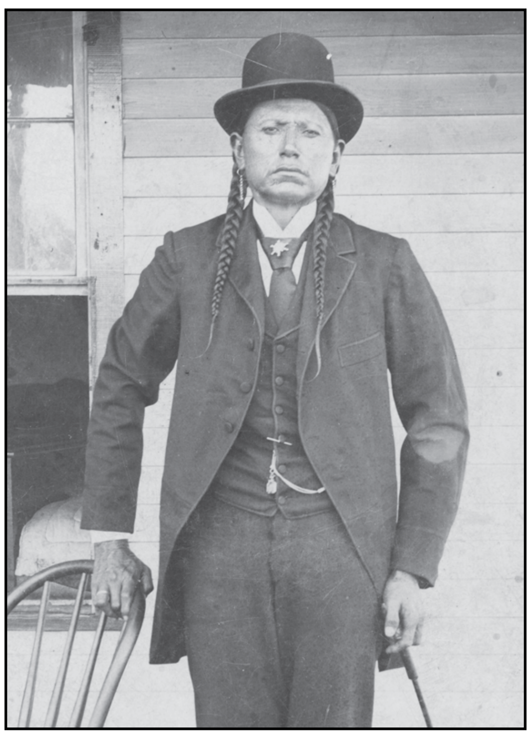
December 18
Kiowa Tribal Election to elect (1) Vice-Chairman, (1) Secretary, and two(2) Business Committee Members.

*Email your powwow or other event info to: Lisa@nativetimes.com.

Comanche Museum to open Chief Quanah Parker exhibit

CANDY MORGAN

LAWTON, Okla. – The Comanche National Museum and Cultural Center (CNMCC) will unveil a new photography exhibit showcasing the lives of two important names in Comanche and United States history, Chief Quanah Parker and his mother, Cynthia Ann Parker. The exhibit titled Quanah & Cynthia Ann Parker: A man in two worlds – A woman in two worlds, goes on display November 6, 2010 as part of the Heart and Soul of the Great Plains Art Show, an event sponsored by CNMCC, Leslie Powell Gallery and Museum of the Great Plains. Free shuttle buses will transport visitors to and from each of the three locations from 6:00 p.m. to 9:00 p.m. In addition to the exhibit, CNMCC guests will be treated to light hors d'oeuvres and live music by Blues Nation and Comanche Flute Player Tim Tate Nevaquaya. The museum is located at 701 NW Ferris Avenue behind Lawton's McMahon Auditorium. The event is free and open to the public.



WESTERN HISTORY COLLECTIONS, UNIVERSITY OF OKLAHOMA
Comanche Chief Quanah Parker at his home in Cache, Okla.

The Parker exhibit was made possible through a donation by Clara Ruddell of the Historical Commission of Tarrant County, Texas, and former Fort Worth, Texas, City Manager Doug Harman. Ruddell poured through numerous archives at different museums in 2008 to compile the images. She assembled a traveling exhibit the following year as part of an initiative of the Texas Lakes Trail Regional Heritage Tourism Program. The exhibit has shown throughout Texas as a means to educate the public about the role the Comanches played in the state's history. "The Comanches played a significant part in Texas history," said CNMCC Executive Director Phyllis Wahahrockah-Tasi. "The Texas Rangers were established as a way to protect the state's early settlers from Comanche attacks. Quanah Parker had a special relationship with Fort Worth because of the Cattle Industry and the city still embraces his legacy today. It's evident by the number of monuments and old photographs that can be found scattered throughout the stockyards. We are thrilled to receive this exhibit. Clara and Doug are enthusiastic about sharing their work and we couldn't be happier to receive their very kind gift," Wahahrockah-Tasi said.

The exhibit consists of two dozen images detailing the lives of Quanah and Cynthia Ann Parker. "Most of the photographs in this exhibit show Quanah Parker in his natural life and shows his transition into White society," said Kristin Mravinec, CNMCC Assistant Director. "The photos document his time from the mid-1800s through the early 1900s and reveal the interaction between his two worlds," Mravinec said.

Cynthia Ann Parker was born to Silas and Lucy Parker in Clark County, Illinois, in 1827. Along with her family, she made the journey south to Texas in 1832, where they eventually established themselves at Fort Parker, near the headwaters of the Navasota River. On the morning of May 19, 1836, the family's compound was raided by the Nocona Comanche. Cynthia Ann was captured at age nine. For the next twenty-four years, Cynthia Ann, known as "Narua," spent her life as a member of the Comanche people. She became the only wife of Chief Peta Nocona. The marriage eventually produced three children: two sons, Quanah and Pecos, and one daughter, Topsannah. On December 18, 1860, Cynthia Ann and her two year-old daughter Topsannah were captured by Texas Rangers at the Battle of Pease River. After her capture, Cynthia Ann and her daughter were returned to live with members of the Parker family. Cynthia Ann never adjusted to her new life among her White relatives. She frequently demanded to be returned to her husband and two sons but was never permitted to do so. Cynthia Ann was later devastated by the death of her daughter in 1863. In 1870, weakened from self-inflicted starvation, Cynthia Ann died. She was buried in Foster Cemetery, four miles south of Poyner, Texas. On December 4, 1911, she was re-interred at Post Oak Mission Cemetery in Indiahoma, Oklahoma.

Quanah Parker was born in 1852. His father eventually died from wounds and trauma received at the Battle of Pease River, leading to the split of the Nocona band. Following the split, Quanah gained respect and notoriety as a war leader with the Destanyuka band. After earning respect and prestige, Quanah and several other families left the Destanyuka to form the Quahada band, where he was acknowledged as chief. Under Quanah's leadership, the Quahada refused to take part in treaties that would gradually confine other Plains Indian groups to reservation life. This led to the growth of the Quahada, who were eventually forced onto their assigned reservation as well after the Second Battle of Adobe Walls and the Battle of Palo Duro Canyon. In June 1875, with their food source depleted and increasing military presence, the Quahada agreed to surrender. Quanah was an influential member and advocate of the Comanche people, leading them through the painful process of integrating into White society. While on the reservation, Quanah did well, leasing rich pasture to cattlemen. During his life, Quanah had seven wives and twenty-five children. They lived at Star House, his residence near Cache, Oklahoma. On February 23, 1911, Quanah died from pneumonia. He was buried next to his mother, Cynthia Ann, in Post Oak Mission Cemetery. In 1957 both Quanah and Cynthia Ann were moved for reburial to the military cemetery at Fort Sill.

The Comanche National Museum and Cultural Center is an entity of the Comanche Nation. The museum opened in September 2007 with the mission of preserving and expanding the knowledge of local communities about Indian Arts and Culture with an emphasis on Comanche history and culture. The museum is funded by casino revenue and sets an example of a positive use of gaming monies resulting in the preservation and education of Comanche culture.

Hours of operations are Monday through Friday, 8:00 a.m. to 5:00 p.m. and Saturdays, 10:00 a.m. to 2:00 p.m. Admission is free and tour groups are welcome.

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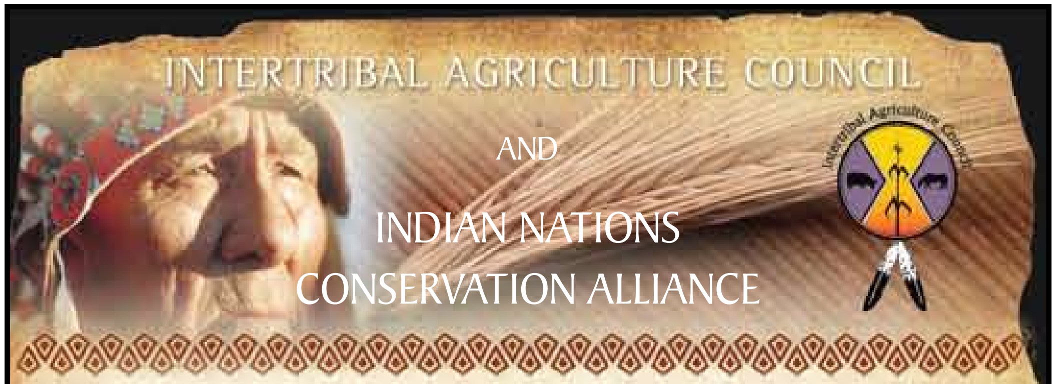

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IAC was founded in 1987 to pursue and promote the conservation, development and use of our agricultural resources for the betterment of our people. Land-based agricultural resources are vital to the economic and social welfare of many Native American and Alaskan Tribes. The harmonies of man, soil, water, air, vegetation and wildlife that collectively make-up the American Indian agriculture community, influence our emotional and spiritual well being. Prior to 1987, American Indian agriculture was basically unheard of outside reservation boundaries. Since that time, IAC has grown to prominence in Indian Country and among the federal government agencies and the agricultural field with which it works on behalf of individual Indian producers and Tribal enterprises. The IAC has over the last decade become recognized as the most respected voice within the Indian community and government circles on agricultural policies and programs in Indian country.

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VETERAN'S DAY NOVEMBER 11

Choctaw veteran recalls WWII experience

> **"It was bad. I lost a lot of friends, a few of them right beside me. I was just one of the lucky ones," he said, recalling many instances of "close calls" including once making it through an artillery barrage that took the life of his close friend and fox-hole buddy. "That one is still with me."**

LARISSA COPELAND
Choctaw Nation

At an age when boys are usually preoccupied with things like impressing girls, doing homework and following their favorite sports teams, 15-year-old Isaac "Ike" Simpson of Hugo was making a decision that would change his life – joining the military during a time of war. In 1939, just out of the 8th grade, Ike enlisted in the Oklahoma Army National Guard and would soon be on his way overseas to fight for his country in World War II.

Following in the footsteps of his older brother, Edgar, Ike joined Company F, 180th Infantry, 45th Infantry Division. "The recruiter knew (that I was too young) but asked 'Can you carry a rifle?' I said I could and he enlisted me right then," he said, setting in motion a journey of a lifetime.

Now, fast-forward 70 years. Ike was once again asked to take a trip because of his service to his country so long ago, only this time it included no bullets being shot at him, no danger of enemies, no weapon in hand. This trip was to honor him. Ike and 98 other WWII veterans from Oklahoma were selected to go on an all-expenses-paid trip to Washington, D.C., on May 17 on the inaugural Oklahoma Honor Flight to visit the monuments and memorials dedicated to them, and all the men and women who served during the war.

Oklahoma Honor Flights, an organization made up of volunteers who raise money to charter the flights and cover all expenses for these WWII veterans, flew the group from Will Rogers World Airport in Oklahoma City to Washington for a rainy, but full day touring the sites. They visited the WWII, Korean War and Vietnam memorials, the statue of Iwo Jima, Arlington Cemetery, and while there, they witnessed the Changing of the Guard at the Tomb of the Unknown Soldier.

Buses carried the veterans and their "guardians," persons tagging along to assist the group, to the memorials. Ike's guardian was Gary Banz, Oklahoma State Representative, District 101.

The visit, the first for Ike to the nation's capitol since traveling through on a troop train so many years ago on his way to prepare for the war and, ultimately, to the ship that would carry him to battle, was an emotional experience for him. "It brought back a lot of feelings that I haven't felt in a long time," he said. "It was very sad. It all comes back to you and takes you back to what you were doing during the war. I wouldn't have missed it for anything."

"I wondered if any of my buddies that were killed were buried there (in Arlington.) I never knew what happened to the ones that died," he said.

Ike, a private first class at the time the 45th was called up for mobilization in 1940, served as an infantry/rifleman. The Division deployed in 1943 to the European theater of operations, spending 23 days traveling across the Atlantic on a combat-loaded ship to reach their destination. After landing in northern Africa, they continued to train for a week in preparations for their first combat mission, many of them not realizing the magnitude of it until after it was over – the invasion of Sicily.

Ike and his oldest brother, Edgar, were in the first wave of soldiers to come ashore during the amphibious assault. They fought bravely during the six-week land battle throughout Sicily, where Edgar was injured and sent back to the United States to recuperate. (After healing, he returned back to combat to fight in Germany.)

"There was so little commo (communication) over there. We didn't have radios like they do today but we did our best to know what everyone else was doing," he said.

"Going in on the beach, I wasn't scared, not until the bullets whizzed by me or until I experienced the barrage of fire," he said, explaining the atmosphere. "It's scary but it's over with really quick and we'd be ready to go again."

On his next major mission, Ike was also in the first wave of the troops in the invasion at Salerno, Italy. He saw many of his brothers-in-arms fall in combat.

"It was bad. I lost a lot of friends, a few of them right beside me. I was just one of the lucky ones," he said, recalling many instances of "close calls" including once making it through an artillery barrage that took the life of his close friend and fox-hole buddy. "That one is still with me."

Truly an experience unforgettable, with emotion in his voice, he recalled some of the more intense moments he faced during combat, "It was scary but we just faced it. I had many close calls. We all did what we were trained to do in order to stay alive."

"I carried a BAR (Browning Automatic Rifle) for most of my time over there," he said, explaining one of his more vivid memories. "One night, I was supposed to go on a mounted patrol but a buddy who had a hurt foot asked if he could go on my patrol in the Jeep and I take his foot patrol. I traded weapons with him since mine was a machine gun; I took his smaller M1 rifle and he took my BAR. On his way back to camp on that patrol, a German tank blew up all three vehicles in that entire patrol, killing them all," he continued. "God didn't want me to die that day. I carried his rifle for the rest of my tour."

"You don't forget those moments," he said, still affected by it all these years later.

"We didn't pay attention to the day or the time. We walked everywhere. We walked all across Sicily and Italy. I spent a year on my feet," he said. "But I made it home alive, both of us did, me and my brother."

Upon returning from the war, Ike stayed in the Oklahoma National Guard for two more years, being honorably discharged as a Sergeant. He got his GED and later attended Southeastern State College in Durant. He went on to play semi-professional baseball in Texas and Louisiana.

It was during that time that he met his future wife, Bobbie, a farm girl from Soper.

"When we met, he'd been all around the world and I'd never even left Choctaw County at that time," said Bobbie, thinking back of their chance meeting at a café in Hugo.

Shortly after their wedding Ike went to work for Choctaw Electric Co-Op, where he retired after 43 years of service.

Ike and Bobbie have been married for 54 years now and reside on a portion of his parents' original Choctaw Indian land allotment in Hugo. They have two sons, Mike and Alan, seven grandchildren and 10 great-grandchildren. With the exception of his time spent in service to his country, Ike has spent all his life in Hugo.

"I was glad to come home. I was glad when the war ended," he said. "There are a lot of stories from my time over there…a lot of stories."

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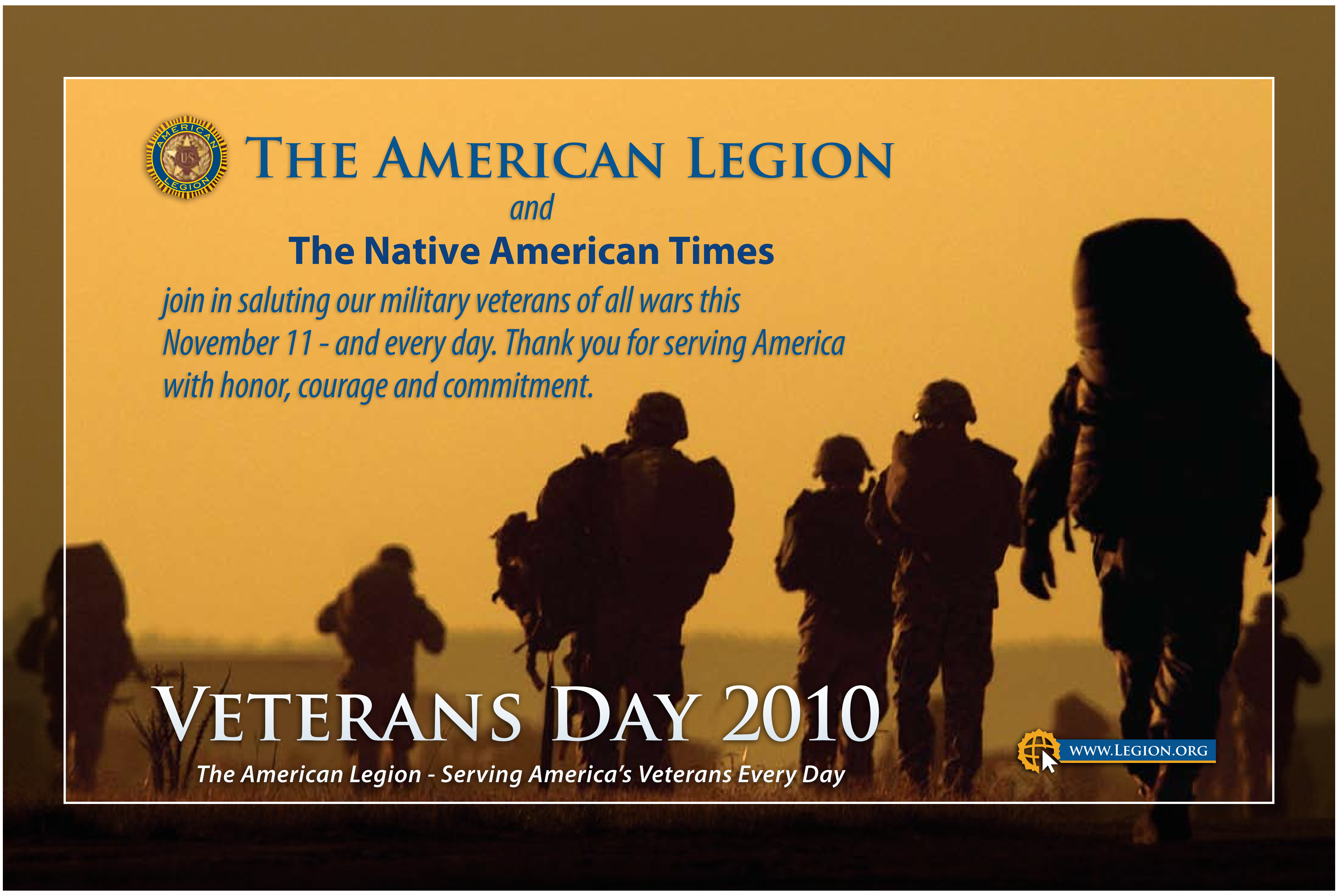
Isaac "Ike" Simpson shows photos from his military service.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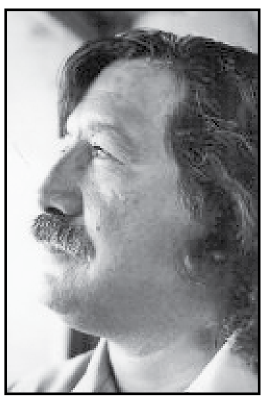
- Tribe debuts electronic EBT
- Lovejoy not conceding election - yet
- Alaskan lands part in whale film

TODAY'S INDEPENDENT INDIAN NEWS WWW.NATIVETIMES.COM

NATIVE AMERICAN TIMES

VOLUME 16 • ISSUE 46 • PUBLISHED WEEKLY • NOVEMBER 12, 2010

Supporters pray in SD for Peltier's release



FILE

Leonard Peltier

RAPID CITY, S.D. (AP) – Dozens of supporters of American Indian activist and convicted murderer Leonard Peltier recently gathered in Rapid City to pray for his release, supporting his assertion that he was framed for his political activity.

James Swan, president of the Black Hills chapter of the United Urban Warrior Society, a nonprofit that helps American Indians fight racial discrimination and injustice, told KEVN-TV that Peltier is a "political prisoner."

Peltier, who grew up on the Turtle Mountain reservation in North Dakota, is serving two life sentences for the execution-style deaths of FBI agents Jack Coler and Ronald Williams during a June 26, 1975, standoff near Oglala, S.D., on the Pine Ridge Indian Reservation. He was convicted in Fargo, N.D., in 1977.

Peltier, 66, has maintained his innocence. He has said the FBI framed him, which the agency denies, and has unsuccessfully appealed his conviction numerous times.

His supporters have said he was treated unfairly because of his political activism.

Swan said the case needs a fresh look from an independent body.

"What we want people to realize is that this is an injustice," said Swan, who took part in the prayer circle Nov. 5 out-

See **PRAY** *Continued on Page 3*

FILE PHOTO/AP/STEVE McENROE

In this photo taken on Feb. 2, 2010, Daryl Scott, left, and Ted Rousseau dig out cars at Rousseau's father's auto service center in Ridgeview, S.D., a community on the Cheyenne River Indian Reservation, while Rousseau's son Kaden, 5, looks on. The cars were buried by an ice storm and blizzard that swept through the region nearly two weeks earlier. Power outages in the Dakotas caused by a late January ice storm followed by a blizzard are down to fewer than 100 rural electric customers.

Cheyenne River folks still wondering where the money went after severe winter storm

ERNESTINE CHASING HAWK
Native Sun News

EAGLE BUTTE, S.D. – The severe winter happened in January this year and people are still wondering where the donated money went.

During the week of Jan. 20-26 the Cheyenne River Indian Reservation was hit with a winter ice storm that caused a reservation wide blackout. Then during the week of June 16-24 the reservation was hit again suffering one of the worst storms, devastating tornadoes, and flooding the area had seen in years. The Federal Emergency Management Agency (FEMA) stepped in and the reservation was designated as disaster area and became eligible for disaster relief monies.

During the first disaster, when ice covered most of Northwestern South Dakota and downed thousands of power lines, countless members of the Cheyenne River Sioux Tribe were left stranded without water, power, food and heat.

The Tribal Chairman Joseph Brings Plenty declared a state of emergency and immediately began relief efforts and set up the Cheyenne River Sioux Tribe Storm Relief Emergency Assistance Organization.

"The Tribe has depleted its emergency budget with the two blizzards that already hit the reservation since December. It needs funds to help buy food and supplies for the community and volunteers, to pay for gas and overtime for the workers, to replace the motor at the water pump station that was destroyed, etc. Any financial donations are much appreciated. The Tribe is also trying to set up on-line donations but that may take some time," Brings Plenty said in a press release.

Internet sites calling for disaster relief were set up including one on Facebook at: http://www.causes.com/crst2010disasterrelief.

Stories went out on Huffington Post, Char-Koosta News a publication of the Flathead Indian Nation, OregonLive.com, MSNBC, Native Sun News, The Cherokee One Feather, Native American Times and countless other news sources asking for disaster relief and assistance to meet the needs of the isolated communities.

Native Americans in Philanthropy set up a $25,000 match from the Archibald Bush Foundation, and accepted donations on behalf of the Cheyenne River Sioux Tribe. You could visit their page on the GiveMN.org website and give online donations at http://givemn.razoo.com/story/Cheyenne-River-Tribe-Storm-Relief-Emergency-Assistance. More information was available at www.sioux.org/English/CRST_2010_Disaster_Relief.php.

"Countdown" viewers raised $185,000 in 24 hours after host Keith Olbermann appealed on behalf of the Cheyenne River Sioux Tribe Storm Relief Emergency Assistance, an organization meant to help what Olbermann described as a "humanitarian crisis at home."

"Two weeks ago, the reservations of the Dakotas were hit by blizzards and ice storms. Twenty five hundred utility poles fell. Electricity and water, and, thus, heat and light, were cut off. And dozens are still cut off," he said. And the government has done next to nothing for the Native Americans, who, on a nice sunny spring day there, still face unemployment of 85 percent. Doing nothing for these people is an American tradition since at least 1776. I mentioned this in worst's last night, and many viewers advised us they were horrified. It's not Haiti. It's not three million people affected. It's more like 50,000. And it's 450 miles away from St. Paul, Minnesota."

The next day Olbermann reported to his viewers, "You overwhelm me, as usual. Last night, continuing our coverage of the humanitarian crisis on the ice storm and blizzard-ravaged reservations of South Dakota, I mentioned the Cheyenne River Sioux Tribe Storm Relief Emergency Assistance Fund and we linked to it. They were hoping by the end of the month to have raised $35,000. In 24 hours, you donated approximately $185,000. They thank you and I thank you. Every time I feel the futility of not knowing what to do about one of these crises, I forget to ask the most reliable people I know: you guys."

However on May 25 during a District 5 council meeting CRST member E.J. Bruguier asked for accountability of the donated money. He complained that he had heard that much of the donated money had been divvied up between volunteers many of whom had been on administrative leave. He called for a resolution from District 5 to make public a list who had received money and how much.

"I heard some of the volunteers received $7,000 and that even some of the council members got money," Bruguier said. "I helped haul wood for people and I didn't get anything."

District 5 Councilman Derek Bartlett spoke up and said that although he volunteered during the storm he refused to accept any of the donated money. He also demanded the list be made public.

A resolution was called for and passed by District 5 to have the list made pub-

See **MONEY** *Continued on Page 3*

County proceeds with voting rights appeal

LANDER, Wyo. (AP) – Fremont County will proceed with its appeal of a federal judge's order that it abandon at-large voting for county commissioners despite a state insurance pool's decision not to pay for the effort.

The Fremont County Commission voted 4-1 Tuesday to continue with its appeal of a decision by U.S. District Judge Alan B. Johnson of Cheyenne that ordered the county to set up separate voting districts for commissioners.

The commission's vote follows last week's decision by the Wyoming Local Government Liability Pool not to pay for the county's appeal. The pool serves essentially as an insurance fund for local governments around the state, collecting dues from them and then paying out money to cover claims.

"I think it's important we try and prevent poor case law or poor judicial practice to be put in place," Fremont County Commission chairman Doug Thompson said after last week's meeting.

Commissioner Keja Whiteman cast the lone vote against continuing with the appeal. She said at the meeting that she didn't want to pay for it and didn't think it was a good move for the county.

Johnson's ruling this spring came in response to a lawsuit filed in 2005 by a group of American Indians represented by staff lawyers with the American Civil Liberties Union and others.

Johnson agreed with the plaintiffs that the county's long-standing system of at-large voting system violated the Voting Rights Act by diluting the Indian vote.

Fremont County includes the Wind River Indian Reservation,

See **APPEAL** *Continued on Page 3*

Group's mission to help active duty service members

DANA ATTOCKNIE
Native American Times

TULSA, Okla. - Every third Saturday of the month boxes are stuffed full of love and mailed overseas.

The Native American Warrior's Society (NAWS) of Tulsa, Okla. has a mission to help active duty Native American service members stationed in Iraq or Afghanistan. NAWS members help service men and women each month by sending boxes filled with goodies to snack on, personal hygiene items, and sometimes newspapers, batteries, phone cards, and stationary.

"They really like the snacks," Sue Alford, Seneca/Creek, said. "We enjoy doing it."

Some of the popular items sent are lip balm, baby wipes, eye drops, razors and fast food condiments such as Arby's sauce. Alford said she knows the service members appreciate what they do, and the NAWS members enjoy the camaraderie shared when they are out collecting items and packaging them.

Founder of NAWS Janene Alford, Absentee Shawnee/Creek, said their care packages have been reaching service members

See **MISSION** *Continued on Page 4*

Newspaper Banned - Tribe bans newspaper after story of killing

SUE MAJOR HOLMES
Sante Fe New Mexican

ALBUQUERQUE, N.M. (AP) – Exercising its rights as a sovereign nation, a small Indian community has banned the local newspaper from its reservation for publishing details about the horrific killing of a member of the tribe.

Elsewhere, such a move would have prompted a debate on freedom of speech.

But in the remote town nestled in northern New Mexico's mesas and red rocks, the ban is an example of press freedoms long accepted throughout the U.S. running up against tribal sovereignty.

The leaders of the Jemez Pueblo were horrified by the seven-paragraph story in the Jemez Thunder newspaper that recounted the killing: a tribal member stabbed, slashed and disemboweled another man.

Already reeling from the killing, the tribe banned the paper from being sold on its land.

Robert Borden, who has published the newspaper since 1995, said he was disheartened rather than angry. The community "is hurt by the fact that this occurred at all," he said. "I didn't hurt the community."

The tribe was well within its rights as a sovereign government to prohibit, as the governor did, the distribution of the newspaper at the tribal visitor's center and a convenience store.

"The pueblos enjoy sovereign immunity where free speech and the First Amendment are concerned," said Peter Simonson, executive director of the American Civil Liberties Union in New Mexico.

The tribe was in the news just a week ago, when it banned trick-or-treating on Halloween. The tribe said it was not part of its traditional culture and was a safety concern because of the small community's unlit roads.

The tribe of about 2,500 sits an hour's drive northwest of Albuquerque, New Mexico's largest city. The community deeply embraces its traditions, including preserving their Towa language.

Tribal lands are apart from the U.S. government. Tribes have their own separate governments, and their own laws. The federal government prosecutes violations of crimes such as murder.

The 1,000-circulation, English-language newspaper is based in the nearby non-tribal community of Jemez Springs, sells for 75 cents and usually runs between 24 to 32 pages, said Borden, who owns it along with his wife, Kathleen Wiegner.

The Bordens and a reporter make up the staff, although it also pays some columnists. Borden said he's written positive stories about the pueblo in the past.

He wrote the story about the killing based on an FBI criminal complaint filed in federal court. He noted he also wrote that the defendant is presumed innocent until proven guilty.

It was published at the bottom of the front page of the paper's Oct. 15 edition, below stories about a horse-riding program and artists being sought for a bridge program.

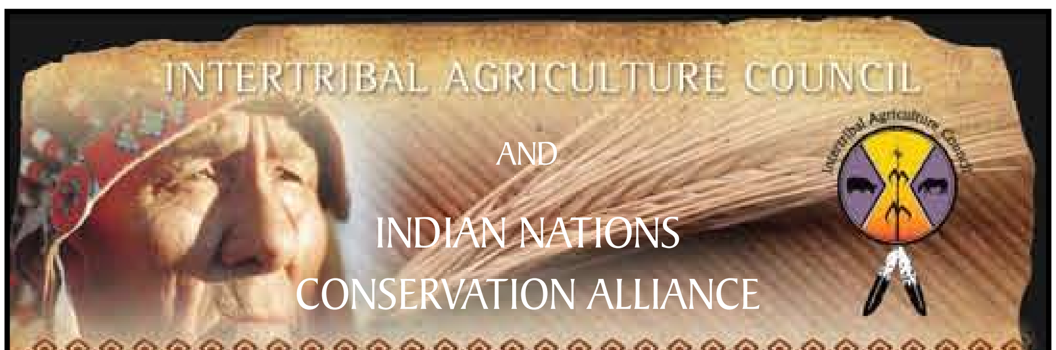
Lucas Toledo, 22, faces a murder charge in the killing of Matthew Panana, 21, on Sept. 29.

Jemez Pueblo Gov. Joshua Madalena banned the sales, saying the story was sensationalized. Madalena said the paper's failure to exercise restraint shows it is "out of touch with the community's perspective."

Madalena said Tuesday the close-knit community did not need to know the details of the killings. He said the story reopened wounds and was hurtful to the tribe.

Both men were planning to meet Wednesday for what Borden said would be "a wide-ranging discussion."

Madalena said the discussion needs to be held "to make sure the newspaper is respectful toward the pueblo and the other communities" in the 30-mile Jemez Valley.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Address: ____________________

Phone: ____________________ Email: ____________________

Producer: *(circle one)* RANCHER FARMER

What do you produce? *ex. Calves)*: ____________________

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Tulsa's Indian Health Care Center gets federal grant

EMILY BOLUSKY

TULSA, Okla. Indian Health Care Resource Center of Tulsa is one of eight nonprofit organizations nationwide to receive the Office of Minority Health "Partnerships Active in Communities to Achieve Health Equity" (PAC) federal grant. The family-centered "Healthy Tulsa Pathways" project will benefit American Indians and other minority populations in ten of Tulsa's high risk zip codes. The funding will provide $485,000 per year for three years to improve outcomes for Tulsa's at-risk minority populations in the areas of obesity, diabetes and heart disease.

The intent of the PAC program is to demonstrate the effectiveness of community-based networks in improving health outcomes among racial and ethnic minorities. The program seeks to improve health outcomes through the establishment of integrated networks that collaboratively employ evidence-based disease management and preventive health activities; build the capacity of communities to address social determinants and environmental barriers to healthcare access; and increase access to and utilization of preventive care, medical treatment, and supportive services.

The mission of the OMH is to improve the health of racial and ethnic minority populations through the development of policies and programs that reduce health disparities and gaps in care. Racial and ethnic minorities have historically experienced poorer health outcomes.

In its role as an urban Indian health organization (UIHO), Indian Health Care Resource Center (IHCRC) will expand existing health promotion and disease prevention programs. For the past six years, IHCRC has used an Indian Health Service "Healthy Heart" grant to provide case management, coordination of care, and evidence-based diabetes and cardiovascular disease interventions to adult American Indians. The Healthy Heart grant was just renewed for another two years at $324,000 per year.

IHCRC is also a leader in local food security initiatives including Food for Life, a USDA Community Food Project which established a local food security council and led to the effort to install community and school gardens throughout the city. IHCRC currently serves 17,000 active patients who live in the Tulsa metro area.

The Office of Minority Health grant will engage over 20 city, county and state organizations to support the Healthy Tulsa Pathways project. Local clinical care partners will include Morton Comprehensive Health Services and Community Health Connection community health centers. The collaborative approach of the project will include a subcontract with the Tulsa Health Department's campaign to provide 1,000-1,200 health screenings annually in at-risk areas. Other funded partners include the Metropolitan Tulsa Urban League, Kendall Whittier, Inc., the YWCA and YMCA. These community partners will help coordinate physical fitness and nutrition education, assist with outreach and serve as health screening sites in the project area.

The ten Tulsa zip codes selected for the Healthy Tulsa Pathways project include eight with the poorest overall health according to the Tulsa Health Department's 2010 Tulsa County Health Profile. Two additional zip codes were selected due to their high rates of death from heart disease and diabetes. The 2006 Lewin report, Strategic Planning for Safety-Net Services found the predominantly Black residents of Tulsa north die 14 years earlier than individuals living in mid-town or south Tulsa. Today, the health disparities most commonly associated with Tulsa north affect other largely minority areas including zip codes in west and east Tulsa. Health care and outcomes aren't just tied to race and ethnicity. Rather, they are the result of a combination of complex socio-economic and related issues. Poverty is a key factor.

According to the most recent America's Health Rankings, Oklahoma is ranked 49th in the nation for overall health. Oklahoma is one of only six states with more than 30% obese adult population. The Centers for Disease Control and Prevention (CDC) reports adult obesity rates are 51% higher for Blacks than Whites and 21% for Hispanics. Nearly a third of Oklahomans (1.2 million) are suspected of being pre-diabetic. In Tulsa County, the death rate from diabetes is almost three times as high for Blacks and twice as high for American Indians than for Whites. The death rate from heart disease for Blacks (340.4 per 100,000 population) far exceeds all other racial and ethnic groups.

In additional to its clinical disease management activities, IHCRC will use the Tulsa Healthy Pathways funding to conduct school-based primary prevention activities. Physical fitness and nutrition education will be promoted to over 9,000 students and their families at the 27 Tulsa Public Elementary Schools located in the target zip codes. Healthy Tulsa Pathways will build on or expand current evidence-based programs at those schools and bring new programs to others. The project will also provide additional nutrition and cooking classes in community settings.

The goal is to ensure the project components are permanently and seamlessly incorporated into the culture and achieve sustainability to ensure improved health outcomes for generations to come.

PRAY

Continued from Page 1

side the federal courthouse.

Peltier was denied parole in 1993 and last year, and he won't be eligible for parole again until July 2024, when he will be 79 years old. Parole was abolished for federal convicts in 1987, but Peltier remains eligible because he was convicted before then.

Peltier has been shifted among several federal prisons in recent years, including Leavenworth, Kan., Terre Haute, Ind., and Lewisburg, Pa., where he currently is held. His relatives have said he has a number of health problems including diabetes, arthritis and the loss of vision in one eye after suffering a minor stroke.

APPEAL

Continued from Page 1

the only reservation in Wyoming and home to both the Northern Arapaho and Eastern Shoshone tribes.

The county this week filed a brief in Denver appeals court challenging aspects of Johnson's ruling. The county claims it was wrong of Johnson to reject its plan to designate a single voting district covering the Wind River Indian Reservation while allowing at-large voting elsewhere.

The Indians' lawyers have submitted a request to Johnson, asking him to force Fremont County to pay over $880,000 to cover legal fees and costs associated with the case in his court. The county has objected, and is scheduled to file a response to that request later this month.

Mark Pring, executive director of the liability pool, said the pool's board members decided it won't pay for the county's appeal. The board would be responsible for the costs and fees that Johnson approves, he said.

Fremont County officials say they expect to pay between $25,000 to $40,000 for costs on the appeal.

The Mountain States Legal Foundation, a Colorado legal group, is providing the county with free legal services in the case. However, if Fremont County loses the appeal, it could also be responsible for the plaintiffs' costs and legal fees in the appeals proceeding.

MONEY

Continued from Page 1

lic.

However, according to CRST District 5 member Robert Chasing Hawk, it was never taken before the CRST council.

"They have not discussed any district resolutions, they are all collecting dust and that district resolution has never been on the floor yet," Chasing Hawk said. "There is no accountability of $950,000."

Then during the week of June 16-24 more than 14 tornadoes tore through the area nearly wiping out the town of Dupree, destroying numerous farms and trailer homes and Chasing Hawk said the donated money was gone.

FEMA stepped in and is currently in the process of replacing many of the homes that were destroyed with trailer homes and is paying for the set up costs.

However according to Bartlett who is vying with Kevin Keckler for the chairmanship of the tribe there has not yet been accountability for the money collected during the first disaster.

According to Chasing Hawk members of the tribe still want to know where the money went.

Bartlett agrees, "We are still trying to get this report but administration won't release it. They are not telling us anything.

There are still sites up on the internet asking for donations.

(Contact Ernestine Chasing Hawk at: staffwriter@nsweekly.com)

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The Native American Times, formerly the Oklahoma Indian Times, is published weekly by Lisa Hicks Snell. Mailing address is PO Box 411 Tahlequah, OK 74465. All the contents within the Native American Times are copyrighted material. Any reproduction, redistribution without the written consent of the **NATIVE AMERICAN TIMES** is strictly prohibited.

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Also online, the Native Times 2010 Powwow Guide at www.powwowguide.com

Subscription rates: $65.00 for fifty-two issues, $32.50 for twenty-six issues, or $16.25 for thirteen issues. (Rates are for postage and handling) Send check or money order to:

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Healthy Native American Research Participants Needed

A novel study is being conducted at The University of Tulsa to assess pain processing in Native Americans.

This study is safe, non-invasive, and does not involve medication. Participants must be able to attend a 3 hour laboratory session in which physiological reactions to different stimuli are recorded.

Compensation ($50) will be provided

To find out if you are eligible to participate, contact

The University of Tulsa
Psychophysiology Research Laboratory
631-2175

Tulsa Indian United Methodist Church
Will be hosting their 9th Annual

Native Flair

November 20th • 10:30am - 5pm
1901 N. College Avenue, Tulsa

There will be Native American artists, painters and crafters selling their work. There will be Indian tacos, fry bread, corn soup, grape dumplings, desserts and drinks for sale.

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Tribe debuts electronic WIC nutrition cards

ADA, Okla. (AP) – An Oklahoma American Indian tribe is now offering electronic benefit transfer cards for people who participate in the federal Women, Infants and Children Supplemental Nutrition Program, commonly known as WIC.

The Oklahoman reports that the tribe is the first agency in Oklahoma to offer such a service for those who use the WIC program, which is funded by the U.S. Department of Agriculture. The cards work like debit cards.

Chickasaw Gov. Bill Anoatubby says the electronic cards help streamline the process for parents and caregivers who use the program. Proponents of the cards say they will eliminate the stigma of using WIC checks or vouchers and speed up the checkout process.

The tribe developed the card system with the help of global financial services firm J.P. Morgan and technology-based solutions provider CSC.

MARCY A. GRAY

Chickasaw Nation WIC client Amanda Stinson uses her new online WIC EBT card Monday, Oct. 25 at a Homeland store in Ardmore, Okla.

Delegation to build bridges in Turkey

BRIAN WAGNER

WASHINGTON – Representatives from 17 Native American tribes left the U.S. on Nov. 6 for a weeklong business, educational and cultural exchange trip to Turkey on Turkish Airlines' inaugural flight from Washington, D.C. to Istanbul, organized by the Turkish Coalition of America.

Participants on the first Native American Business Cooperation Trip are scheduled to meet with Turkish Minister for Foreign Affairs Ahmet Davutoglu, Minister for Foreign Trade Zafer Caglayan, and members of the Turkish Parliament's Turkey-USA Friendship Group.

The group will also meet with representatives of the Turkish Exporters' Council; participate in business symposiums and networking at Istanbul Technical University, Hacettepe University, and Bahcesehir University; and visit Gallipoli, the site of a World War I campaign that still resonates with Turks as a defining moment in the history of the Turkish people and the modern Republic of Turkey.

"The Native American Business Cooperation Trip is the highlight of our recent efforts to foster increased economic and cultural ties between Turkey and Indian Country," said G. Lincoln McCurdy, president of TCA. "It is one of the largest Native American international delegations in recent years, and the first to visit Turkey. This trip marks the latest evolution in our work promoting the development of relationships between the Turkish peoples and the many ethnic and cultural groups in the United States."

TCA has already organized three meetings with Minister for Foreign Trade Caglayan in 2010, including two meetings in the U.S. between Minister Caglayan and Native American delegations, laying the groundwork for the Business Cooperation Trip.

The delegation returns on Nov. 14. Other participants on Turkish Airlines' inaugural flight include Members of Congress, journalists, and think tank experts.

Tribes Represented on Native American Business Cooperation Trip:

ARIZONA
Navajo Nation
IDAHO
Couer d'Alene Tribe
LOUISIANA
Tunica-Biloxi Tribe
MICHIGAN
Bay Mills Tribe of Chippewa
MONTANA
Assiniboine & Sioux Tribes
Crow Tribe
Salish & Kootenai Tribes
NEW MEXICO
Navajo Nation
NEW YORK
Seneca Nation
OKLAHOMA
Cherokee Nation
Cheyenne & Arapaho Tribes
Fort Sill Apache Tribe
Osage Nation
Quapaw Tribe
SOUTH DAKOTA
Rosebud Sioux/Sicangu Oyate
WASHINGTON
Tribes of Colville Reservation
Yakama Nation
WISCONSIN
Stockbridge-Munsee Band of Mohican Indians

Lovejoy urges Navajo voters to file election complaints

FELICIA FONSECA
Associated Press

FLAGSTAFF, Ariz. (AP) – Some precincts reported a shortage of ballots during the Navajo Nation's Nov. 2 election and ran out before more could be delivered, tribal election officials said.

New Mexico state Sen. Lynda Lovejoy says she won't concede defeat in the tribal president's race until she knows for sure that the election was handled properly. Her campaign is urging voters who believe their rights were violated to file a complaint by the Nov. 12 deadline.

"In our case, we just want to make sure it's fair and square," Lovejoy spokesman Robert Felson said Wednesday. "The amount that is different is enough reason to give us some hope."

Tribal Vice President Ben Shelly received 52 percent of the vote in the Navajo president's race despite facing criminal charges, while Lovejoy had 47 percent, according to unofficial results. The two were separated by 3,335 votes.

Felson said the campaign has heard from voters who arrived at precincts that ran out of ballots and left in frustration, and others who said the names of registered voters didn't appear on the roster.

Election officials say ballots are printed for 80 percent of registered voters. Some are reserved for absentee and early voting, and any leftovers are supposed to be available on Election Day.

Overall turnout hit nearly 58 percent in the election, with some individual precincts as high as 69 percent.

Johnny Thompson of the Navajo Election Administration said election offices started receiving calls three hours before the polls closed with reports that precincts were low on ballots. He said it takes up to two hours for additional ballots to be delivered in some areas. Anyone in line at the time the polls closed still could vote.

"We just have to tell them the delivery is on the way, to be patient," Thompson said. "It's a serious situation there. We handle it as a top priority."

Thompson wasn't sure how many precincts had ballot troubles. He said the election administration also wouldn't know whether a voter who arrived at the polls before they closed wasn't able to cast a ballot unless a complaint is filed.

LINDA LOVEJOY.ORG

Linda Lovejoy had a strong showing in the primary election, gaining more than twice as many votes as Shelly, but did not secure her bid to become the tribe's first female president.

Tribal member Dexter Albert drove to his hometown of Whitehorse Lake on Tuesday to vote and was told the precinct was out of ballots but more were on the way. About a dozen people were given sample ballots to look over while they waited, he said.

"I don't think it should have happened, but I was OK with it," said Albert, 33, of Flagstaff. "I wasn't going to turn away because I just drove 5 hours to vote. For me, it was important to wait 30 minutes."

Lovejoy's campaign contends the integrity of the election is at stake and "she wants to find out what really happened," Felson said. She had campaigned to make the tribal government more transparent and accountable to the people.

Lovejoy also plans to ask for a recount but had not done so by Wednesday evening.

Tuesday's election results are unofficial until the tallies called in by precincts are checked against data from electronic vote counters and challenged votes, which are similar to provisional ballots, are resolved. Any candidate also can seek a manual or electronic recount for a fee of $50 per precinct.

For all 110 chapters, that means $5,500.

Shelly's campaign contends Lovejoy is wasting her time and should admit that she lost. Lovejoy had a strong showing in the primary election, gaining more than twice as many votes as Shelly, but did not secure her bid to become the tribe's first female president.

"Everyone is confident we did win," said Shelly spokesman Braden Nez. "If it was by less than 400, we'd be a little nervous. But we're just really pleased with the outcome and moving forward."

REI rolls out matched savings account program

Rural Enterprises of Oklahoma, Inc. (REI) has rolled out the Individual Development Account (IDA), a matched savings account program to help families purchase their first home or help entrepreneurs start or expand their business.

Here is how the program works. Participants make regular contributions to a supervised savings account for a minimum of six months. REI matches $2 for every $1 saved, up to $2000. This would potentially provide the participant up to $6000 total. Eligibility for the program is based on household income and family size.

"This is a wonderful opportunity that doesn't come along very often," said Tom Seth Smith, REI President & CEO. "When you consider the return of a 2:1 match, that's hard to beat and in these economic times, it's a great return on investment."

The program is made possible through the partnership of REI and the Department of Health & Human Services, Office of Community Services, First United Bank & Trust and the Federal Home Loan Bank of Topeka.

Smith encourages interested persons to call Jeremy Layman at 800.658.2823 for program details as soon as possible.

MISSION

Continued from Page 1

High School 97-98 State Champions
5-A Basketball

ATIRA CHAPMAN

Gourd dancers at last year's NAWS Veteran's Benefit Dance

for two years, and they have mailed out as many as 20 boxes a month.

Inspiration for NAWS began with Alford's nephew Army Sgt. Tike D. Alford Chapman, who served two tours of duty during Operation Iraqi Freedom. Chapman would call home with a cold sometimes and ask for medicine to be sent to him, so his family would put together a care package for him.

"If we can help him, there are others we can help," Alford said recalling their beginning, "so we formed and started acquiring names."

Chapman died on April 23, but his inspiration lives on in every box of love sent out because Alford said she knows he would not want his fellow service members to go without items they need.

"We started this on his behalf, because that's what I know he would have wanted," Alford said through tears. "He's the striking force behind it."

Alford and Chapman's mother Yvonne both thought of the idea to start sending needed items to service members. Alford said any Native American in the United States can sign up for a monthly care package. The society just asks for the service member or family to keep them updated with new addresses so a package reaches the service member or let them know if they are on leave or no longer serving so a package is not sent.

When the society first began, Alford said the Blue Star Mothers chapter from Broken Arrow donated supplies and showed them how to package the items. Now, in order to have items to send, the society holds fundraisers.

Dwayne Cahwee, Pawnee/Euchee said an annual pool tournament is held at Magoo's in Tulsa and in July 2011 they will have their second annual golf tournament at the Cherokee Resort in Tulsa. He said sponsorships for these events are always welcomed.

The next fundraiser is a gourd dance to be held from 1 p.m. to 9 p.m. Nov. 13 at the Tulsa Central High School gym, located at 3101 W. Edison. The master of ceremonies will be Titus Frenchman, Lenape. Frenchman, a Vietnam veteran, is also a member of NAWS and serves as their public spokesperson. He said this year the dance will be simulcast on the Web via the NAWS Web site.

Frenchman said he enjoys being part of NAWS and remembers that when mail call came while he was in the service, the only thing he received was a reminder from his optometrist. He said everyone NAWS helps is very thankful, and NAWS receives letters from service members thanking them for their efforts. He listed at least a dozen tribes the service members, whom they helped, represent. Not only members of Oklahoma tribes have been helped, but also Pueblo's, Shoshone's, Ho-Chunk's and Navajo's.

Another possible fundraiser, Frenchman noted, was a blue's concert at Cain's Ballroom in Tulsa. If the fundraiser comes to fruition the details will be provided on the NAWS Web site, http://www.angelfire.com/nawstulsa/index.html.

Also on the Web site is a page dedicated to Chapman and a list of needed items for the service members.

Together there are approximately 15 volunteers that make up NAWS. They are all appreciative of the Tulsa community and everyone who has helped them. They are also excited to see three of the service members they helped at the upcoming benefit gourd dance. Pictures, biographies and letters from some of the service members NAWS helped will be on display at the dance, and families will have the opportunity to submit names and address of service members who could use a care package every month.

"If you need our help you can call us," Alford said. "It's a job, but we've got to do it ... we take in all tribes. These boys aren't fighting just for our tribes, but for all of us."

For more information about the society, a fundraiser or to make a donation, visit their Web site or call Janene Alford at (918) 344-1270 or Dwayne Cahwee at (918) 361-8457. NAWS is also on Facebook.

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Oklahoma City, OK 73102. Resumes must be received no later than November 19, 2010, and should reference announcement number 11-OKW-03-A. Must be a U.S. citizen to apply.

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Tule River Tribal Council

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INDIAN NATION TURNPIKE
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The Oklahoma Turnpike Authority has an opening for a Temp Toll Collector on the Indian Nation Turnpike at the Highway 9/Eufaula Toll Plaza. One year experience working with the public and cash-handling skills required, or equivalent education and experience. Applications may be picked up at any Workforce Oklahoma location, or call 1-800-388-1466. Deadline for applications, 11/12/10.

Oklahoma Turnpike Authority
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The Oklahoma Turnpike Authority has an opening for Toll Collector on the Will Rogers Turnpike at the Mainline Toll Plaza near Vinita. One year experience working with the public and cash-handling skills required, or equivalent education and experience. Excellent pay and benefits package. Apply online at www.jobaps.com/ok Keyword: toll collector, to apply.

Look for Native American Times on Facebook! Friends get a front page scoop every weekend!

Healthy Native American Research Participants Needed

A novel study is being conducted at The University of Tulsa to assess pain processing in Native Americans.

This study is safe, non-invasive, and does not involve medication. Participants must be able to attend a 3 hour laboratory session in which physiological reactions to different stimuli are recorded.

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The University of Tulsa
Psychophysiology Research Laboratory
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WWW.NATIVETIMES.COM

RFQ/RFP

Request for Qualifications

The Pawnee Nation of Oklahoma is advertising for Construction Management Services for the expansion of the Early Childhood Development Center located at 804 Monis Road and the renovation of the Wellness Center located at 808 Morris Road in Pawnee, Oklahoma. The complete Request for Qualifications including the criteria that will be used to select the most qualified firm is available upon written request.

Qualifications documents must be received no later than 4:30 pm on Monday, November 22,2010.

Point of Contact for Information: Muriel Robedeaux, ICDBG Coordinator

Contact: George Howell, President, Pawnee Nation of Oklahoma, (918) 762-362l, Fax: (918) 762-6446. Attn: ICDBG Early Childhood Development Renovation & Expansion Project.

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OSAGE LANGUAGE CLASS
6:00 – 9:00 p.m. Skiatook Library,
316 E. Rogers
Skiatook, Okla. 918-596-2830

Every Wednesday

Kiowa Class in Room 105, Oliphant Hall, Tulsa University campus, 600 S. College Ave., Fall semester. Contact telephone no. (918) 445-5213.

PONCA LANGUAGE CLASS
6:30 – 7:30 p.m. Maxwell Park Library, 1313 N. Canton, Tulsa, Okla. 918-669-6055

Every Thursday

CHEROKEE LANGUAGE CLASS
6:00-7:30 p.m. Zarrow Regional Library, 2224 W. 51 St., Tulsa 918-591-4366

1st and 3rd Thursdays

The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call or email ahead of time to confirm in case we meet at an alternate location for an event. Info Call: Jiles Pourier (918) 382-2200 Email: nnyc@ihcrc.org

Through January 15, 2011

Kingdom RockFest battle of the bands Christian music festival at various venues. For more info visit online: www.unitedtribesforchrist.com

Through April 30, 2011

Comanche National Museum presents Fort Sill Indian School: The Boarding School Experience - An exhibit celebrating the legacy and history of the Fort Sill Indian School Experience. Free Admission. 701 NW Ferris Ave., Lawton, Okla. 580-353-0404 or www.comanchemuseum.com for more info.

November 10

Cheyenne and Arapaho Tribes honor and remember veterans past & present day-long event beginning with breakfast 7-9am at the Rez Restaurant, Concho, Okla. and ending with a gourd dance 1:30-5pm at the community building.

November 11

The Choctaw Nation will honor its veterans with a ceremony at Tushka Homma at 11 a.m. on the Capitol Grounds near the War Memorial. All Choctaw veterans will receive a token of gratitude from Chief Gregory E. Pyle, Assistant Chief Gary Batton and the Tribal Council.

November 11

Seminole Nation of Oklahoma and the City of Wewoka, 1st Annual Veterans Day Parade, "Celebrating the Tradition of Service" in downtown Wewoka, OK. Parade begins at 10:00 a.m. For parade information call Stephaney at 405-220-2409, Michelle or Ella at 405-257-7200.

November 11

Veterans Day All Gourd Dance at Kickapoo Tribal Gym, 2 1/4 miles north of Mcloud, Okla. Dancing at 2pm and 6pm. Supper at 5pm.

November 12-13

Comanche Indian Veterans Association annual veteran's celebration at Comanche Community Center, Apache, Okla. Information: George Red Elk @ 512-2225, Eleanor McDaniel @ 429-3430 or Lanny Asepermy @ 5882377/678-4629

November 13

Absentee Shawnee 14th Annual Veteran's Day Powwow at the Expo Center off HWY 177 and Independence, Shawnee. Gourd Dance at 2 Grand Entry at 7pm. Info call 405-613-1139

November 13

Tahlequah Recycles Day
Info: Tahlequahrecycling.com

November 13

Enid Intertribal Native American Week Gourd Dance at Hoover Building-Garfield County Fairgrounds, Enid Okla. at 2:00 p.m. Supper at 5:30 with more Gourd Dancing to follow. Bring your dishes and chairs. Arts and Crafts Welcome. For info call Marie Childs (580) 402-4914

November 13

AST Elders Council 14th Annual Veteran's Pow Wow, Nov 13,2010, Expo Center, Shawnee, OK. For Booth Space or General Info: Call Gene Parker, 613-1139 or Mary Birdtail, 386-7851

November 13

Benefit Gourd Dance for Native American Warriors Society at Central High School, 3101 W. Edison, Tulsa, Okla. For more info call Yvonne or Dwayne Cahwee (918) 946-8024

November 13

FAFSA Workshop for American Indian Students 10:00AM-12:00PM Maxwell Park Library, 1313 N. Canton, Tulsa, Okla. 918-669-6055 Preregistration is required. Class size is limited.

November 13

Ponca Tribe Senior Citizens Veterans Dance at Ponca Cultural Center, White Eagle, Okla. Pa-Da-Ta (Ponca Scalp Dancers) at 10am. War Dance at 2pm. Gourd Dance at 7pm. Special women's cloth contest in memory of Martha Williams Grass. Info call Cynthia Vetter 580-762-0075

November 16

American Indian History of Tulsa from 12:00 – 1:00 p.m.. Lecture Room, 1st floor Central Library, 400 Civic Center, Tulsa, Okla.

November 26

Ponca Chapter of the Native American Church Annual Dance.at Ponca Cultural Center, White Eagle, Okla. War Dancing 2-5pm. Supper then Gourd Dancing. Info call Oliver Littlecook 580-362-7094

November 27

Choctaw Casino Resort Powwow, Durant, Okla. For information call Willard Polk 580-924-8280, ext. 2349 or Sharon Polk at 580-920-0160, ext. 1141

November 27

92 Birthday Honor Dance for Cynthia McDonald Warner at Ponca Cultural Center, White Eagle, Okla. Noon Mourners Dinner, 2 pm Pa tha ta - Scalp Dance Gourd Dance. Dinner @ 5:30 War Dancing - 7pm to ? Special Invited Guests: Ponca Gourd Dance Society. Tonkawa Scalp Dance Society. EVERYONE WELCOME!

November 30

American Red Cross Armed Forces Family Network Event and Dinner for All Veterans, Active & Retired Military, National Guard, Reserve, and Family Members at Jack C. Montgomery VA Hospital (Auditorium – 2nd Floor) 5:30pm. Seating is limited to 70 people so please RSPV by calling: Rick Thomas at (918) 831-1119 or email rthomas@arctac.org

*Email your powwow or other event info to: Lisa@nativetimes.com.

Tribe reflects on blood quantum enrollment change

HEATHER SARLES

RED ROCK, Okla. – It has been a little over a year since the Otoe-Missouria tribal membership voted to lower the enrollment requirements from ¼ degree of Otoe-Missouria blood to 1/8. In that time the tribe has seen an 88% increase in membership.

Chairman John Shotton says the motivation for changing the requirements was simple—a shrinking tribal membership.

"At the time we started this initiative, we had about 1,400 members," Shotton says. "Many of those on the role were less than 1/2 Otoe-Missouria. This was due to a number of reasons, primarily intermarriage between other tribes and non-Indians. Something had to be done to address the issue, if enrollment requirements stayed unchanged, we would be facing a rapidly dwindling enrollment over the next 20 years or so."

With that prospect on the horizon, the Tribal Council began a push to change the enrollment requirements. However, the enrollment requirements themselves are set forth in the tribal constitution. Any constitutional changes had to be performed by secretarial election, which is the BIA equivalent of a referendum.

The responsibility of coordinating this effort fell to the Enrollment Committee for whom the first step was to begin a petition and acquire 300 signatures from tribal members who supported the change in the enrollment requirements. Tribal Council Secretary Barbara Childs-Walton served on the committee at the time and was responsible for coordinating the effort.

"Chairman Shotton gave me the job of seeing that this task was taken care of," Childs-Walton says. "Of course I had other people on my committee and we worked to get the petition signed. It was an exciting time."

Once the signatures were acquired the next step was to hold a secretarial election. The referendum to lower the blood quantum requirement passed on June 12, 2009 and has had a dramatic impact on the membership of the tribe over the last year. Prior to the change there were 1,363 enrolled members of which only 129 were below the age of 18. Today there are 2,560 total members and 479 of those are minors.

Chairman Shotton says these new members mean the future of the tribe is more secure both physically and financially. He notes that a majority of the departments and services offered through the tribe are funded by grants. The higher the number of tribal members served by the grants means that the grant funding is generally higher as well.

"Our Tribe has gotten younger," Shotton says. "A majority of our new members are younger people. This ensures a strong future for the Otoe-Missouria Tribe. With a larger membership, we should be able to obtain additional funds from government agencies."

In addition to the financial well-being of the tribe, the Chairman is also optimistic about the long-term prospect of maintaining and passing on strong traditional values to the growing tribal membership.

"I hope that future generations will bring additional ideas and skills to our tribal community," Shotton says. "I also hope that we can get more people interested in learning and preserving Otoe-Missouria Culture and Customs."

Childs-Walton also foresees a bright future for the tribe in the youth of the tribe.

"My hope for the future of our tribe is to grow and to have a larger land base," Childs-Walton says. "I want to see our younger generation go on to college, and come back and be our leaders."

While so many things in a government are measured by numbers and figures it must be remembered that these numbers represent people. Many of whom are celebrating their new recognition.

"I have heard from many of the new members," Shotton says. "They have always considered themselves Otoes, but are now very proud to be able to be included in the tribal membership."

One of those new members is Jennifer Kessel. Kessel was the first member to receive her tribal membership card when the blood quantum requirements where lowered. For her the acknowledgment was emotional.

"It meant that I belonged," Kessel says. "I always knew that I did, but I had been excluded. I was never accepted. At give aways when they gave away eagle feathers to my cousins, I was told I couldn't have one because I wasn't enrolled. So when I got my card, I finally felt like I belonged. It was very emotional. I always knew I was Otoe, but now I was accepted."

Kessel expressed her gratitude to Chairman Shotton in person this summer during tribe's annual encampment.

"I shook the Chairman's hand to thank him for letting us on," Kessel says. "I'm very proud of my heritage."

Although some people questioned lowering the blood quantum requirements before the referendum, the Chairman says that he has no regrets about the enrollment change.

"People have been talking about updating our enrollment requirements for years," Shotton says. "I am Proud to be the Chairman of the Tribe when this endeavor was finally undertaken."

COURTESY HEATHER SARLES

Otoe-Missouria Tribal Member Jennifer Kessel of Somerville, NJ (left) receives her CDIB card from Enrollment Clerk Walterene Hare. Kessel was the first member to enroll after the historic amendment passed in June 2009.

JR Productions LLC presents GRAMMY Nominated,
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Jana Mashonee

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580-765-0943
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Legal Notice

If You Are a Native American Who Tried to Get a Farm Loan or Loan Servicing from the USDA,

You Could Receive Benefits from a $760 Million Class Action Settlement.

A class action Settlement with the United States Department of Agriculture ("USDA") has been reached. The lawsuit claimed the USDA discriminated against Native Americans who applied for or tried to apply for farm loans or loan servicing. The USDA denies it did anything wrong.

Am I included?

The Class includes all Native American farmers and ranchers who:

- Farmed or ranched or attempted to farm or ranch between January 1, 1981 and November 24, 1999;
- Tried to get a farm loan or loan servicing from the USDA during that period; **and**
- Complained about discrimination to the USDA either on their own or through a representative during the time period.

You are not eligible for this Settlement if you filed a claim, or intend to file a claim, in another USDA discrimination case like Pigford I or Pigford II (Black farmers), Garcia (Hispanic farmers) or Love (Women farmers).

Because of a law passed by Congress, you are also not eligible for this Settlement if you **either**:

- Experienced discrimination only between January 1 and November 23, 1997; **or**
- Complained of discrimination only between July 1 and November 23, 1997.

What does the Settlement provide?

The $760 million Settlement will pay cash to Class Members for valid claims as well as attorneys' fees (between 4% and 8%, subject to Court approval) and awards. The Settlement includes up to $80 million in USDA loan forgiveness for Class Members who qualify. The USDA will pay an additional $20 million to implement the Settlement and will make some changes to their farm loan programs. Any money left after all payments and expenses have been made will be donated to one or more organizations that help Native American farmers and ranchers.

What can I get from the Settlement?

The amount of money you will receive will depend on whether you file a claim under Track A or Track B. It will also depend on the total number of claims that are filed and approved.

Track A – You can get a payment up to $50,000 for your discrimination claim plus an additional 25% paid to the IRS to reduce any income tax you may owe.

Track B – You can get the amount of your actual damages up to $250,000. Track B requires more proof than Track A.

USDA Loan Forgiveness – Under both Track A and Track B you can get forgiveness on part or all of your eligible USDA farm loans plus an additional 25% paid to the IRS to reduce any income tax you may owe.

How do I get benefits?

You will need to file a claim by **December 24, 2011** to get benefits. After the Court approves the Settlement, meetings will be held across the country to help Class Members file claims. You can register for a Claims Package at the website or by calling the toll-free number.

What are my other rights?

- If you want to keep your right to sue the USDA about the claims in this Settlement, you must exclude yourself by **February 28, 2011**. Unless you exclude yourself, you will be bound by the terms of this Settlement.
- If you stay in the Settlement, you can object to or comment on it by **February 28, 2011**.

The Court will hold a hearing on **April 28, 2011** to consider whether to approve the Settlement and the attorneys' fees. The Court has appointed attorneys to represent the Class. You or your own lawyer may ask to appear and speak at the hearing at your own expense.

For More Information: 1-888-233-5506 www.IndianFarmClass.com

Seamstress lands role in whale movie

MARY BETH SMETZER
Fairbanks Daily News-Miner

FAIRBANKS, Alaska (AP) – North Pole resident Janie Snyder was visiting her sister Rosabelle Rexford for Nalukataq, a spring whaling celebration in Barrow, when the unexpected happened.

The two 60-something sisters were out and about, having fun, chatting and greeting relatives and friends when they heard a voice behind them say, "There are the two we've been looking for."

Perhaps it was the sisters' colorful parkas or their comical antics that attracted a casting director to approach them for the film "Everybody Loves Whales," starring Hollywood starlet Drew Barrymore.

Whatever the reason, the sisters' excursion to watch a blanket toss landed them paying parts as extras in the film about Barrow's epic efforts in 1988 to free three gray whales from the arctic ice.

Janie traded some skeptical remarks with the movie agent about the invitation, not really believing either she or Rosabelle would hear from her again.

But the call came at the end of August and Janie's reply was, "Sure, I'm ready."

In early October, the sisters spent four days in Anchorage, put up at the Captain Cook Hotel, and reporting for work at 6:30 a.m. daily.

"It's fun, fun, fun, especially when you correct a director three times," Janie said.

"I was being treated first class after that," she joked.

Janie's corrections dealt with the correct pronunciation of her Native Inupiaq language used in the film.

"Everything has to be said correctly," she said. "This film is for Barrow."

While in Anchorage Janie met and talked with the film's star, Drew Barrymore. And in her usual outgoing way, Janie directed and led the entire crew into greeting the star one day with "Good Morning Drew Barrymore."

Janie is visiting Rosabelle again. She flew to the farthest north Alaska community on Thursday for four more days of shooting.

This time, the action is outdoors with temperatures hovering near 20 below zero, and keeping warm is the priority, she said in a short telephone interview Sunday.

Janie jokes about being a movie star, but she has long been famous for her sewing, comic wit, love of fishing, berry picking and laughing among her circle of friends.

"She is a woman who is full of energy and she takes great pride in her ability to sew beautiful kuspuks," said her Yup'ik friend Ida Alexie of Bethel. "She has great decorating skill for the trimming."

Janie uses the Inupiaq word atikluk, not kuspuk, for the summer parkas she is renowned for. She has won 15 consecutive gold medals at the World Eskimo Indian Olympics and has stacked up first place awards at the annual Open North American Native clothing contests and the Tanana Valley State Fair.

Janie's intricate, decorative trim is perfection. She cuts and combines rickrack and bias tape in minute amounts to achieve a variety of creative designs.

A small plastic box near her sewing machine, meant for bead storage, holds the tiny pieces, and she marks and uses the cardboard bias tape holder for a measure.

Janie was born and raised in Barrow, and spoke only Inupiaq until starting school at age 6.

At the beginning of sixth grade, she flew with classmates to Wrangell Institute. A couple of the younger children were so homesick they were sent back to Barrow. Janie decided she wanted to go back home too, and pretended she was inconsolably homesick.

"When I got home, I had no friends, they were all at Wrangell. I learned my lesson," she said.

Janie attended high school at Mount Edgecumbe in Sitka, and by her senior year the home economics teacher turned over the sewing class to her.

Only later did Janie take up making atikluks. She admired the parkas of older Inupiat women and with the help of her Aunt Elizabeth Patkotak made her first successful pattern. Janie's sister Rosabelle helped her refine her atikluk pattern too.

Over the years, Janie has made many of the colorful, exactingly trimmed parkas from tiny to very large scale and has traded a lot of her work for caribou and muktuk.

ERIC ENGMAN / FAIRBANKS DAILY NEWS-MINER

Janie Snyder with some of her work in her Fairbanks home.

Now she limits her sewing to family, and most recently she ran up two new atikluks for her part in "Everybody Loves Whales."

Sometimes, Janie's husband of 37 years, Ron Snyder, becomes involved in selecting colors.

Janie was working as a secretary at the Naval Arctic Research Lab in Barrow when she met Ron Snyder, an electrician transplanted from New York state.

Raised on a farm, Ron understands the hard work that goes with raising, hunting and gathering food, and he too supplements their diet with hunting, fishing and raising a garden.

The couple raised three children at their Badger Road home where they have lived for almost four decades. Rex and Russell have earned degrees from the University of Alaska Fairbanks and daughter Debbie is a computer office management school graduate.

Over the years, Janie has found that she can't wear atikluks of certain colors while berry picking. Reds and yellows, bring the bees, she explained.

And Janie spends lots of time with her girlfriends berry picking.

"That's how I learned to cook," joked Ron. "She's always gone berry picking."

This past summer, Janie picked more than 50 gallons of blueberries, painstakingly removing each stem from her haul.

And there is no chance that they will go to waste. She makes jams and jellies of course, and many favorite dishes with the berries. A favorite is Bethel style Eskimo ice cream, mixing the berries with whitefish or halibut. She also shares the bounty with others.

"I just gave an elderly lady five gallons, and it made her day," Janie said.

Salmonberries, crowberries, low and highbush cranberries, none are overlooked by the indefatigable berry picker.

When Janie accompanies Ron on caribou hunting trips along the Denali Highway, she picks berries while he scopes for antlers.

Janie's favorite activity is to fish Alaska's lakes, rivers and coastal waters

She recently returned from Atqasuk, about 60 miles south of Barrow, fishing for grayling in the Meade River. Janie caught her share of grayling and a 12-pound silver salmon.

In Shishmaref and Wainwright, she fishes for Tomcod and smelt. In the summer, she and Ron travel to Chitina for salmon and Valdez for a halibut charter.

During the winter months, except January and February, the Snyders ice fish for char at Birch and Quartz lakes.

Spring usually finds Janie back in Barrow for spring whaling as a part of her brother Don Nungasak's whaling crew.

One of her jobs is to look for and chip blue ice with an ice spud to get fresh water for drinking.

She also cooks and cleans for the crew and knows how to pack camp in less than a minute when the ice moves.

"That's when my brother has the pleasure of dumping out the fresh water," Janie said.

Janie's boundless energy is reflected not only in her sewing, fishing and berry picking habits but her church work and her travels as well.

A longtime member of First Presbyterian Church, Janie has been active with other Inupiat members in making weekly recordings of hymns sung in Inupiaq every Wednesday at the church. The recordings are broadcast every Saturday evening on KJNP.

Janie keeps in touch with Mount Edgecumbe friends around the state. Many of them visit back and forth or meet in Anchorage or Juneau on other occasions.

Janie's local friends often gather at the Snyders' North Pole home during the winter months to play a rollicking, wild card game called Snerts.

A friend of 44 years, Lula "Lubby" Nictune James, said Snerts is best played with 6 or 8 people around a round table.

"When we first start playing, we used to play on the floor," James said. "As we got old after a while, we couldn't get up anymore."

And food is another draw.

"Every time we get together we have a feast," James said. "Everybody brings something. One lady makes sourdough hotcakes, and we play (Snerts) like crazy."

James recalled one memorable game in the deep of winter that lasted several days. The temperature had dipped to 50 below and the ladies stayed on.

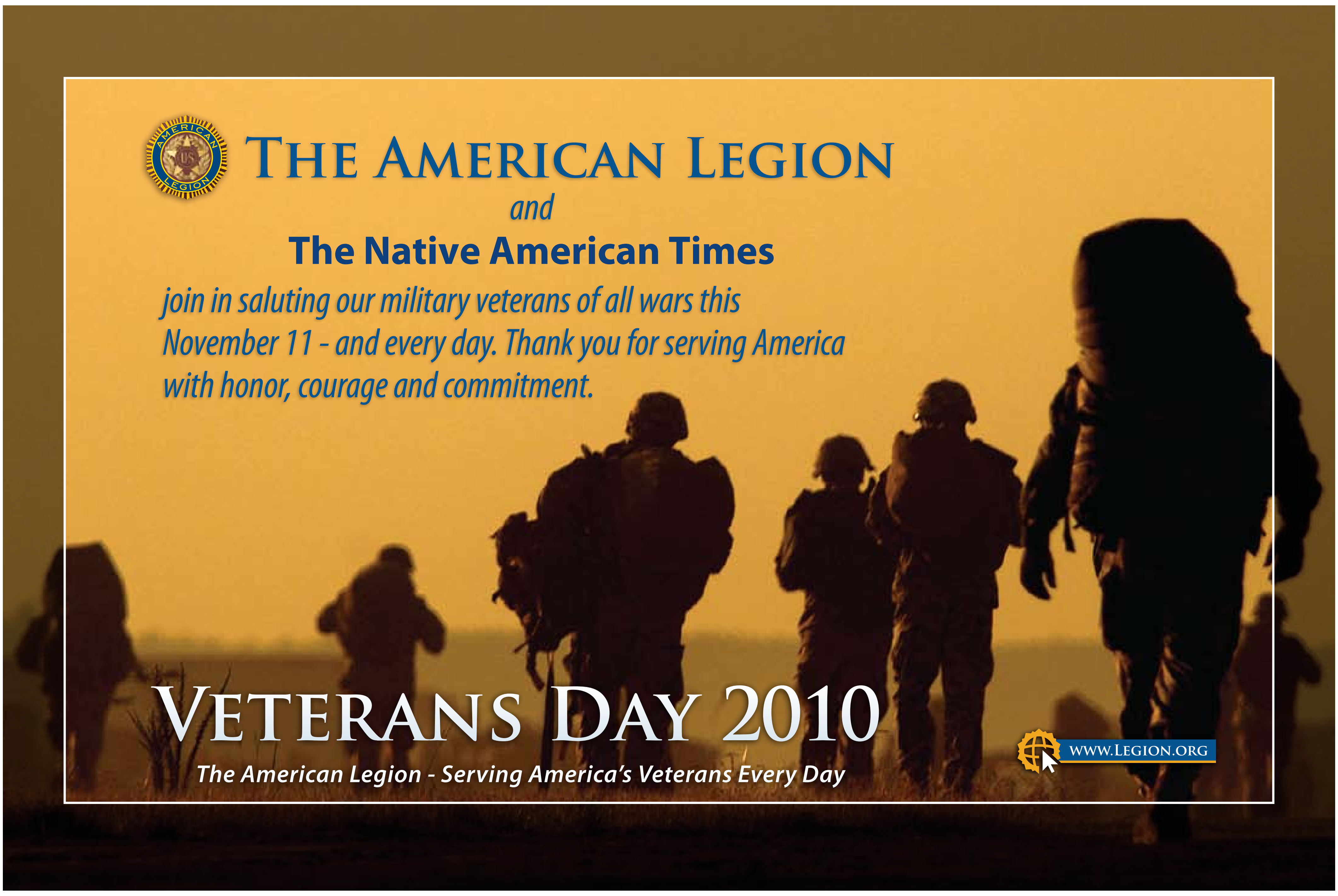
"We'd go out and start our cars once in a while," James said. "We have so much fun."

Janie's friends aren't worried her new found stardom will go to her head.

"She just loves what she is doing. Every time we get together we laugh, laugh laugh, laugh," James said. "That is the thing I like the most,"

"I asked Janie, will she still speak with her friends now that she is a big movie star. That made her laugh," James said.

While in Anchorage Janie met and talked with the film's star, Drew Barrymore. And in her usual outgoing way, Janie directed and led the entire crew into greeting the star one day with "Good Morning, Drew Barrymore."



THE AMERICAN LEGION
and
The Native American Times
join in saluting our military veterans of all wars this November 11 - and every day. Thank you for serving America with honor, courage and commitment.
VETERANS DAY 2010
The American Legion - Serving America's Veterans Every Day
WWW.LEGION.ORG

A FREE PUBLICATION

Inside this issue:
- The high price for staying warm
- Tribes seek business alliances in Turkey
- Sweat lodge deaths: State calling witnesses

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NATIVE AMERICAN TIMES

VOLUME 16 • ISSUE 47 • PUBLISHED WEEKLY • NOVEMBER 17, 2010

Cherokees get OK'd, Shawnee denied on land into trust

MURRAY EVANS
Associated Press

OKLAHOMA CITY (AP) – The Cherokee Nation will be able to conduct gaming activities on newly acquired trust lands under a decision issued Nov. 10 by the U.S. Department of the Interior, but another tribe seeking to build a casino in Oklahoma City has been shut out.

Assistant Secretary of Indian Affairs Larry Echo Hawk announced in a statement the approval of the acquisition of 17 acres of land into trust for the Cherokee Nation. The land is located at the junction of U.S. Highway 62 and State Highway 82 south of Tahlequah in Cherokee County, tribal spokesman Mike Miller said.

The Interior Department also approved the acquisition of 405 acres for the Navajo Nation in Arizona.

But the department ruled that the Shawnee Tribe of Oklahoma doesn't qualify for gaming under an exception to the Indian Gaming Regulatory Act. The law prohibits gaming on American Indian lands that were acquired in trust after the law was enacted in 1988, unless one of three exceptions applies.

One of those exceptions – if the land is within a tribe's former reservation – applied to the Cherokee request, Echo Hawk said. But he said none of the exceptions applied to the Shawnee Tribe, which wanted to put 104 acres of land in northeast Oklahoma City into trust so it could build a hotel and casino.

Greg Pitcher, chairman of Shawnee Development LLC, the tribe's economic development arm, did not return a message left Wednesday on his cell phone.

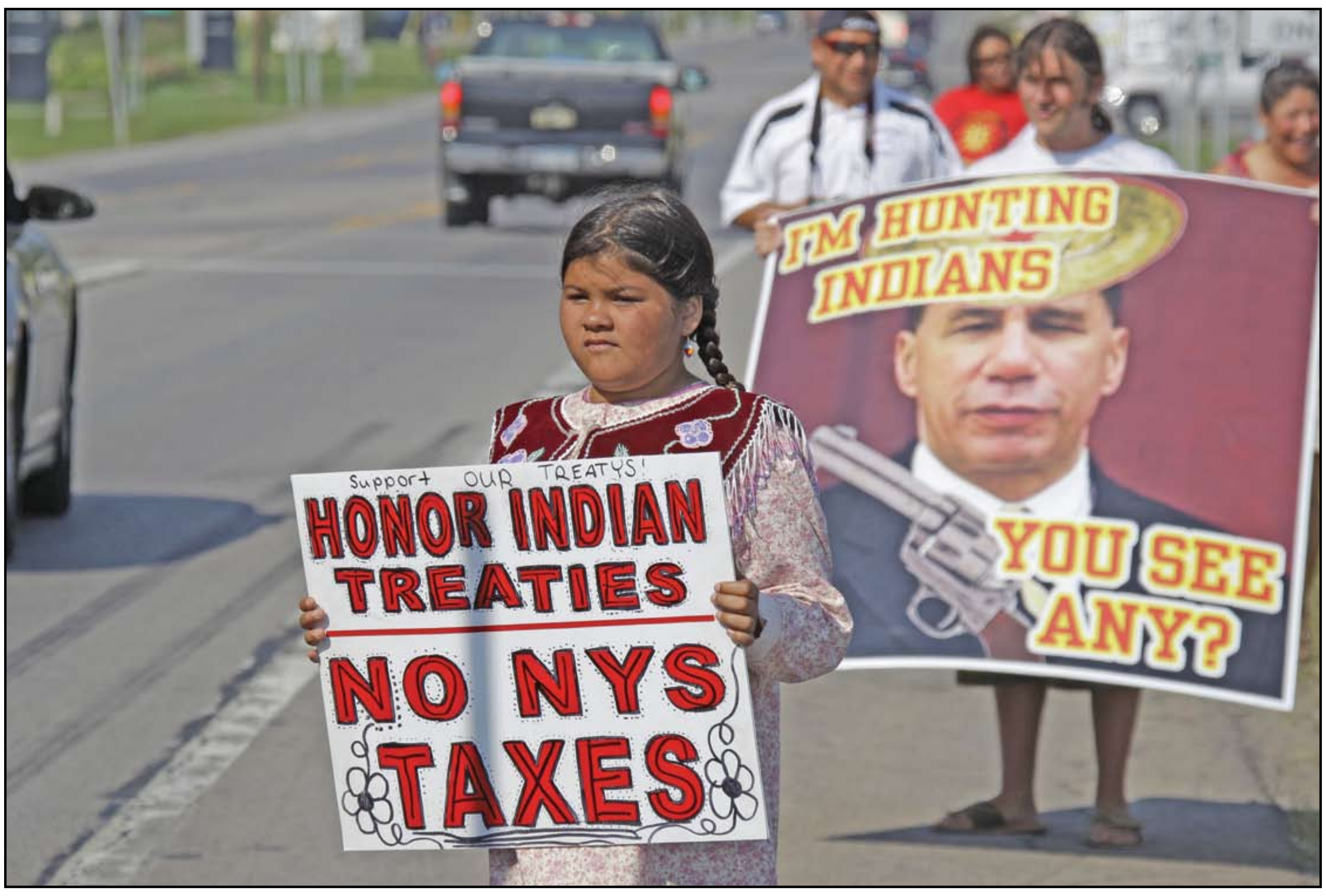
Echo Hawk said the Navajo and Cherokee projects "represent an important economic development opportunity" for the tribes.

"We are committed to processing Indian gaming applications in a transparent manner, consistent with the law," he said.

The Cherokees intend to build a casino on the site and "we look forward to finalizing plans for the property and breaking ground as soon as possible," said David Stewart, the CEO of Cherokee Nation Businesses.

Cherokee Chief Chad Smith said the approval of the trust application "allows for continued economic growth for our hos-

See LAND *Continued on Page 4*



AP PHOTO/DAVID DUPREY

In this Sept. 1 photo, Quinna Hamby holds a sign during a rally protesting taxes on the Tuscarora Indian Nation reservation in New York. New York's latest attempt to tax lucrative Native American smokeshop sales to non-Indian customers has generated mountains of legal briefs, hours of argument and a seemingly constant flurry of court decisions.

Resolution elusive in debate over New York cigarette tax

CAROLYN THOMPSON
Associated Press

BUFFALO, N.Y. (AP) – New York's latest attempt to tax lucrative Native American smokeshop sales to non-Indian customers has generated mountains of legal briefs, hours of argument and a seemingly constant flurry of court decisions.

What it hasn't generated is any of the roughly half-million dollars per day in projected state revenue.

Collections were to start Sept. 1, but legal challenges by five of New York's Indian nations have indefinitely delayed them.

"To a large extent, this is not a tax issue, it's a constitutional law issue as to whether or not the state has the right to tax," said Stuart Lazar, a University at Buffalo law professor who specializes in tax issues.

The five Indian nations are pursuing multiple challenges, rather than a single, united one, because each is an independent nation with its own government, priorities and business models to protect, authorities said. The strategy has not only lengthened the legal debate but also has put the state's lawyers in the position of defending the same tax law against multiple, simultaneous attacks, each coming from a different perspective.

The state already has appealed a federal judge's decision in Utica granting the Oneida Nation's request to block the tax collections. State lawyers also have appealed two orders by a federal judge in Buffalo meant to give the Seneca, Cayuga, Unkechaug and St. Regis Mohawk nations time to appeal after he denied their requests to prevent collections.

"The nations want to maintain their sovereignty, and this is part of that whole process," said Don Grinde, an American studies professor at the University at Buffalo.

See TAX *Continued on Page 6*

FILE PHOTO/NATIVE SUN NEWS/EVELYN BROECHER

Thelma Rios talks about her mother's guiding influence in her life as she looks at family photos in this file photo.

Rios pleads guilty in 1975 killing, is sentenced

PIERRE, S.D. (AP) – A woman has pleaded guilty to her role in the killing of American Indian Movement activist Annie Mae Aquash on South Dakota's Pine Ridge reservation 35 years ago. The alleged gunman is scheduled for trial later this month.

Thelma Rios, 65, was charged in state court with one count each of felony murder in relation to kidnapping, and premeditated murder. She pleaded guilty Nov. 8 to one count of accessory to kidnapping and was sentenced to five years in prison, which was suspended by Judge John Delaney.

Rios admitted in court to relaying a message to fellow AIM members to have Aquash brought from Denver to Rapid City in December 1975, because they thought she was a government informant. Investigators deny she was a snitch. Rios also said she opened up her apartment so Aquash could be interrogated.

"An individual has accepted certain responsibility with respect to the Aquash matter,"

See RIOS *Continued on Page 6*

Native Hawaiian government faltering in Congress

MARK NIESSE
Associated Press

HONOLULU (AP) – A long-sought federal law allowing Native Hawaiians to form their own government stands little chance of passing Congress before the end of the year, and its approval may be even less likely after a Republican House majority takes office in January.

Native Hawaiians are the last remaining indigenous people in the United States that haven't been allowed to establish their own government, a right already extended to Alaska Natives and Native American tribes.

Democratic Sen. Daniel Akaka, for whom the legislation is named, said he will push to pass the bill during the Senate's lame-duck session starting Monday, but the chamber also will be busy with tax cut extensions and a stop-gap spending measure to keep the government running.

"I think it's as good as dead," said outgoing U.S. Rep. Charles Djou, R-Hawaii, who supports the measure. "We had a situation where the president of the United States said he would sign the Akaka bill and the Democrats held overwhelming majorities in both chambers, and Sen. Akaka wasn't able to get it through."

More than 117 years have passed since the Hawaiian Kingdom was overthrown, and this measure is an effort to begin reconciling the federal government with the nation's 400,000 Native Hawaiians.

The legislation passed the U.S. House 245-164 in February but stalled in the Senate, where it failed to get consideration in the months before last week's election.

"The odds are bad," U.S. Sen. Daniel Inouye, D-Hawaii, told KGMB-TV. "I'm being very candid and upfront because I don't want people to have their hopes unjustifiably raised, because at this stage I would say it's not one of the so-called priority measures."

Just a few months ago, the proposal for a Native Hawaiian "nation within a nation" looked like it could finally become law after more than a decade of attempts.

Hawaii-born President Barack Obama and the powerful Inouye supported the bill, and it had enough support to pass if it could have reached the Senate floor for a vote. Republican Gov. Linda Lingle reinstated her support following a deal to change the bill to clarify that a future Hawaiian government wouldn't provide immunity from the state's laws unless Congress agrees after negotiations.

But the bill never came up as the Senate occupied itself with extending unemployment insurance, approving a small business loan

See HAWAIIAN *Continued on Page 5*

Fan in Ohio says headdress led to ouster from game

OXFORD, Ohio (AP) – A student at Miami University says an American Indian headdress he wore to show school spirit got him thrown out of a home football game.

Victor Kopen, a senior at the southwest Ohio university, said he was not at the Oct. 23 game "to make a political statement of any kind, just to support the football team," Cincinnati's WCPO-TV reported.

University trustees, citing respect for the Miami Tribe of Oklahoma, voted to drop the name Redskins as its athletic nickname in 1996 after the tribe approved a resolution saying it could no longer support use of the nickname. Trustees adopted the RedHawks name the following year.

Although the university does not have a written policy addressing American Indian attire, it is discouraged by staff at athletic events, university spokeswoman Claire Wagner said.

"We want students to be able to express themselves, but to do it responsibly and respectfully," she said Tuesday.

University officials are looking into Kopen's claim.

Kopen said ushers asked him to remove his headdress three times during the game against Ohio University and then asked him to leave.

"The Native American attire was a nod only to Miami's rich athletic tradition, something that is tied to the old logo and commemorated in several places at Yager Stadium," Kopen said in a statement.

A message seeking comment was left at a telephone listing for Kopen.

Wagner said the issue falls under "respect for people and cultures."

"Some students are more aware of that in relation to other groups of people, but they don't understand they are misappropriating a culture," she said. "They may have good intentions, but be misinformed."

The old Indian head logo remains on shirts and hats sold at campus bookstores. While the logo may be reproduced on hats and men's and women's style short- and long- sleeve collared shirts, it can't be larger than 3.5 inches wide and 2.7 inches high, the policy states.

The logo is considered a stand-alone historical mark and cannot be used in conjunction with other logos or wordmarks or on team-issued apparel or equipment. It may only be used in conjunction with items relating to the history of Miami University athletics, the policy states.

Wagner said university officials will be discussing whether a formal policy on fans wearing American Indian attire is needed.

Navajos who burn coal for heat are at risk

By ALYSA LANDRY
The Daily Times

SHIPROCK, N.M. (AP) – Rowena Sells had a choice.

She had to choose between propane and coal to heat her home, a decision encountered by many residents of the 27,000-square-mile Navajo reservation and surrounding areas.

It's not an easy choice.

Sells said propane costs about $3,000 to keep the home she shares with her husband, Carson, warm through the winter. Coal, though cheaper, comes with crushing risks.

Rooftop shingles blister in the sun, curling at the edges like leaves above Sells' home. Smoke exhales from rusting chimneys perched atop nearly every roof and the smell of smoldering wood and coal punctuates the air.

Power lines crisscross the sky, delivering electricity and phone services to most residents. Sells, who operates Noah's Ark Ministry next to her home, has running water and many other modern amenities. One thing she lacks, however, is a safe and affordable way to heat her home.

"Propane doesn't warm the whole trailer," she said. "It's too expensive. It takes a lot of money. Having a stove is much better, but I'm not supposed to have a stove in a trailer."

Despite the very real risk of a structure fire, Sells installed a stove last year.

A 250-pound tank of propane costs about $500, she said. A tank lasts two or three weeks. By contrast, coal can be purchased for $10 per bag or $250 for a truckload, she said. A bag lasts two or three days.

Wood is even cheaper at $10 for a truckload from southern Colorado, Sells said. But a hot stove must be tended all the time.

"We have to be around home to keep feeding the fire," Carson Sells said. Otherwise, they might see their breath inside their own home. An icy home also can lead to additional problems such as broken pipes or other damage.

The couple took precautions when installing the stove by putting ceramic tiles on surrounding walls to insulate them from the heat. They also hired a professional to position the pipe through the roof.

Yet months of burning wood during the day and stoking coals at night in this brittle winter environment is a disaster waiting to happen, Sells said. Couple that with the fact that many owners of wood-burning stoves are feeding coal into them, and the odds are not in the Sells' favor.

Wood-burning stoves are not designed for the higher temperatures created by smoldering coal, but at least one-quarter of all people with wood-burning stoves are using coal, according to a recent study.

"The wood burns really quickly, so we use that during the day," Sells said. "When we're sleeping, we burn coal because it keeps the house warm longer."

In the mornings, Sells stokes the coals and adds wood, keeping the fire burning all winter.

Burning coal is a tradition among Navajo, but it also is killing them.

The two coal-fired power plants in the Shiprock area are, together, the second-largest coal consumer in the United States, yet a 2010 survey of Shiprock homes revealed that 25 percent of stoves burning coal were not designed for that fuel.

The study, published in the Journal of Environmental and Public Health, also found indoor coal combustion led to high levels of fine particulate matter, raising concerns about respiratory health.

Sells has asthma and her doctor advised her not to burn coal.

"The fumes from the coal, the smoke, makes it worse," she said.

The study found American Indians suffer disproportionately from respiratory morbidity compared to the general U.S. population.

The study, backed by the United States Geological Survey, examined respiratory data from Northern Navajo Medical Center between 1997 and 2003, documented fuel and stove types in homes, analyzed coal samples and measured airborne fine particulate matter.

Interviews were conducted in 137 Shiprock households. Approximately 77 percent of those surveyed used an indoor stove for heating. The remainder had electrical or other heating units.

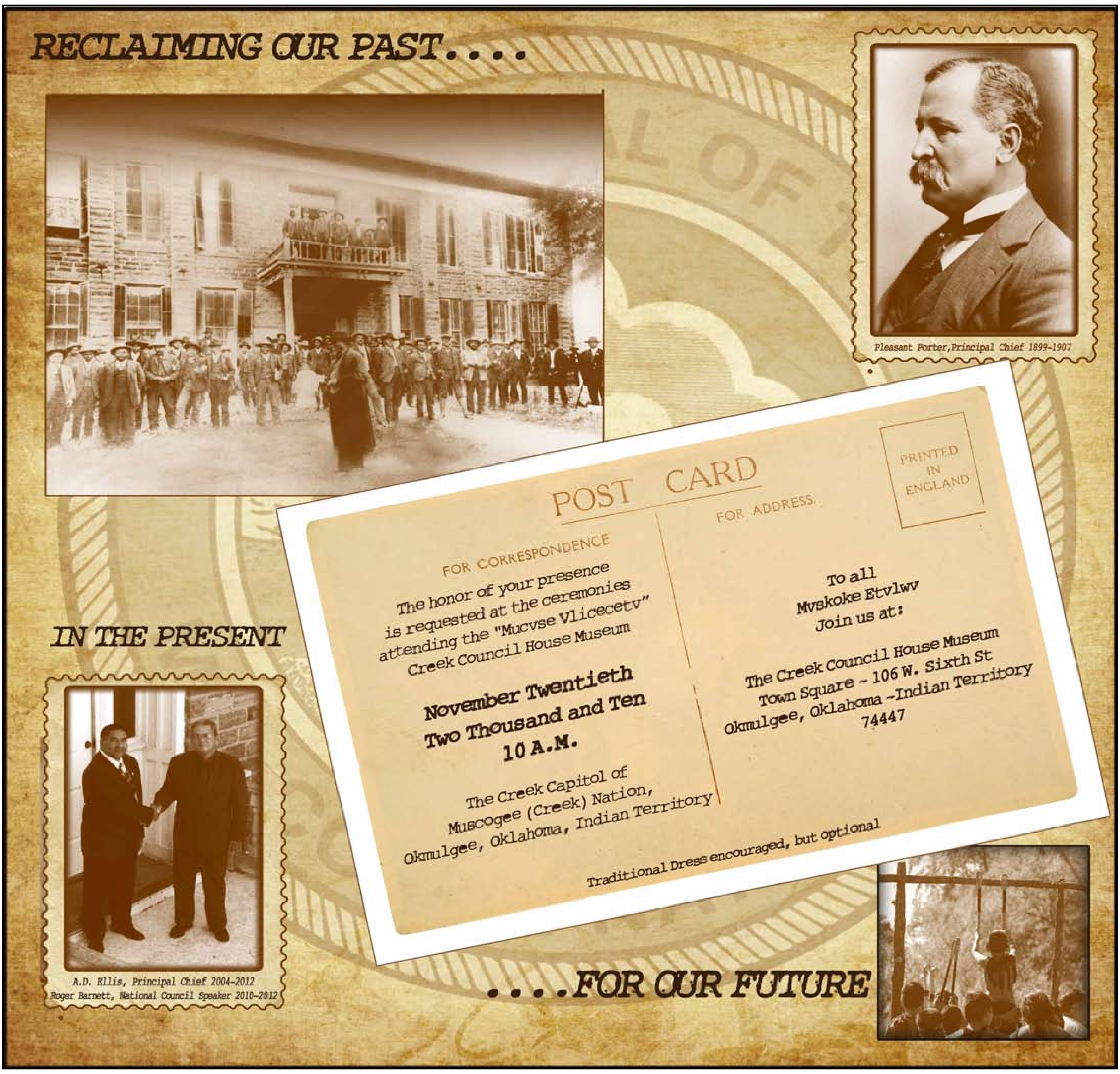
One-quarter of those surveyed were burning coal in stoves that weren't designed to operate at the higher temperatures, the study states.

"Many of the stoves had visible cracks or were poorly ventilated to the outside," the study reported. "A similar fraction of the stoves were 10 years old or older."

The study further states that Shiprock residents also are exposed to ambient pollutants derived from the two coal-fired power plants nearby.

AP PHOTO/THE DAILY TIMES/REBECCA CRAIG

In this Oct. 29 photo, Rowena Sells talks about how her family uses coal to heat their home during the night in Shiprock, N.M. Many residents of the 27,000-square mile Navajo reservation and surrounding areas must choose between using propane, wood or coal to heat their homes.



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....FOR OUR FUTURE

Hard times for peyote dealers

By WILL WEISSERT
Associated Press

RIO GRANDE CITY, Texas (AP) – When the state of Texas licensed him as a peyote distributor in 1990, Mauro Morales put a sign in his front yard with his name and phone number: "Peyote Dealer. Buy or Sell Peyote."

His neighbors balked, saying calling so much attention to his trade had to be against the law. "So I called Austin and said, 'I think everything's legal. I've got the paperwork. Can't I put up a sign?'" Morales recalled.

Twenty years later, the sign still stands, but it's harder than ever for Morales to make a living. The hallucinogenic cactus is becoming more difficult to find because many ranchers have stopped allowing peyote harvesters on their land, preferring to plow the grayish-green plant under so cattle can graze. Others now lease their property to deer hunters or oil and gas companies.

The result is over-harvesting of remaining stocks, making peyote even more scarce. "Things are kind of getting slower every year," said Morales, who is one of just three Americans currently licensed to sell peyote, which grows wild in four Texas counties along the border with Mexico.

Peyote is illegal under federal law, except for use in some American Indian religious ceremonies. Since the mid-1970s, the state has licensed a small number of people to sell it to members of the Native American Church.

California voters recently rejected a proposal to legalize marijuana for recreational use, and a drug war threatens to tear Mexico apart. But Morales says his business is simple and honest.

"I try to stay out of problems," he said. "I've been doing it too long."

Morales, 67, has seven employees who search for peyote plants to harvest their "buttons," small round growths that contain the mind-altering juice mescaline, which produces a dreamlike delirium for up to 12 hours.

Users generally chew on the buttons, smoke them or boil them in water to make a drug-infused tea. The number of buttons it takes to feel psychedelic effects varies greatly by person and the potency of individual plants.

Morales' crews now bring in about 3,000 buttons per day, but even four years ago, it was 10,000. He began harvesting peyote at 14, when American Indian elders taught him to cut the buttons without harming the roots. Back then, each button could be sold to distributors for a nickel, but had to be at least as large as a half dollar.

Now Morales pays his harvesters 15 cents per button, no matter the size. "There are no more half dollar-sizes around," he said.

New peyote plants look a bit like oversized green molars. Even fully grown plants rarely get larger than an orange.

Known as "Peyoteros," the peyote distributors use information provided by families in the area to hunt the cactus down, and they know all roads and trails by heart.

Prime spots are usually hillsides that are a bit rocky and have no sand in the soil. The intense heat means harvesters can often search only until early afternoon and must contend with the occasional rattlesnake.

Texas Department of Public Safety spokeswoman Tela Mange said peyote distributors sold more than 1.5 million buttons worth approximately $483,000 last year, up from nearly 1.48 million buttons with a value of $471,000 in 2008. But that's down sharply from the mid-1990s, when distributors sold more than 2.3 million buttons, according to Morales and another licensed peyote dealer, Salvador Johnson.

Mange said the number of licensed distributors in Texas has declined as the job has gotten harder. Experts have noticed the same changes.

"The cactus grows slowly, and the peyoteros are forced to go back too early and harvest re-growth buttons," said Martin Terry, a biology professor at Sul Ross State University in Alpine, Texas. He co-founded the Cactus Conservation Institute to safeguard several species, including peyote.

Harvesters once routinely uncovered 100- to 150-year-old plants but now usually settle for cacti that are less than five years old, said Johnson, who deals peyote in Mirando City, about 90 miles north of Rio Grande City, otherwise known for its thriving mesquite tree population.

Teodosio Herrera is spiritual leader of the 30-member Rio Grande Native American Church and calls peyote "the medicine," a monicker used by everyone who deals legally in the cactus. He said the problem of cutting away buttons too early is exacerbated by poachers who harvest peyote incorrectly, harming the roots so the plants cannot regenerate.

"If we don't do something to ensure survivability, it may not be around for my great-grandchildren," said Herrera, 62.

Commercial quantities of peyote grow nowhere in the U.S. outside Texas. Besides Morales and Johnson, the only other licensed peyote dealer is Morales' nephew, also in Rio Grande City. Ninety percent of peyote grows in Mexico, but it is generally not valuable enough to smuggle to the U.S. – Morales sells 100 buttons for $35.

He said there used to be poachers who hunted down their own peyote and sold it illegally on the roadside, but their ranks have also diminished along with the supply.

Morales has 300 to 500 clients per year. Buyers must be members of the Native American Church and at least one-quarter American Indian. They have to fill out paperwork providing tribal information.

The church traces its roots to the 1880s, around the time of the Wounded Knee massacre, when a new religion known as the "ghost dance" sprung up among American Indians. The church now has branches in more than 20 states and as many as 500,000 worshippers by some estimates.

Herrera, who has church members spread across South Texas, performs seven ceremonial gatherings a year with peyote. He leads more for special occasions such as weddings and funerals.

"In the '60s especially, hippies were experimenting with it," Herrera said. "To us, it's always been a spiritual medicine."

Slight and balding, Morales is extremely hard-of-hearing but chatty – switching seamlessly between English and Spanish. He shares his home with his wife and a Chihuahua that sleeps in a rusty bird cage.

Many of Morales' customers visit him to buy fresh peyote, which he breaks down with a tomato slicer and parcels out in gunny sacks. He will also mail dry buttons all over the U.S.

Many buyers stay on his property to use the peyote. In his backyard, where chickens totter about and mosquitoes feast on any exposed skin, Morales has a brick altar surrounded by a garden of peyote.

In an adjacent shed, he has wooden bins, each holding 1,000 peyote buttons in various states of aging. He generally keeps 20,000 total in stock.

Fresh peyote is fairly smooth. Older buttons become gnarled and even sprout exterior seedlings similar to the eyes on potatoes. Inside, the cactus is yellow and starts out looking moist but dries out over time. After about a month, the button becomes soft and full of bruises.

For years, Morales refrained from using peyote because doing so was against the law for him. But now he acknowledges sometimes taking it with his morning coffee.

He credits it with helping ease his heart disease. Once a day, he steps to his altar and crosses himself, offering a small prayer of thanks.

"It gets in your head after a while and feels pretty good," he said. "The plants were made by the creator. I think about that a lot."

NATIVE
AMERICAN
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The Native American Times, formerly the Oklahoma Indian Times, is published weekly by Lisa Hicks Snell. Mailing address is PO Box 411 Tahlequah, OK 74465. All the contents within the Native American Times are copyrighted material. Any reproduction, redistribution without the written consent of the NATIVE AMERICAN TIMES is strictly prohibited.

Each week's issue is available for free download online at: www.nativetimes.com

Also online, the Native Times 2010 Powwow Guide at www.powwowguide.com

Subscription rates: $65.00 for fifty-two issues, $32.50 for twenty-six issues, or $16.25 for thirteen issues. (Rates are for postage and handling) Send check or money order to:

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Legal Notice

If You Are a Native American Who Tried to Get a Farm Loan or Loan Servicing from the USDA,

You Could Receive Benefits from a $760 Million Class Action Settlement.

A class action Settlement with the United States Department of Agriculture ("USDA") has been reached. The lawsuit claimed the USDA discriminated against Native Americans who applied for or tried to apply for farm loans or loan servicing. The USDA denies it did anything wrong.

Am I included?

The Class includes all Native American farmers and ranchers who:

- Farmed or ranched or attempted to farm or ranch between January 1, 1981 and November 24, 1999;
- Tried to get a farm loan or loan servicing from the USDA during that period; **and**
- Complained about discrimination to the USDA either on their own or through a representative during the time period.

You are not eligible for this Settlement if you filed a claim, or intend to file a claim, in another USDA discrimination case like Pigford I or Pigford II (Black farmers), Garcia (Hispanic farmers) or Love (Women farmers).

Because of a law passed by Congress, you are also not eligible for this Settlement if you **either**:

- Experienced discrimination only between January 1 and November 23, 1997; **or**
- Complained of discrimination only between July 1 and November 23, 1997.

What does the Settlement provide?

The $760 million Settlement will pay cash to Class Members for valid claims as well as attorneys' fees (between 4% and 8%, subject to Court approval) and awards. The Settlement includes up to $80 million in USDA loan forgiveness for Class Members who qualify. The USDA will pay an additional $20 million to implement the Settlement and will make some changes to their farm loan programs. Any money left after all payments and expenses have been made will be donated to one or more organizations that help Native American farmers and ranchers.

What can I get from the Settlement?

The amount of money you will receive will depend on whether you file a claim under Track A or Track B. It will also depend on the total number of claims that are filed and approved.

Track A – You can get a payment up to $50,000 for your discrimination claim plus an additional 25% paid to the IRS to reduce any income tax you may owe.

Track B – You can get the amount of your actual damages up to $250,000. Track B requires more proof than Track A.

USDA Loan Forgiveness – Under both Track A and Track B you can get forgiveness on part or all of your eligible USDA farm loans plus an additional 25% paid to the IRS to reduce any income tax you may owe.

How do I get benefits?

You will need to file a claim by **December 24, 2011** to get benefits. After the Court approves the Settlement, meetings will be held across the country to help Class Members file claims. You can register for a Claims Package at the website or by calling the toll-free number.

What are my other rights?

- If you want to keep your right to sue the USDA about the claims in this Settlement, you must exclude yourself by **February 28, 2011**. Unless you exclude yourself, you will be bound by the terms of this Settlement.
- If you stay in the Settlement, you can object to or comment on it by **February 28, 2011**.

The Court will hold a hearing on **April 28, 2011** to consider whether to approve the Settlement and the attorneys' fees. The Court has appointed attorneys to represent the Class. You or your own lawyer may ask to appear and speak at the hearing at your own expense.

For More Information: 1-888-233-5506 www.IndianFarmClass.com

Committee endorses hybrid districting bill

By BEN NEARY
Associated Press Writer

CHEYENNE, Wyo. (AP) – Critics say a draft bill that cleared a legislative committee on Nov. 8 is part of a broader effort by Fremont County to sidestep a federal judge's order that it stop disenfranchising American Indian voters.

The bill would change Wyoming law to allow election of county commissioners in combinations of at-large voting and from established districts.

The Joint Corporations, Elections and Political Subdivisions Committee voted 9-4 to send it on for consideration by the full Legislature next year.

The issue of whether to allow such a hybrid voting system for electing commissioners has been at the center of a bitter legal fight in Fremont County. Some county lawmakers have been pushing recently to change the state law to allow hybrid voting.

U.S. Judge Alan B. Johnson of Cheyenne ruled early this year ruled the county's long-standing system of electing commissioners at-large violated the federal Voting Rights Act by diluting the American Indian vote.

The county is home of most of the Wind River Indian Reservation, home of the Northern Arapaho and Eastern Shoshone tribes.

Fremont County responded to Johnson's ruling by proposing a hybrid voting plan in which a single designated district would have most of the county's American Indian population while at-large voting would continue in the rest of the county.

Johnson rejected the county's proposal this summer.

"The plans proposed by defendants perpetuate the separation, isolation and racial polarization in the county, guaranteeing that the non-Indian majority continues to cancel out the voting strength of the minority," Johnson wrote in August.

Fremont County is appealing Johnson's rejection of its hybrid voting proposal to a federal appeals court in Denver. In opposing the county's proposal, lawyers for the Indian plaintiffs have emphasized that state law doesn't currently allow it.

Fremont County Clerk Julie A. Freese spoke in favor of the bill on Monday.

"This is not just about Fremont County, number one." Freese said. She said the only options under current state law is for Fremont County to have five single-member districts.

"I don't think that's fair, and a lot of our county commissioners also agree that that's not fair," Freese said. "That's number one why this is a good change in the bill."

Freese said that without passing the bill, Fremont County would have no guidance in state law of how it should handle commission redistricting two years from now.

The committee adopted language proposed by co-Chairman Sen. Cale Case, R-Lander, specifying that the bill wouldn't go into effect until early 2012. Case said that would avoid having influence on the county's ongoing federal appeal.

Andrew Baldwin, a Lander lawyer, is among the lawyers representing the American Indian plaintiffs in the voting rights case. He urged the committee to reject the bill.

If the bill wouldn't go into effect for two years, Baldwin said he questioned why the state needed to adopt it now.

"I think the answer is Fremont County wants it, and I think that's why it does involve primarily Fremont County," Baldwin said. "They want it because of their ongoing court case. So we do oppose any provision in any bill that would allow a hybrid system, at least at this point in time."

LAND

Continued from Page 1

The application by the Miami, Okla.-based Shawnee Tribe drew opposition from numerous local, state and federal officials, including Gov. Brad Henry.

pitality industry while also providing a large new facility for education."

The latter is true, he said, because when the tribe built a gaming facility in Tahlequah a few years ago, "we built it to ultimately be converted to a (Cherokee) language immersion school building." Smith said the gaming facilities will be moved to the new trust property, allowing the immersion school – now housed in temporary buildings on the tribe's Sequoyah Schools campus – to expand.

The application by the Miami-based Shawnee Tribe drew opposition from numerous local, state and federal officials, including Gov. Brad Henry and the state's two U.S. senators, Tom Coburn and Jim Inhofe. Officials from nearby Remington Park – which has seen a renaissance after a casino opened at the horse racing track in November 2005 – said the Shawnee project likely would put the track out of business.

Remington Park's vice president and general manager, Scott Wells, said he was pleased the Interior Department "took into consideration overwhelming public opinion and did not cause an upheaval" to the state's horse industry, which he said was bolstered when voters passed State Question 712 in 2004, allowing for casinos at racetracks.

Navajo to build 1st Ariz. casino

Tribal officials expect to open the $120 million Twin Arrows Casino next spring.

By FELICIA FONSECA
Associated Press

FLAGSTAFF, Ariz. (AP) – The Navajo Nation is set to build its first casino in Arizona on newly acquired trust land.

Assistant Secretary of Indian Affairs Larry Echo Hawk announced last week that 405 acres east of Flagstaff were placed into trust for the tribe.

The Navajo Nation Gaming Enterprise bought the land along Interstate 40 for $7.4 million earlier this year and gifted it to the tribal government. Federal approval was needed before gaming could be conducted there.

Tribal officials expect to open the $120 million Twin Arrows Casino next spring. Plans call for a hotel, conference center, spa and golf course at the site.

"It will be the flagship of the Navajo casinos," said gaming attorney Ray Etcitty.

The Navajo Nation operates two casinos, and a third is in the works in New Mexico.

Tribal officials want to annex the land east of Flagstaff into the nearest tribal community of Leupp, which approved gaming within its boundaries in 2008 and later OK'd alcohol sales at the planned casino.

Casinos are legal on the reservation but individual tribal communities still have discretion in allowing them in their backyards. The consumption and sale of alcohol generally is prohibited on the reservation but casinos are an exception, as long as the local community wants it.

Thomas Walker, who represents the Leupp area on the Tribal Council, said the casino will boost the economy of the surrounding communities and could lead to other developments, such as housing for casino employees and emergency services.

"I think those are down the road, and that's pretty exciting that can happen as well," he said.

In his announcement, Echo Hawk said the project represents an important economic development for the Navajo Nation that will generate jobs in a time of need.

Tribal gaming officials originally chose another site in the general area but determined that it would take too long to gain the easements needed to reach the site from the interstate.

The Interior Department allowed the tribe to acquire the current site through laws passed by Congress that relate to a decades-long land dispute between the Navajo and Hopi tribes. In exchange for land the Navajo Nation lost, the tribe could select lands that were near the existing reservation for purchase.

Payments for the casino's business site lease will go to a trust fund meant to benefit those who were relocated, Etcitty said.

The Forgotten People, a group that includes residents tangled up in the land dispute, has questioned to what extent the group would benefit. The group's attorney, Jim Zion, said it intends to enforce the trust.

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HAWAIIAN

Continued from Page 1

program and confirming Elena Kagan to the U.S. Supreme Court.

"I wouldn't rule out the chance that it could be passed next year," said state Office of Hawaiian Affairs trustee Rowena Akana. "This is the right thing to do. It doesn't have anything to do with being a Democrat or a Republican."

The Native Hawaiian legislation would start negotiations for a new Native Hawaiian government and the land, money and power that comes with it.

Several Republican senators have said they oppose the measure because they see it as race-based favoritism, and a minority of Native Hawaiians – including some who want complete independence – dislike the bill because they say it doesn't go far enough to redress past wrongs.

The measure would racially segregate families and communities into groups with different rights based on whether or not they have Hawaiian blood, said Jere Krischel, a member of the Grassroot Institute of Hawaii, which opposes the bill.

"They'll have a very difficult time making the case that this is important enough to do despite all the objections and problems people have with it," said Krischel, a self-described volunteer historian and civil rights activist. "In a Congress, that was overwhelmingly voted out, it just wouldn't play well."

If the bill fails, its downfall will be partially attributed to amendments proposed by Hawaii's Democratic congressional delegation last December in response to requests by the Department of Justice and the Department of the Interior.

One of the proposed changes would have immediately given the Native Hawaiian governing entity many of the rights that Native American tribal governments enjoy before negotiations with the federal government.

Lingle opposed the changes until Hawaii's senators agreed in July to again modify the bill. The time lost between December and July damaged the measure's opportunity for receiving Senate approval.

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COMMENTARY

Will 2012 bring us to the world of the Fifth Sun?

Tim Giago

By TIM GIAGO
(Nanwica Kciji)
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A little more than one year ago I wrote a column about the year 2012. The emphasis I made was that the ancient Mayans did not make predictions as much as they made calculations that have withstood the test of time and have proven to be unerringly accurate.

For some odd reason I have been getting requests to republish that column from people in different parts of the United States. With that in mind I will go back to the column I wrote on September 23, 2009 and try to bring it up to date with a few revisions.

Perhaps I am being generous when I say that by now most people know about the Mayan civilization that thrived in Central America about 250 AD to 950 AD. Although many of the carefully kept records of the Mayans were destroyed by overzealous Catholic priests after their discovery thereby erasing much of the history of these remarkable people, the priests did leave some of the carvings and statues that concealed a large part of that history.

It was from these carvings that archeologists were able to re-create the Mayan calendar and its subsequent historical importance and also its predictions.

The Great Cycle of the Mayan Long Count Calendar ends on the winter solstice of 2012 AD. Following Mayan concepts of cyclic time and World Age transitions, this is as much about beginnings as endings. According to the Mayan Long Count Calendar we are almost at the end of the fifth and final 5,125 year cycle, the year when the Calendar began. How that transition will be carried out is the unanswered question.

Upheavals of epic proportions are sweeping Mother Earth. Different religions are in as much or more conflict as they were 2,000 years ago. Christians invade the lands of the Muslims and Muslim extremists use the suicide deaths of their fervent believers to bring down the twin towers of capitalism, symbols they surmise to be evidence of Western decadence. The entire world of international money grubbers nearly collapses of its own excesses in 2008 and 2009 and the world shuddered, but narrowly survives.

The new Obama Administration was caught in the whirlpool. The cries of indignant Americans rock the airwaves: "Obama is driving this Nation into bankruptcy, "I don't need the government telling me how to spend my money, and "Obamacare will cause a huge increase in taxes," are just a few of the expressions of anger rocking this country (I wrote the original column before the birth of the Tea Party).

In 2009 I predicted that Obama would be a one-term president. It's beginning to look more and more as if this will happen. The inevitable hammering of the far right has begun and ironically, the presidential elections of 2012 and the year 2012 of the Mayan calendar are on a collision course. The light of change predicted by the Mayans could be darkened by the shifting winds of change.

The Mayans predicted that "Going into the 5th Dimension, it will be the start of a new era. At sunrise on December 21, 2012, the earth will be crossing the equator aligning itself with the center of the galaxy for the first time in 26,000 years. This will create a cosmic cross which the Mayan's considered to be the "tree of life." This will open a channel for universal energy to flow through the earth, "cleansing it and all who dwell upon it, rising all to a higher level of vibrations. This process has already begun." Does a portion of that cleansing mean washing away a part of the earth?

For the first time in 26,000 years all of the planets will be aligned.

According to the Mayan prophecies, "The earth will not be destroyed on December 21, 2012." The Mayan view this date as a rebirth – the start of the world of the fifth sun.

Archeologists will attest to the accuracy of the Mayan calendar. There was a tremendous power in the calculations and beliefs of not only the ancient Mayans, but in that of the Hopi Indians of the Southwest and many of the still traditional tribes of the Great Plains.

There is a powerful spiritual feeling among the wicasa wakan (holy men) of many tribal nations that something is coming, an event that will shake this civilization to its very core. Some predict that the earth will turn on its axis and where there is land there will be water and where there is water there will be land.

The next two years will creep along to December 21, 2012 with much trepidation. The wills of the believers and non-believers will be stretched to their limits. What future awaits us in "the world of the fifth sun?"

(Tim Giago, an Oglala Lakota, is the editor and publisher of Native Sun News. He was a Nieman Fellow at Harvard with the Class of 1990. His weekly column won the H. L. Mencken Award in 1985. He was the first Native American ever inducted into the South Dakota Newspaper Hall of Fame. He can be reached at editor@nsweekly.com)

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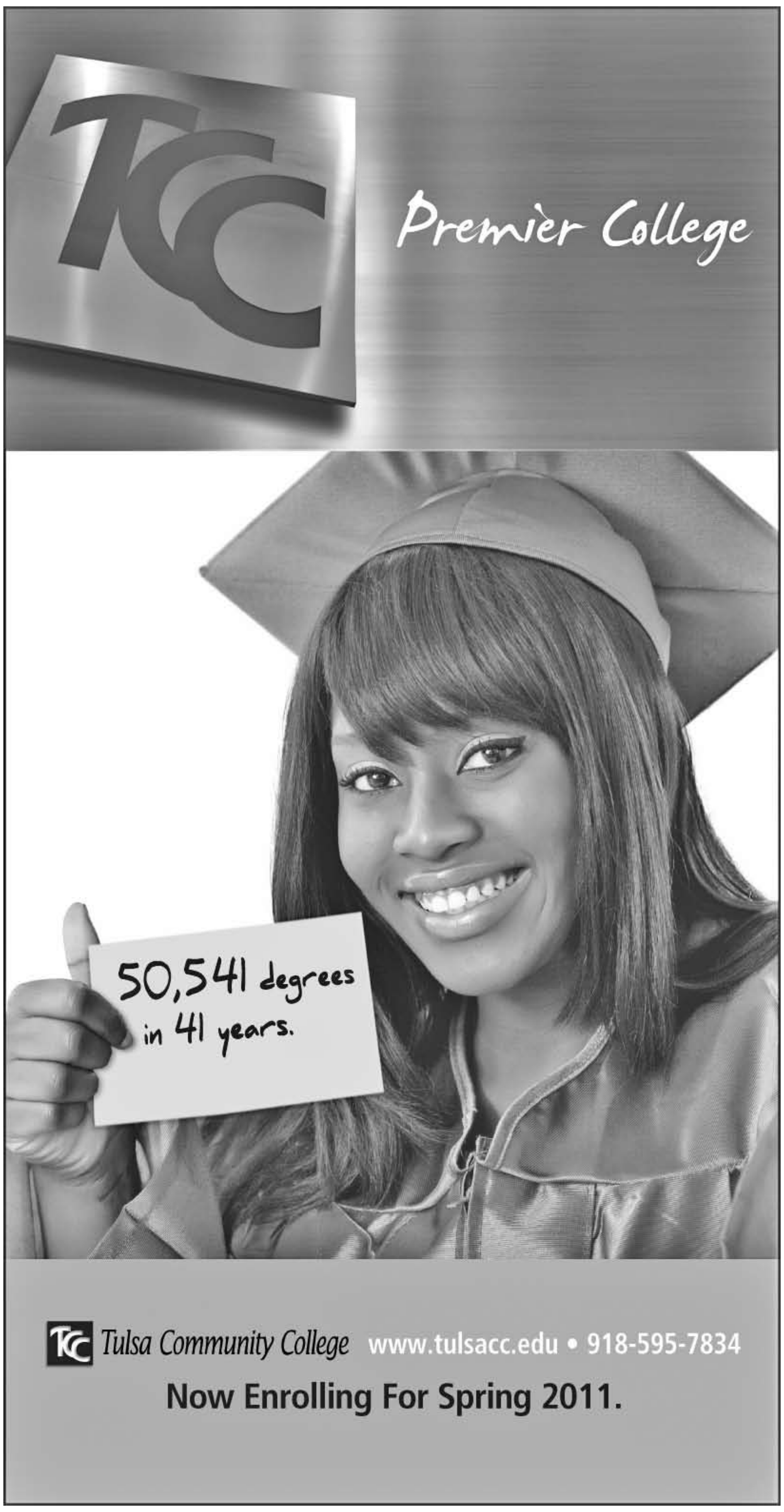

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AP PHOTO/SELCAN HACAOGLU

Followed by a Turkish army officer, Patricia Whitefoot of Yakama Nation and president of the National Indian Education Association walks in front of a delegation of Native Americans who represent 17 tribes from at least 10 U.S. states, during a Nov. 11 visit to the mausoleum of the founder of modern Turkey, Mustafa Kemal Ataturk, in Ankara, Turkey. Native American tribal leaders seeking trade ties with Turkish companies have offered them tax incentives to operate in their territories in the United States, the organizers of the trip said.

Tribes seek Turkish alliance

SELCAN HACAOGLU
Associated Press

ANKARA, Turkey (AP) – Native American tribal leaders and businessmen seeking trade ties with Turkish companies have offered them tax incentives to operate in their territories in the United States, the organizer of the trip said Thursday.

Native American businessmen are increasingly seeking global business partnerships to create jobs and new businesses in their territories. They have held talks with Chinese, Spanish and Australian companies, but their tribal leaders' trip to Turkey was the first large-scale overseas exploration of new trade ties, they said.

Lincoln McCurdy, president of the Turkish Coalition of America, which organized the trip, said Thursday that the Native American tribes belong to sovereign nations that can strike their own trade deals and offer special tax incentives.

"Native Americans are becoming global minded," said McCurdy, adding that they already have held talks with foreign companies to do business in telecommunications and mining industry, including copper.

The delegation, representing 17 tribes from at least 10 U.S. states, has been welcomed by the Turkish government, which wants to bolster trade ties with the United States, a key ally and Turkey's seventh largest trading partner.

"This is a new day for opportunities, both for Turks and native Americans," said John Berrey, chairman of the Quapaw Tribe based in Oklahoma in the United States. "Native Americans can provide Turkish companies a foothold in the United States."

Turkey has been seeking preferential trade treatment from Washington. Two-way trade stands at $11.8 billion.

Zafer Caglayan, the minister who oversees foreign trade, met the U.S. Indian delegation in Istanbul earlier this week and discussed areas of possible cooperation in tourism and construction. Turkish builders are active across the Middle East, Central Asia and Africa, building dams, stadiums and highways.

The Indian delegation was scheduled to visit the Turkish Contractors Association in Ankara on Thursday.

"Ten years from now, I hope that we will be meeting as business partners, not just people pursuing business opportunities," Michael Finley, chairman of the Tribes of Colville Reservation in eastern Washington state, said after meeting the minister in Istanbul.

The delegation, including seven tribal leaders, chief executive officers of Native American companies, casino operators and Indian affairs experts, also visited some Turkish universities to discuss scholarships available to support Native Americans.

The Turkish Coalition of America offers its own scholarships to study in Turkey to up to 100 American minority students each year.

TAX

Continued from Page 1

Each nation has a different set of factual circumstances that have to be considered, said Unkechaug Chief Harry Wallace, whose 400-member Long Island nation sold more than 5 million cartons of tax-free cigarettes in 2009, virtually all to non-tribal members, according to state records.

The Cayuga Nation, meanwhile, operates two stores, both tribally owned, while the Seneca Nation's cigarette economy comprises about 170 stores, most of them independently owned and operated. There are about 30 licensed cigarette retailers on the St. Regis Mohawk's territory, and the Oneida Nation operates a dozen SavOn gas station-convenience stores.

The Native American cigarette business has flourished as New York has increased its cigarette tax to $4.35 per pack – the highest in the country. Native smokeshops charge about half of the $10 that non-Native convenience stores charge for name-brand cigarettes and even less for brands manufactured on reservations. Taxing non-Indian smokeshop customers will produce $200 million a year in new revenues for the state, officials estimate, at a time of multibillion-dollar budget deficits.

State lawyers say U.S. Supreme Court precedent is on their side, having upheld states' rights to tax non-Native customers as long as the tax doesn't impose more than minimal burdens on tribes.

The New York Association of Convenience Stores, which has fought for years against its tribal competitors' price advantage, has intervened in the lawsuits, supporting the state's arguments.

Ultimately, the issue could return to the U.S. Supreme Court, either through the tribes' federal cases – which argue the state's plans will impinge on their sovereign right to self government – or a separate state case brought by a North Country wholesaler and a Seneca businessman.

Some of the biggest players in the tax-free cigarette business, the Seneca and Unkechaug nations, say the state tax would disrupt internal taxing structures, which bring in millions of dollars for member health and education programs. Others point to the jobs tribal members would lose when smokeshops inevitably close.

"Unemployment will likely rise to greater than 80 percent," Unkechaug Chief Wallace said in a sworn affidavit.

The Cayuga Nation would "struggle to exist as a financially viable entity," its court papers say.

Past taxation attempts have led to violent protests, including one in 1997 involving tire fires that forced authorities to shut down a portion of the New York State Thruway that runs through the Seneca Nation's western New York territory.

"You're talking about a huge issue and significant costs," Lazar said. "You've got the $200 million a year on one side and all of the job losses on the other side."

But "it's not just a monetary issue," he said. "There's a lot of emotions, especially with tribal members, about encroachment on their sovereignty."

The Cayuga, Oneida and Unkechaug nations have requested court-supervised mediation to settle the dispute, citing a provision in the new tax law that provides for court-endorsed tax agreements between the nations and state. The state attorney general's office so far has opposed the idea.

"It's our view that this dispute is ill-suited to mediation," Andrew Bing, a state lawyer, told Arcara when the issue was raised by the Unkechaug nation. "Mediation has no reasonable chance to be productive."

RIOS

Continued from Page 1

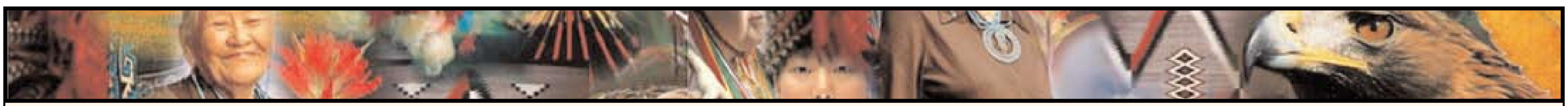
said Marty Jackley, South Dakota's attorney general. "I think it was a fair resolution in reference to that acceptance of responsibility."

Rios was scheduled for trial later this month along with John Graham, who's accused of raping Aquash at Rios' apartment in Rapid City and later killing her near Wanblee. The plea agreement for Rios states she will make herself available to testify at Graham's trial if called by prosecutors.

Rios told Delaney Monday that she heard discussions among other AIM members that Aquash should be killed.

Delaney had earlier ruled that an alleged threat against Aquash by AIM leader Leonard Peltier could be introduced as evidence in the trial. Peltier, who grew up on the Turtle Mountain reservation in North Dakota, is serving two life sentences for killing two FBI agents in a June standoff. The trial was held in Fargo, N.D.

Graham has pleaded not guilty to one count of felony murder in relation to kidnapping, one count of felony murder in relation to rape and one count of premeditated murder. His trial is scheduled to begin Nov. 29 in Rapid City.



EVENTS

▼ ▼ ▼ ▼ ▼ ▼ ▼ ▼ ▼

Every Tuesday

"Tuesdays with Duane & Daria: An Elders Exercise /Language Class" at Sapulpa Creek Indian Community Center 12:45 pm. Work out and learn Creek! Language class to immediately follow workout. To register, call Daria (918) 732-7646.

OSAGE LANGUAGE CLASS
6:00 – 9:00 p.m. Skiatook Library,
316 E. Rogers
Skiatook, Okla. 918-596-2830

Every Wednesday

Kiowa Class in Room 105, Oliphant Hall, Tulsa University campus, 600 S. College Ave., Fall semester. Contact telephone no. (918) 445-5213.

PONCA LANGUAGE CLASS
6:30 – 7:30 p.m. Maxwell Park Library, 1313 N. Canton, Tulsa, Okla. 918-669-6055

Every Thursday

CHEROKEE LANGUAGE CLASS
6:00-7:30 p.m. Zarrow Regional Library, 2224 W. 51 St., Tulsa 918-591-4366

1st and 3rd Thursdays

The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call to confirm location. Info Call: Jiles Pourier (918) 382-2200 Email: nnyc@ihcrc.org

Through January 15, 2011

Kingdom RockFest battle of the bands Christian music festival at various venues. For more info visit online: www.unitedtribesforchrist.com

Through April 30, 2011

Comanche National Museum presents Fort Sill Indian School: The Boarding School Experience - An exhibit celebrating the legacy and history of the Fort Sill Indian School Experience. Free Admission. 701 NW Ferris Ave., Lawton, Okla. 580-353-0404 or www.comanchemuseum.com for more info.

Through Nov. 24

Art exhibit: If Art is Politics - Are Artists Lunatics? Featuring Murv Jacob, Roy Boney and Joseph Erb at Tribes 131 Gallery, 131 24th Ave. NW, Norman, Okla. Info call 405-329-4442

November 20

Talking Leaves Job Corps Intertribal Powwow at Talking Leaves gymnasium, 5700 Bald Hill Road, starting with gourd dancing at 3 p.m. For more information, please call 918-207-3430 or e-mail holt.ramona@jobcorps.org

November 20

Creek Council House Ceremony, 10:00 a.m. at 100 W. Sixth Street, Okmulgee. Transit will have 6 locations to pick-up Muscogee (Creek) Nation Citizens for the Ceremony. Seating is limited to 13 per bus. To reserve a seat, please call C.N. Transit at 918-732-7009 on Nov. 18 between 9:00 a.m. and 4:00 p.m.

November 26

Ponca Chapter of the Native American Church Annual Dance.at Ponca Cultural Center, White Eagle, Okla. War Dancing 2-5pm. Supper then Gourd Dancing. Info call Oliver Littlecook 580-362-7094

November 26

FUNDRAISER sponsored by the Gives Waters Service Club, 11am to 1pm at New Creation Christian Fellowship Hall, 1300 W. Grand, Ponca City Okla. Rummage Sale/ Meatpie Sale. Everything Goes! Proceeds to benefit Club Christmas Dance - Dec.26, 2010

November 27

Choctaw Casino Resort Powwow, Durant, Okla. For information call Willard Polk 580-924-8280, ext. 2349 or Sharon Polk at 580-920-0160, ext. 1141

November 27

92 Birthday Honor Dance for Cynthia McDonald Warner at Ponca Cultural Center, White Eagle, Okla. Noon Mourners Dinner, 2 pm Pa tha ta - Scalp Dance Gourd Dance. Dinner @ 5:30 War Dancing - 7pm to ? EVERYONE WELCOME!

December 4

Native American Christmas Craft Show sponsored by OKC Chickasaw Elders 9:00am - 3:00pm at Glorieta Baptist Church, 7308 South Western, Oklahoma City. Handmade Crafts, Beans and Cornbread And a Bake Sale. Info: Pat Bartmess, 405/250-4259 0r 405/703-0989

December 18

Kiowa Tribal Election to elect (1) Vice-Chairman, (1) Secretary, and two(2) Business Committee Members.

December 26

Ponca Gives Waters Service Club Christmas Dance at Ponca Tribal Culture Center, White Eagle, Okla. Gourd dancing begins @ 2pm, Supper @ 5:30. War Dancing in the evening Everyone invited!

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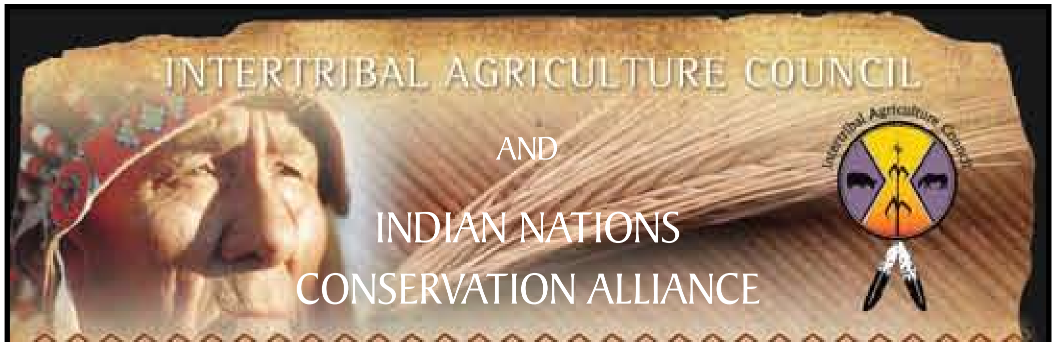

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Free shuttle rides available for Creek Council House Ceremony on Nov. 20

On Nov. 20, the Muscogee (Creek) Nation Transit will have several locations to pick-up Muscogee (Creek) Nation citizens for the Creek Council House Ceremony. Seating is limited to 13 per bus. To reserve a seat, please call C.N. Transit at 918-732-7009 on Nov. 18, between 9:00 a.m. and 4:00 p.m. Seating is firt come, first serve. If you have a reserve seat and are not able to make the trip, call Transit so that next in line can have your seat.

Here are the four locations arrival and departure time as follow:

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- C.N. Travel Plaza in Muskogee, Okla.

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Eufaula and Checotah area:

- Eufaula Indian Community Ctr. at 800 Birkes Rd.

Pick-up at 7:00 a.m.-Leave at 7:15 a.m.

- Flying J east parking lot in Checotah

Pick-up at 7:30 a.m.-Leave at 7:45 a.m.

Wetumka and Okemah area:

- Wetumka Indian Community Ctr. at 608 Creek St.
Pick-up at 7:15 a.m.-Leave at 7:30 a.m.

- Okemah Casino south parking lot

Pick-up at 7:45 a.m.-Leave at 8:00a.m.

If you have any questions or need more information, please call at 918-759-7774.

AP PHOTO/FILE

Prosecutors contend James Ray recklessly crammed everyone inside the sweat lodge structure shown in the lower left of this file photo.

State lines up witnesses in sweat lodge deaths hearing

By FELICIA FONSECA
Associated Press

CAMP VERDE, Ariz. (AP) – A man who tended to a fire for sweat lodge ceremonies led by motivational speaker James Arthur Ray said Nov. 9 that Ray and his staff pressured participants to remain inside the structure more so last year than in the previous two years.

But in questioning from a defense attorney, Ted Mercer agreed that Ray and his team weren't abusive in their encouragement of the dozens of people who attended, nor did Ray physically force anyone to be in the sweat lodge.

Prosecutors are relying on the testimony of Mercer and five other witnesses to show that Ray acted recklessly in conducting sweat lodge ceremonies for several years at a retreat he rented near Sedona.

Ray has pleaded not guilty to three counts of manslaughter stemming from the October 2009 event that resulted in the deaths of three people.

Three of six witnesses for the prosecution testified Tuesday in a hearing that will determine whether evidence from ceremonies Ray led between 2003 and 2008 will be admissible at his trial that's scheduled to begin in February.

"I believe we can prove this state of recklessness only by the jury considering what happened before," said Yavapai County Attorney Sheila Polk.

Defense attorney Tom Kelly compared Ray's case to someone who is facing manslaughter charges in a reckless driving incident, and questioned whether prosecutors could call witnesses to testify about the driving history.

"Clearly the answer is no, because it is incumbent on the state of Arizona to prove Mr. Ray's guilt beyond a reasonable doubt which existed in October 2009 and not simply that he's a bad person because these people got sick," Kelly said.

Ray's attorneys have said the deaths are tragic accidents, not criminal acts.

The hearing continued Wednesday with testimony from Mercer's wife, two sweat lodge participants and a sheriff's detective.

The Mercers were stationed outside sweat lodges that Ray led from 2007-2009, tending to heated rocks and sending them through a flap and into the center of the sweat lodge. Ray then would pour water of the rocks, sending steam rushing through the structure in a ceremony typically used by American Indians to cleanse the body.

Ted Mercer said he saw more and more people in distress over the years, including a man who thought he was having a heart attack, people whose eyes were rolled back, a woman who went into convulsions and others who couldn't say who or where they were after exiting the sweat lodge.

"It always concerned me when people were coming out landing in the dirt face first and you would have to drag them away from the door," he said.

Defense attorney Luis Li repeatedly flashed pictures on an overhead projector of participants smiling, being hosed off with water and flashing their biceps, asking if those were some of the same people that Mercer said were distressed.

"When they were in distress, we weren't taking pictures, we were helping them," Mercer said. "A lot of these people come around."

Amayra Hamilton, the co-owner of the retreat where Ray held the sweat lodge ceremonies, testified that Ray wanted the lodges increasingly bigger and hotter over the years and shot down suggestions that separate ceremonies be conducted for larger groups.

Hamilton called 911 in 2005 in response to a man she said was spiritually disconnected from his body but physically was able to move, and later said he enjoyed the experience. Hamilton said a woman in 2009 exhibited the same type of behavior.

Li said Ray responded to the 2005 incident by limiting the number of rounds, holding the ceremony in daylight and setting up a recovery station for participants. He suggested any problems with the sweat lodge were the fault of those who built them and provided the materials for them.

"I'm not telling you it's anybody's fault," Hamilton responded. "That's up to the judge and the jury."

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A FREE PUBLICATION

Inside this issue:

- Delawares elect first female Chief
- UKB singer signs with record label
- Toy run time at River Spirit Casino

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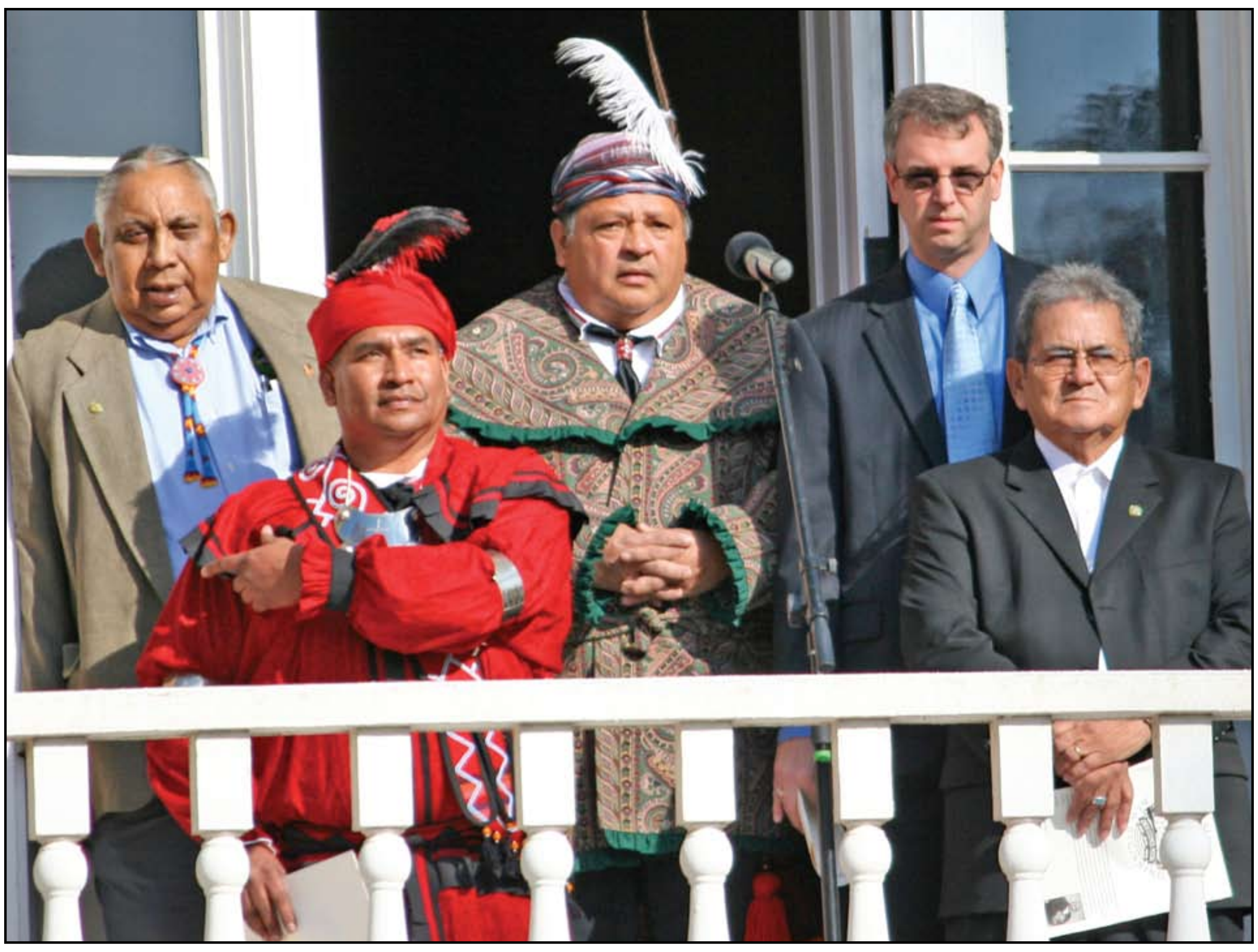
NATIVE AMERICAN TIMES

VOLUME 16 • ISSUE 48 • PUBLISHED WEEKLY • NOVEMBER 26, 2010



NATIVE AMERICAN TIMES PHOTO/LISA SNELL

Muscogee (Creek) Nation dignitaries are joined Nov. 20 by the mayor of Okmulgee for the ceremony celebrating the Nation's re-claiming of their history council house. Left to right are Alfred Berryhill, Second Chief; Roger Barnett, National Council Speaker; Edwin Marshal, MCN Chief of Staff; Brian Priegel, Mayor of Okmulgee and Chief A.D. Ellis

Muscogee (Creek) Nation reclaims historic Okmulgee Council House

LISA SNELL
Native American Times

OKMULGEE, Okla. – The bell rang Nov. 20. It had been 132 years but tradition didn't falter.

The Muscogee (Creek) Nation's National Council gathered once again in the tribe's historic Council House and met in the House of Warriors just as they had always done in the time before Oklahoma statehood.

Outside, a crowd gathered to witness the ceremony and signing of the deed to the Council House from the city to the tribe.

"I would like to appeal to all of our Muscogee Creek citizens to value the importance of this historic day," MCN Second Chief Alfred Berryhill said, addressing the crowd assembled on the Council House lawn.

"Many of our forefathers worked to build this building, so it not only houses our history, it contains the very heart of our grandparents."

The Council House was built by the tribe in 1878. The US Department of the Interior took control of it and sold it to the city of Okmulgee in 1919.

In August, the city agreed to sell the property back to the tribe.

"Today, we celebrate the repossession and symbolic reentry of the historic Creek Council House," Chief A.D. Ellis said.

The celebration was themed Mucvse Vlicecetv, "A new beginning," in the Mvskoke language.

After the conclusion of the council meeting, the bell rang again.

Filmmaker Sherwood Ball, a MCN citizen, emceed the event, which included the posting of the colors by the MCN color guard, a traditional Creek oratory and songs sung in the Mvskoke language by the Nation's head start students and by the College of the Muscogee (Creek) Nation's Native American Student Association.

Brian Priegel, Mayor of Okmulgee issued a proclamation of recognition. He and Chief Ellis signed the deed, making it official. The Council House is once again the property of the nation that built it.

Samuel Alexander, Second Speaker, led a prayer and song in conclusion.

Once again, the bell rang. The Creek Nation has its Council House back.

Indians, farmers step closer to US settlement

MARY CLARE JALONICK
Associated Press

WASHINGTON (AP) – American Indians and black farmers who say the United States discriminated against them and took their money for decades are a step closer to winning long-awaited government settlements.

Under legislation passed by the Senate on Nov. 19, black farmers who claim discrimination at the hands of the Agriculture Department would receive almost $1.2 billion. American Indians who say they were swindled out of royalties by the Interior Department would split $3.4 billion. Both cases have languished for more than a decade, and plaintiffs say beneficiaries are dying off.

"The Senate finally did the right thing," said John Boyd, head of the National Black Farmers Association. "They stepped up and told the world civil rights still matter in America."

The legislation was approved in the Senate by voice vote Nov. 19 and sent to the House. The money had been held up for months in the chamber as Democrats and Republicans squabbled over how to pay for it.

President Barack Obama praised the Senate for finally passing the bill and urged the House to move forward on it. He said his administration is also working to resolve separate lawsuits filed against the department by Hispanic and female farmers.

"While these legislative achievements reflect important progress, they also serve to remind us that much work remains to be done," he said.

Elouise Cobell, a member of the Blackfeet Tribe from Browning, Mont. and the lead plaintiff in the Indian case, said two people who would have been beneficiaries had died on her reservation this week. "It's 17 below and the Blackfeet nation is feeling warm," she said. "I don't know if people understand or believe the agony you go through when one of the beneficiaries passes away without justice."

Lawmakers from both parties have said they support resolving the claims of discrimination and mistreatment by federal agencies. But the money has been caught up in a fight over spending and deficits. Republicans repeatedly objected to the settlements when they were added on to larger pieces of legislation. But Senate Majority Leader Harry Reid, D-Nev., satisfied conservative complaints by finding spending offsets to cover the cost.

The legislation also includes a one-year extension of the Temporary Assistance for Needy Families program, which gives grants to states to provide cash and other assistance to the poor, and several American Indian water rights settlements in Arizona, Montana and New Mexico sought by Sen. Jon Kyl, R-Ariz.

In the Indian case, which has been in the courts for almost 15 years, at least 300,000 Native Americans claim they were swindled out of royalties overseen by the Interior Depart-

See **SETTLEMENT** *Continued on Page 3*

Supreme Court refuses to hear South Dakota case

SIOUX FALLS, S.D. (AP) – The U.S. Supreme Court won't hear a case involving the geographic makeup of City Council districts in the South Dakota town of Martin.

The 8th U.S. Circuit Court of Appeals in May affirmed a judge's decision to dismiss a lawsuit brought by the American Civil Liberties Union.

The Supreme Court on Monday denied an ACLU request to review the appeals court's decision.

The ACLU argued that a redistricting plan adopted by the city violated the voting rights of Indians because the district boundaries spread out Indian voters and diminished their ability to elect an Indian candidate.

Comanche veterans recall memories of Vietnam

SCOTT RAINS
Lawton Constitution

LAWTON, Okla. (AP) – War is hell. It's become a cliche, but it's not trite to those who've experienced it – it's a fact.

Ask two Comanche Nation warriors who earned Silver Star commendations during gut-wrenching experiences in the Vietnam War. They'll tell you. They'll also tell you that the return from chaos offered its own levels of Dante's Inferno.

Decades after descending into an experience truly understandable only to those who've experienced it, the fellowship of other Comanche veterans has allowed these soldiers to realize they need never suffer alone again.

Larry "Cobb" Laurenzana and Gene Red Elk are two of only five Comanches known to have earned the Silver Star, as far as can be traced by Lanny Asepermy, Comanche Indian Veterans Association (CIVA) historian.

The two men's memories of combat have shaped their lives as they continue to come to terms with being boys who became men in the heat of battle. Now considered 100 percent disabled from their combat experiences, both men recalled being young, able and ready to serve their country.

Laurenzana was 17 and a half when he walked into the recruiter's office and enlisted in the Army after receiving his draft notice in 1968. The war was building and, though a married teenager not yet old enough to legally buy a pack of cigarettes, Laurenzana was the right material to fill the ranks.

"They still took me," Laurenzana said. "In those days they'd take anybody."

George Red Elk was in Nebraska when he received his notice. He'd spent a year in college and was working on bringing in the wheat harvest when he and a friend joined the Army through the buddy plan. He and his friend had decided against joining the infantry or the artillery, which they knew would see combat in Southeast Asia.

"We decided we'd join the armored," Red Elk said with a chuckle. "We said, 'There's no tanks in Vietnam.' Boy, were we wrong."

Naive in their military beginnings, the two men found bravery something seemingly inherent in their Comanche blood.

Comanche warriors are historically known as some of the fiercest ever to inhabit the Great Plains and since the end of the wars with the United States, have been some of the staunchest defenders of this nation.

About 1 percent of the American population has served in the

See **VETERANS** *Continued on Page 4*

COURTESY PHOTOS

Gene Red Elk (top) and Larry "Cobb" Laurenzana

Delaware elect first female Chief

BARTLESVILLE, Okla. – The Delaware Tribe of Indians made history Nov. 6 by electing the first woman chief of the tribe. Paula Pechonick, Bartlesville received 44% of the votes. Pechonick is a native to the area and was raised on her grandmother's allotment. She has many years of tribal experience ranging from the Tribal Council, Trust Board and Tribal judge to serving on various committees. She said, "It is time to bring the Tribe back to our people."

COURTESY

Paula Pechonick

The ballots were sent out to all registered voters with current addresses in October. Voters sent in ballots or voted in person Nov. 6.

The Delaware Tribe of Indians has approximately 11,000 members throughout the United States and other countries. There are about 6,500 members of voting age on the rolls.

Pechonick was sworn in Nov. 13.

Ceremony blesses additions to Navajo court in NM

TO'HAJIILEE, N.M. (AP) – The To'hajiilee District Court on the Navajo Nation has some new additions.

A blessing and dedication ceremony was held this week for a probation office and judge's chambers.

The new additions cost about $217,000, with the state of New Mexico and the Navajo Nation each contributing.

District Court Judge William Platero says the court now can build up its technological infrastructure to better serve the community.

He says he also wants to start holding meetings to educate people on the law.

Tribal lawmaker Lawrence Platero says the district court had been housed in a trailer home several years ago and now is one of the nicer facilities on the vast reservation.

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Senate OKs water deals with AZ, NM, MT Indians

By MATTHEW BROWN
Associated Press

BILLINGS, Mont. (AP) – The Senate on Nov. 19 approved major water rights settlements worth more than $1 billion with American Indians in Arizona, Montana and New Mexico.

Some of the cases have been pending for decades, and Interior Secretary Ken Salazar praised what he called the Senate's "historic" move to resolve them.

The measure would guarantee the tribes' rights to water resources, while the money attached to the settlement would help build safe drinking water and irrigation systems.

Montana's Crow Tribe would receive the largest amount – $461 million. The other settlements are with Arizona's White Mountain Apache Tribe, and New Mexico's Pueblo of Taos and a group of four other pueblos.

Federal law says tribes have a right to water to meet their needs, but it has taken decades to settle some tribes' claims on water resources that flow through or near their reservations.

"It opens the door to economic recovery for the tribe," said Crow Chairman Cedric Black Eagle, whose tribe has long struggled with poverty. "We would have the potential to utilize Crow water for industrial use as well as commercial use, having safe drinking water, having an irrigation project."

The White Mountain Apache settlement was for $292 million, which will go toward the construction and operation of a rural water system, tribal chairman Ronnie Lupe said. More importantly, it means an end to any controversy over water rights on the reservation.

"Gosh boy, it makes us feel good, all of us," Lupe said.

The two New Mexico settlements were for less than $200 million each.

The Aamodt settlement includes the construction of a regional water system serving the Pueblos of Tesuque, Nambe, Pojoaque and San Ildefonso, as well as surrounding communities in northern New Mexico.

The Pueblo of Taos settlement makes permanent a water-sharing arrangement between the pueblo and neighboring communities and will protect their sacred Buffalo Pasture wetland.

All of the settlements were based on years of negotiations between American Indian leaders and local, state and federal officials. The court cases that started the New Mexico cases were filed in the 1960s.

The settlements face additional steps before the tribes receive the money. The Crow settlement, for example, needs House approval and then must be put to members of the tribe for a final vote.

The Senate's move to resolve those cases was attached to a bill providing almost $4.6 billion to settle separate claims brought by American Indians and black farmers against the government.

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Associated Press writers Bob Christie in Phoenix and Felicia Fonseca in Flagstaff, Ariz. contributed to this story.

Obama to hold second Native American conference

WASHINGTON (AP) – President Barack Obama will play host to Native American leaders at a White House conference on Dec. 16.

The president has invited the leaders of each of the 565 federally recognized tribes to the event, the White House announced Monday. It would be Obama's second conference with American Indians. Obama first met with tribal leaders last November.

The president says he wants tribal leaders to be able to interact with him and with top administration officials.

Last year's event drew leaders from 386 tribal nations and was the first meeting of its kind in 15 years.

Salazar: Sovereignty comes first for tribes

ALBUQUERQUE, N.M. (AP) – Interior Secretary Ken Salazar is pledging to keep tribal sovereignty at the forefront as the federal government works on issues in Indian country.

He addressed the 67th convention of the National Congress of American Indians Nov. 15 in Albuquerque.

Salazar outlined issues he has been working on as Interior Secretary, including economic development on Indian lands, improved law enforcement and education, water settlements, restoring lands to tribes and energy programs in Indian country.

He repeatedly stressed that the federal government must work with tribal governments on a nation-to-nation basis. He told tribal leaders the administration's goal is to help them fulfill goals for their own nations.

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Companies plan oil wells near SD's Bear Butte

By CHET BROKAW
Associated Press

PIERRE, S.D. (AP) – Work is under way to develop an oil field near Bear Butte in western South Dakota that could eventually produce 4 million barrels of crude.

The state Board of Minerals and Environment on Nov. 18 approved Nakota Energy LLC's application to establish a 960-acre field for the production of oil and gas, with spacing of no more than one well in each 40-acre tract.

Bob Townsend, administrator of the minerals and mining program in the state Department of Environment and Natural Resources, said developers already have drilled one well to discover oil in the area.

The spacing order allows the company to ask the department for a permit to drill a second well to learn how best to develop the field, Townsend said Nov. 19.

The oil field, located on private land, is slightly more than a mile from Bear Butte, an important religious site for American Indians that juts above the prairie on the northern edge of the Black Hills. Developers said the oil field should not bother anyone at Bear Butte.

The project was developed by the Inyan Kara Group, a Rapid City firm of geologists that generates prospects for oil and gas operations.

Tony Petres, president of Inyan Kara, said he hopes drilling on the second well can begin within three weeks. Additional wells will provide more information on how best to drain the reservoir of oil, he said Nov. 19.

The Bear Butte project is in Meade County, far from existing oil and gas wells in the northwestern corner of South Dakota.

Petres said estimates indicate about 6 million barrels of oil are in the reservoir, and about 4 million barrels can be recovered.

The oil is at a relatively shallow depth, around 400 to 650 feet below the surface. It likely came from deeper in the area or migrated from sources to the north, Petres said.

With the existing spacing order allowing only one well in each 40-acre tract, the field has room for about a half dozen wells, Petres said. If tighter spacing is needed, more wells would be drilled, he said.

Petres said the oil field is not visible without binoculars from state Highway 79, which is located just west of Bear Butte.

"It's nothing that's going to stand out as you cruise by the butte, that's for sure," Petres said.

Ranchers in the area face pressure to allow their land to be subdivided for development, but they likely would be better off making some money from an oil field that would operate for 10-15 years before the land is returned to its original condition, Petres said.

Townsend said no opponents to the project appeared at the Board of Minerals and Environment hearing, but a ranch family urged the board to make sure water supplies are protected during the oil drilling.

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The Native American Times, formerly the Oklahoma Indian Times, is published weekly by Lisa Hicks Snell. Mailing address is PO Box 411 Tahlequah, OK 74465. All the contents within the Native American Times are copyrighted material. Any reproduction, redistribution without the written consent of the NATIVE AMERICAN TIMES is strictly prohibited.

Each week's issue is available for free download online at: www.nativetimes.com

Also online, the Native Times 2010 Powwow Guide at www.powwowguide.com

Subscription rates: $65.00 for fifty-two issues, $32.50 for twenty-six issues, or $16.25 for thirteen issues. (Rates are for postage and handling) Send check or money order to:

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Indian leaders gather to address challenges

By SUSAN MONTOYA BRYAN
Associated Press

ALBUQUERQUE, New Mexico (AP) – American Indians have won some key victories in Congress this year and should capitalize on them to start solving some of the problems that have plagued tribal communities for decades, said the leader of the oldest and largest Indian organization in the U.S.

Jefferson Keel, president of the National Congress of American Indians, said tribal leaders should keep the momentum going following success such as the Tribal Law and Order Act, recently signed into law by President Barack Obama, and the Indian Health Care Improvement Act, reauthorized as part of the larger health care reform passed by Congress.

He also cited a $680 million settlement the government has offered to American Indians who were denied farm loans to settle a 1999 lawsuit.

"We have to realize we have an opportunity to really make a difference in Indian Country right now," said Keel, who also serves as the lieutenant governor of the Chickasaw Nation of Oklahoma.

Keel and other leaders from throughout Indian Country are gathering in Albuquerque this week for the organization's annual conference. They will be focused on raising awareness among Congress' new members of the challenges faced by tribal communities.

"I hope we can sit down and develop a strategy that will enable us to not only talk about those issues but carry them forward, to visit with our congressmen and our local law enforcement and other agencies and our communities so they can help us really step forward and alleviate some of our frustrations," Keel said.

The National Congress of American Indians was founded in 1944 in response to assimilation policies being imposed on tribes by the federal government. Today, the group monitors federal policy and court actions and coordinates efforts to inform federal decisions that affect tribal interests.

Issues on the agenda for the weeklong conference include law enforcement, violence against women, teen suicide, drug abuse, education, health care, energy development and water rights.

Interior Secretary Ken Salazar, Democratic Sen. Byron Dorgan of North Dakota and New Mexico Gov. Bill Richardson will be among those addressing the conference.

It was Dorgan who championed the Tribal Law and Order Act, which aims to give tribes more authority to combat crime on their reservations.

The act makes federal law enforcement agencies more accountable by having them collect data on crimes committed in Indian Country, and by requiring the U.S. Department of Justice to maintain criminal data on cases that U.S. attorneys decline to prosecute for various reasons, including a lack of evidence. Some say federal officials decline to prosecute more than 50 percent of violent crimes on reservations.

In another key victory this year, the Indian Health Care Improvement Act was made permanent. The law clears the way for more preventative health care, boosts mental health resources and addresses recruiting and retaining physicians and other health care providers throughout Indian Country.

Tribal leaders have many questions about how both laws will be implemented, but Keel said one of the major challenges will be finding the resources for implementation given the federal government's budget woes and a general desire among Americans and some members of Congress to rein in spending.

Politics and financial hurdles aside, Keel said American Indians are resilient.

"I've said it before, and I truly believe this, that our people are suffering but their spirit is not broken. They are a very proud people," Keel said. "It's very humbling for me to go and talk to some of these people who are expecting their tribal and national leaders to help them find a way to overcome some of these problems. It's up to us to do the very best that we can to make a difference."

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Online:
National Congress of American Indians,
http://www.ncai.org/

Colo. man gets probation in artifact looting case

DENVER (AP) – A Colorado man accused of selling American Indian artifacts stolen from public lands has been sentenced to 18 months of probation.

The U.S. attorney's office in Colorado said 66-year-old Robert Knowlton of Grand Junction was also banned Nov. 19 from being on U.S. Bureau of Land Management land for the purpose of collecting.

A federal grand jury indicted Knowlton last year, saying he sold artifacts stolen from federal land. Knowlton pleaded guilty to misdemeanor charges of selling and transporting archaeological resources for sale.

Knowlton's indictment was among several resulting from a two-year sting operation in the Four Corners region The sweep rounded up 26 people in Utah, Colorado and New Mexico. Two of them committed suicide after their arraignments.

New version of Akaka bill introduced in Senate

HONOLULU (AP) – A compromise version of legislation granting Native Hawaiians federal recognition has been introduced in the U.S. Senate as Hawaii's senators wait to hear whether the bill can move forward before the end of the year.

U.S. Sen. Daniel Akaka introduced the bill Monday to reflect changes negotiated between the state's congressional delegation and Gov. Linda Lingle's administration in July.

A spokesman for the Hawaii Democratic senator, Jesse Broder Van Dyke, told the Honolulu Star-Advertiser the new version of the bill shows that the agreement with the state's Republican governor will be honored.

If the issue gets consideration in the Senate, this new bill likely would be offered as an amendment to an older version that already moved through the committee process.

SETTLEMENT

Continued from Page 1

ment since 1887 for things like oil, gas, grazing and timber. The plaintiffs would share the settlement.

Cobell was confident about passage in the House, where the two settlements already have passed twice as part of larger pieces of legislation.

For the black farmers, it is the second round of funding from a class-action lawsuit originally settled in 1999 over allegations of widespread discrimination by local Agriculture Department offices in awarding loans and other aid. It is known as the Pigford case, named after Timothy Pigford, a black farmer from North Carolina who was an original plaintiff.

The government already has paid out more than $1 billion to about 16,000 black farmers, with most getting about $50,000. The new money is intended for people – some estimates say 70,000 or 80,000 – who were denied earlier payments because they missed deadlines for filing. The individual amounts depend on how many claims are successfully filed.

The bill passed Nov. 19 would be partially paid for by diverting dollars from a surplus in nutrition programs for women and children and by extending customs user fees.

The Obama administration has moved aggressively to resolve the discrimination cases after most of them spent a decade or longer in the courts. Last month, the Agriculture Department offered American Indian farmers who say they were denied farm loans a $680 million settlement.

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Logo by logo, school changes its brand

The $100 million Ralph Engelstad Arena, a privately owned building where UND plays hockey, has thousands of Indian-head logos, including a 10-foot sketch of an Indian head embedded in the granite floor and brass medallions on the outside chairs of most rows.

By DAVE KOLPACK
Associated Press

GRAND FORKS, N.D. (AP) – Duke without the Blue Devil? Notre Dame without the Fighting Irish? Most students and alumni at those proud universities wouldn't dream of dropping those enduring symbols of school pride.

But that's exactly what's happening at the University of North Dakota, where the state's flagship school is undergoing a mandatory facelift after the NCAA concluded the 80-year-old Fighting Sioux nickname was hostile and abusive.

North Dakota was the nation's last college to challenge an NCAA edict against American Indian mascots and images. But eventually, an NCAA lawsuit forced the school to reconsider, and the state Board of Higher Education said it would retire the nickname if the school didn't obtain permission from the Spirit Lake and Standing Rock Sioux tribes. Spirit Lake endorsed the nickname; Standing Rock did not.

So by next August, most vestiges of the nickname – logos on letterheads, Indian heads on walls and windows, even food items on menus – must be erased, removed, power-washed or painted over. School officials say they will take their time in finding a new nickname and logo.

"I would say a majority of students just assumed this day wasn't going to come," said Casey Hayden, a UND senior from Cottage Grove, Minn. "There are a lot of hurt feelings over it, but it's pointless to blame anyone and important to move forward."

The agreement with the NCAA says the school can keep historical items related to the nickname and items embedded in the architecture. While college and community representatives continue to sort out what fits that definition, it's clear that a number of scholarships, clubs and events will need new identities.

It won't be simple. There's the Sioux Award, Spirit of Sioux Award, Fighting Sioux Club, Sioux Boosters, Sioux-Per-Swing, Sioux-Per-Burger, Fighting Sioux ROTC Battalion, Sioux Laundry, Sioux Fan Fest, Sioux Crew, Sioux Amateur Radio, Sioux Kids Club, Sioux Strong and Soaring Sioux.

Just to name a few.

"I didn't know we had the Soaring Sioux," said UND Indian studies professor Birgit Hans, a member of a committee helping with the transition. She was told it was a hot air balloon club.

School officials believe it should be relatively cheap and painless to remove most references to the logo on campus, which is not prominently displayed in most buildings. In some cases, a few coats of paint will do, such as a Fighting Sioux logo on the wall of the office of Lt. Col. Josh Sauls, head of the Fighting Sioux Army ROTC.

"We will make whatever adjustments need to be made," Sauls said. "The Army is taking no sides in this issue and are behind the university 100 percent."

But there are some exceptions, mostly in sports arenas.

The $100 million Ralph Engelstad Arena, a privately owned building where UND plays hockey, has thousands of Indian-head logos, including a 10-foot sketch of an Indian head embedded in the granite floor and brass medallions on the outside chairs of most rows.

Asked how many of the logos could be easily removed, arena manager Jody Hodgson said, "None."

Although the agreement with the NCAA shows pictures of logos, trophies and banners that should remain intact, Hodgson said he's still not clear on the final orders.

"At the time this settlement agreement was created, I don't think anyone foresaw what was happening today, and that is transitioning away from the logo," he said. "There's still issues to be resolved there."

The transition committee also is wrestling with its approach to private businesses that use the logo, including bars and restaurants that display banners and jerseys and those that use the name. One of the most popular eateries in town is the Big Sioux cafe, marked by an Indian statue near the entrance.

Bruce Smith and Kris Compton, who head the so-called Honoring History and Traditions Task Group, said they're hoping those establishments will follow the college's lead. The group plans to meet twice a month, with the next session scheduled for Nov. 30.

The school has said on a website dedicated solely to the nickname issue that fans will be allowed to wear the popular Sioux gear – sales on the hockey jersey have increased for five straight years – on campus.

"However, eventually, as a new nickname and logo are adopted, we expect to see less and less of the Fighting Sioux branding," the website says.

The university has set a June 30, 2011 deadline for retailers to sell off the last of their Sioux logo merchandise. Officials from a licensing company plan to canvass those merchants in July to make sure products are off the shelves – and officially become collector's items.

"By the time that deadline rolls around, I think you will see people buying as much of that merchandise as possible," Hayden said.

Some fans have opted for more permanent souvenirs.

Magoo Boyer, owner of Magoo's Tattoos outside of Grand Forks, said he and his son, Kevin, have applied hundreds of Fighting Sioux tattoos over the last three decades. Interest dropped off during the nickname controversy – but none of their customers have shown buyer's remorse.

"I've never had anyone come back to get a Sioux logo covered up," Magoo said.

American Chemical Society offers scholarships for minority chemical science students

WASHINGTON — The American Chemical Society (ACS) Scholars Program is now accepting applications from African-American, Hispanic/Latino and Native American students who are pursuing, or intend to pursue, bachelor's degrees in chemistry, biochemistry, chemical engineering, chemical technology or related majors.

Renewable awards from $1,000 to $5,000 per year are given to qualified high school seniors, community college students and college freshmen, sophomores or juniors. The awards are based upon academic standing and financial need.

Applications will be accepted through March 1, 2011, for academic year 2011-2012. An online application form can be found on the ACS Scholars Program website (www.acs.org/scholars). Additional information is available by calling 1-800-227-5558, extension 6250, or by emailing scholars@acs.org.

A degree in chemistry prepares students for employment in such varied fields as: medical research and drug design, environmental studies, forensics, food, the search for alternate energy sources, safeguarding national security, and engineering new materials. Starting salaries in 2009 for newly graduated B.S. chemists averaged $38,250.

ACS established the Scholars program in 1995 to attract underrepresented minorities to the chemical sciences and to build awareness of the value and rewards associated with careers in chemistry. In addition to financial support, the program provides mentoring and research and networking opportunities that help students acquire the skills and credentials needed for a successful career. Since its inception, the ACS Scholars Program has awarded more than $12 million to nearly 2,400 students. For academic year 2010-2011, ACS expects to award approximately $1 million to both new and continuing Scholars.

The ACS Scholars Program is generously supported by:

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The program is also supported through the generosity of many individual donors, ACS local sections and ACS members, including more than 60 former ACS Scholars.

The American Chemical Society is a nonprofit organization chartered by the U.S. Congress. With more than 161,000 members, ACS is the world's largest scientific society and a global leader in providing access to chemistry-related research through its multiple databases, peer-reviewed journals and scientific conferences. Its main offices are in Washington, D.C., and Columbus, Ohio.

VETERANS

Continued from Page 1

Decades of unrest, nightmares and feelings of alienation followed him. A warrior without a fight, he said he was always looking to start one.

"There were armed standoffs with the police; it was madness," Laurenzana said. "I used to be stone-cold crazy."

armed forces – for the Comanche people that proportion reaches almost 12 percent, Red Elk said. The land has always been central to the character of the Comanche people.

The Numunu are known for legendary battles fought with a fierceness that has been credited with slowing white, Western expansion as much as 30 to 50 years, according to some historians.

Those traits paid off for the young soldiers, not only for survival but also in valor under fire. Laurenzana's training in the Army led him through jump school and Ranger training in Florida before valuable jungle training in Panama.

He entered his first year in Vietnam as a member of the 101st Airborne Division where he served in a LRRP – Long Range Recon Patrol. He was twice decorated with the military's fourth-highest award for heroism in combat, the Bronze Star with valor device, along with a Purple Heart for shrapnel, though the proud warrior said the damage was minimal.

"That was in A Shau Valley; we were right in the middle of it," Laurenzana said. In 1970, Laurenzana was discharged. A young man with a taste for war, he then enlisted in the Marine Corps and served in the 3rd Battalion as a lance corporal.

It was then he spent time in Laos and Cambodia. Eight months in, Laurenzana was in the firefight of his life near the demilitarized zone. Accompanied by tracer fire from a spooky gunship, he and another soldier held off Viet Cong fighters through the night.

A rocket-propelled grenade was fired that shocked the soldier back onto the ground. As two Viet Cong soldiers, bayonets affixed to gun barrels, leaped over him, a third reached down to take the watch from Laurenzana's wrist.

"I pulled my .45-caliber from my shoulder holster and shot him," he said.

Laurenzana saw the men with the RPG prepare to fire, and he shot one; as the grenade hurtled his way he shot the other man. The explosive hit the ditch behind him and as he flew back, shrapnel took one of his eyes.

Severe head wounds sent the soldier to Da Nang, then Japan, before he came stateside and spent seven months recovering in California. Laurenzana was awarded the military's third-highest decoration for valor – the Silver Star – to join a rainbow of ribbons, honors and medals awarded in his military career.

The Silver Star may be awarded to any member of the armed forces who is distinguished by an act or acts of extraordinary heroism. As a tank commander for D Company, 1st Squadron, 11th Armored Cavalry Regiment, Red Elk's heroic example under fire while suffering from severe wounds inspired his entire unit to press on and overpower a battalion-size Viet Cong force, Asepermy said.

Inspiration to others through the actions of one is one of the qualifiers that earned Red Elk the Silver Star in 1969. The armored tank unit was ambushed near a rubber plantation in what was called the "Michelin Rim," Red Elk said.

"An RPG went over my head and hit a rubber tree," Red Elk said. "It fell on my .50-cal. (machine gun) and broke the mount."

The tank commander picked up the large gun and moved it before taking to the controls. When the Viet Cong attacked a tank unit, Red Elk said, it was never simply a skirmish.

"When we got into a firefight with the VC, they were ready to fight," Red Elk said. "They weren't messing around."

Two more RPG rounds hit the armored hulk – shrapnel tore through the hull and injured Red Elk's right hand; but in a fight for your life, you find a way, he said.

Red Elk took control of the tank's gun and, despite the new disability, used his left arm as a fulcrum – with the mangled right hand fixed between his left elbow and forearm – to maneuver the tank controls and kill two RPG teams.

"I fought for about 45 minutes before I passed out from loss of blood and the pain," Red Elk said. "I really don't remember it. My unit leader told me how I was shooting when it happened. I guess the Good Lord didn't want me to remember it," he said.

After two weeks convalescing, Red Elk finished his tour and continued to serve in the Army until 1973 before returning home, where he built a life of domesticity near Apache with his wife, Fran.

The new settings couldn't remove the memories, only bury them, he said. Laurenzana returned from life-or-death conflict in a war zone to a life of internal conflict that would cause him to create his own war zone wherever he was, he said.

In his own way, he continued to seek death – to challenge it. The unpopular war made for less than a hero's return for the veterans of Southeast Asia. Memories from the madness made for nightmares soldiers couldn't forget. Conditioned to kill and survive from moment to moment, a return to civilization offered unpredictable results for the wounded warriors.

Even those not injured in combat are still casualties from its impact, the two men said. Military service remained in Red Elk's blood. The grandson of World War II Comanche code talker Roderick Red Elk, in 1982, he joined the National Guard's D Battery, 1st Battalion, 158th Field Artillery, as a field artillery surveyor.

He began his second military career working with howitzers and by the start of the Gulf War in 1991 was working with the Multiple Launch Rocket System in the Kuwaiti desert.

Twenty years after his first return from war, Red Elk saw a change in veteran treatment by the civilians who greeted him upon arrival at Altus Air Force Base.

"There were 18 to 20 of us who had served in Vietnam and they had us lead," Red Elk said. "We received a standing ovation. That made me feel good, better than I felt after coming back from Vietnam," he said.

Laurenzana's readjustment was first more volatile than stabilizing. Following his discharge, he and his wife divorced and he went off the rails with alcohol and self-destructive tendencies while in California, he said.

Decades of unrest, nightmares and feelings of alienation followed him. A warrior without a fight, he said he was always looking to start one.

"There were armed standoffs with the police; it was madness," Laurenzana said. "I used to be stone-cold crazy."

A move to Dallas, followed by marriage to "a good Comanche woman" – Mary – led Laurenzana to Oklahoma in 2004 and allowed him to reclaim his life and his memories.

The introduction to a new military family allowed the warrior what he needed to finally find his way to the adjustment that had long eluded him.

"That's when I joined CIVA," Laurenzana said. "Now I can talk about it, now I can laugh about it. That's how I can tolerate it. It took a lot of time and support. I used to have some bad dreams."

Laurenzana said he'd always been a "lone warrior," so to speak – "I never wanted to join a support group." But after joining the CIVA and being honored at a ceremony, he learned that he'd found a family.

"When they honored me, I couldn't talk," Laurenzana said. "I began to cry, I couldn't talk at all."

A year ago, on Nov. 1, Laurenzana had a heart attack that left him dead at a local hospital for almost five minutes before he was revived, he said. His brothers and sisters in arms were at his side at the hospital and during the annual CIVA Veterans Day Celebration and a moment of silence was marked as the dance was stopped to recognize the stumbled but unfallen warrior.

A rejuvenated Laurenzana is now the CIVA second vice commander.

"I'm very thankful I'm there with them," Laurenzana said. "I'm thankful for them."

Red Elk, now CIVA commander, said the camaraderie shared with his Comanche warrior brothers and sisters has allowed him his memories as well.

"I didn't like talking about it," Red Elk said. "I didn't want to talk about it. Now I can."

A decade into a new round of warfare in Afghanistan and Iraq, Red Elk and Laurenzana said the guerilla tactics and extreme violence faced by a new generation of soldiers aren't so different from their experiences – only the locations have really changed. As younger Comanches return from service under fire, CIVA has its collective arms open to offer support and counsel, the commander said.

Members have served in all branches of the military, he said. "We're trying to get some of the younger veterans to join, but it doesn't seem like they're ready just yet – it's still too fresh for many," Red Elk said. "But they will be. Sometimes it takes a while before you can reach out," he said.

Tribal court could resolve Little Shell dispute

Since last year, the tribe has lost $617,000 in potential stimulus money that was to be funneled to the tribe through the state. State officials cited problems with the Little Shell's accounting practices and the lack of a unified government.

By **MATTHEW BROWN**
Associated Press

BILLINGS, Mont. (AP) – Opposing factions within Montana's landless Little Shell Tribe of Chippewa Indians have agreed in principle to tribal court proceedings aimed at resolving their differences.

Representatives of the two sides said Monday that details still were being worked through an intermediary, James Steele Jr., chairman of the Montana-Wyoming Tribal Leaders Council.

The 4,300-member tribe last year split into two groups – each with an elected council – after disagreeing on the legitimacy of prior elections. Leaders of the opposing groups said in recent interviews that an end to the dispute was crucial to keeping the Little Shell intact.

The tribe is recognized by the state of Montana but not the federal government, which last year turned down the Little Shell's 31-year petition for acknowledgment.

The tribe's members trace their ancestry to the Pembina Band of Chippewa Indians, who in the 1860s were under the leadership of Chief Little Shell when they were offered an unfair land deal that resulted in the band leaving North Dakota.

They have since struggled to stay together through more than a century of poverty and dislocation, and are now scattered across the Northern Plains and central Canada.

John Sinclair, of Havre, is president of the original tribal council, while John Gilbert is chairman of a rival council elected in March and based in Great Falls.

"This has gone on too long," Sinclair said. "If I allow a group to come in and overthrow the government the tribe would be in chaos forever. We need a court to decide."

Gilbert said his council has suggested the dispute be heard by a three-judge panel composed of members from other Montana tribes.

"It's time to bring this thing to an end and this is the only source we know," Gilbert said. "Right now the state of Montana has suspended doing business with either one of us, and that's a bad deal."

Since last year, the tribe has lost $617,000 in potential stimulus money that was to be funneled to the tribe through the state. State officials cited problems with the Little Shell's accounting practices and the lack of a unified government.

Also lost was the renewal of a tobacco prevention grant from the state that had funded at least two tribal employees.

In July, the state paid $70,000 to complete the purchase of the tribal office in Great Falls. That payment was made directly to the building's owners rather than through the Little Shell, said Kelly Casillas, an attorney with the Montana Department of Commerce.

She said the state already had spent $70,000 on the project and the tribe faced a deadline to complete the purchase or risk losing the property.

But the state has carefully avoided getting drawn into the tribe's political dispute, despite calls by some Little Shell members for Montana officials to settle the matter.

The timing of the proposed tribal court is uncertain. Gilbert said his side was pushing for resolution by the end of the year, when council elections have been scheduled by both factions.

But Sinclair said that timeline was unrealistic. A decision on which council is legitimate is unlikely before early 2011, he said.

Commentary

A day to give thanks a part of Native American tradition

By **TIM GIAGO**
(Nanwica Kciji)
© 2010 Native Sun News

Tim Giago

By now I believe most Americans understand that the creative stories surrounding the first Thanksgiving are, for the most part, a myth.

There are few Native Americans who believe this day meant that peace and harmony had become a reality between the Indians and the Pilgrims. Most Natives know that this was just the beginning of an onslaught that would reduce the number of Indians from more than one million to about 200,000 by the beginning of the 20th Century.

Over the years I have heard many stories about the psychological impact of Thanksgiving celebrations at schools where a few Native Americans attended classes with predominantly white students. Recalling her school days in Kansas, one Caddo Indian lady said, "All of the kids, except me and two other Native Americans, showed up in class wearing cardboard feathers with their faces painted in various colors. The white kids put their hands over their mouths and whooped and ran around the classroom making these awful sounds. We Indian kids were mortified and embarrassed by all of this."

She continued, "What if on Black History Day or on Martin Luther King's birthday all of the white kids came to school with their faces colored black: wouldn't that be an insult to the African American students?"

But the day known as Thanksgiving has been accepted as a legal holiday by most Native Americans because the idea of a day to give thanks is such a strong part of their traditions and culture. There are "wopila" (giving thanks) celebrations all of the time among the Indian people of the Great Plains. A son or daughter returning home from Iraq or Afghanistan is an occasion for a "wopila" celebration. A "wopila" to celebrate a high school or college graduation is typical. When someone recovers from an accident or a serious illness, a wopila celebration or ceremony is held.

So the idea of a day of Thanksgiving has been a part of the Native American landscape for centuries. The fact that it is also a national holiday for all Americans blends in perfectly with Native American traditions.

According to my research most of the credit for the establishment of an annual Thanksgiving holiday may be given to Sarah Josepha Hale. She was the editor of Ladies Magazine and Godey's Lady's Book and she began to clamor for such a day in 1827 by printing articles in the magazines. She also published stories and recipes, and wrote scores of letters to governors, senators, and presidents. After 36 years of crusading, she won her battle.

On October 3, 1863, buoyed by the Union victory at Gettysburg, President Lincoln proclaimed that November 26, would be a national Thanksgiving Day, to be observed every year on the fourth Thursday of November.

Only twice has a president changed the day of observation. President Franklin D. Roosevelt, in order to give depression-era merchants more selling days before Christmas, assigned the third Thursday to be Thanksgiving Day in 1939 and 1940. But he was met with popular resistance, largely because the change required rescheduling Thanksgiving Day events such as football games and parades. In 1941, a Congressional Joint Resolution officially set the fourth Thursday of November as a national holiday for Thanksgiving.

Each passing year has brought a little more sensitivity to the way Thanksgiving is celebrated in the schools and in the public arena. History is written by the victor and no victorious people want to put their warts on display before the world.

No doubt there was a time when the Indians and Pilgrims tried to find a peaceful solution to their differences and maybe they did gather together to share a meal and perhaps the idea of a day when they gave thanks for their existence blossomed at that time, but the possibilities of eternal peace and love soon vanished from the American scene and bloodshed, genocide and war were the aftermath of that day.

On the remote Indian reservations families come together and share a meal. I vividly remember one Thanksgiving many years ago when my close friend Timothy Wetstone stopped by my house to play. He said, "Boy am I full. We had a big dinner of hot dogs and beans." Well, to Tim that meal was probably an exceptionally good meal compared to his usual fare. I'm afraid that our meal that day didn't exactly have all of the trimmings of a typical Thanksgiving dinner either because most of the time we survived on red beans and rice. We were thankful to have that.

For families around this great country celebrating Thanksgiving, I hope your day of "Wopila" is a good one.

(Tim Giago, an Oglala Lakota, is the editor and publisher of Native Sun News. He was a Nieman Fellow at Harvard with the Class of 1990. His weekly column won the H. L. Mencken Award in 1985. He was the first Native American ever inducted into the South Dakota Newspaper Hall of Fame. He can be reached at editor@nsweekly.com)

The viewpoints expressed in columns and letters are the opinions of the writers and not necessarily the opinion or viewpoint of the Native American Times publisher or staff.

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By Dean Chavers, Ph. D.

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EOE

Director
University Art Gallery
The University of South Dakota

The University of South Dakota is seeking an energetic and detail oriented candidate with strong communication skills. The candidate must have a terminal degree in the arts or in a field appropriate to the position (Museum Studies, Arts management, or Art History) or an MA or MFA in Art. Experience in gallery administration and exhibition is required. An equivalent combination of education and experience may be considered.

The University of South Dakota is located in southeast South Dakota. USD is the flagship institution in the state (enrollment 10,051) and is comprised of the College of Fine Arts, College of Arts and Sciences, the Schools of Business, Education, Law, and Medicine as well as the Graduate School. The College of Fine Arts is home to the Departments of Art, Theatre, and Music. Applications will only be accepted on-line at https://yourfuture.sdbor.edu. Include an application letter, vita, an unofficial copy of your graduate transcript, and names and phone numbers of three current references. File review date begins November 29, 2010. Search will continue until position is filled.

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Bachelor's degree from an accredited college or university in Business Administration, Finance, Accounting or a closely related field; Master's degree preferred. Seven (7) to ten (10) years of experience in a progressively responsible operations management position, tribal management or corporate experience; two (2) to three (3) years in a senior leadership capacity. Knowledge of tribal regulations and business commercial laws and regulations is highly desirable. Excellent English written, oral, presentation and communication skills. Highly proficient computer skills utilizing Microsoft software programs and add-ins. Must be able to travel to all STOF Reservations and other national, regional and international sites as necessary.

Native Americans Preferred
Please send resumes to: KaBienaime@Semtribe.com or fax 954-967-3477
www.SeminoleTribe.com

REQUEST FOR QUALIFICATIONS

The Sac & Fox Tribe of the Mississippi in Iowa, a federally-recognized tribe, also known as the Meskwaki Nation, hereby is soliciting qualifications of firms that provide feasibility analysis for the development of a Travel Plaza. The tribe and proposed development are located in Tama County, which is in east-central Iowa, along U.S. Highway 30. The project area is adjacent to Meskwaki *Bingo*Casino*Hotel.
The current convenience store includes the following amenities: 6 gas pumps; 4 diesel pumps; native crafts/gift shop area; heat & serve food items, pizza, occasional daily specials; and one counter dedicated to tobacco sales.

The feasibility analysis will include, but may not be limited to, market issues, organizational/technical issues, and financial issues. The Tribe's team will be prepared to share and gather relevant information for the study. Experience working with Native Communities is a plus, but not required.

Please submit your summary of qualifications to the Sac & Fox Tribe of the Mississippi in Iowa, Attention: Larry C. Lasley, Economic Development Director, 349 Meskwaki Road, Tama, Iowa 52339, by COB on December 10, 2010.

Piñon Management, Inc.

Director of Nursing

Piñon Management, Inc. is seeking a Director of Nursing to lead the nursing staff at Laguna Rainbow Elder Care located on the Laguna reservation, 50 miles west of Albuquerque, New Mexico. Laguna Rainbow is responsible for the operation of a 58-bed Medicaid Certified nursing home serving predominately Native Americans and a Community Based program which offers a variety of supportive services to the elders of Laguna Pueblo.

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Northeastern Oklahoma A & M College in Miami, OK is seeking candidates for this position. For more information or other opportunities please check our website at http://www.neo.edu/Default.aspx?TabId=89 or call Rachel Lloyd at 918-540-6971. AA/EOE

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Lost Eagle Fan at Red Earth parking lot down below Cox Convention Center on June 19 at the Red Earth Powwow. Fan was in a red case. Will pay reward if returned - this is a family fan and of great personal value. Call Loreen 405-354-4729

EVENTS

Every Tuesday
"Tuesdays with Duane & Daria: An Elders Exercise /Language Class" at Sapulpa Creek Indian Community Center 12:45 pm. Work out and learn Creek! Language class to immediately follow workout. To register, call Daria (918) 732-7646.

OSAGE LANGUAGE CLASS
6:00 – 9:00 p.m. Skiatook Library,
316 E. Rogers
Skiatook, Okla. 918-596-2830

Every Wednesday
Kiowa Class in Room 105, Oliphant Hall, Tulsa University campus, 600 S. College Ave., Fall semester. Contact telephone no. (918) 445-5213.

PONCA LANGUAGE CLASS
6:30 – 7:30 p.m. Maxwell Park Library, 1313 N. Canton, Tulsa, Okla. 918-669-6055

Every Thursday
CHEROKEE LANGUAGE CLASS
6:00-7:30 p.m. Zarrow Regional Library, 2224 W. 51 St., Tulsa 918-591-4366

1st and 3rd Thursdays
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call to confirm location. Info Call: Jiles Pourier (918) 382-2200 Email: nnyc@ihcrc.org

Through January 15, 2011
Kingdom RockFest battle of the bands Christian music festival at various venues. For more info visit online: www.unitedtribesforchrist.com

Through April 30, 2011
Comanche National Museum presents Fort Sill Indian School: The Boarding School Experience - An exhibit celebrating the legacy and history of the Fort Sill Indian School Experience. Free Admission. 701 NW Ferris Ave., Lawton, Okla. 580-353-0404 or www.comanchemuseum.com for more info.

Through Nov. 24
Art exhibit: If Art is Politics - Are Artists Lunatics? Featuring Murv Jacob, Roy Boney and Joseph Erb at Tribes 131 Gallery, 131 24th Ave. NW, Norman, Okla. Info call 405-329-4442

November 26
Ponca Chapter of the Native American Church Annual Dance.at Ponca Cultural Center, White Eagle, Okla. War Dancing 2-5pm. Supper then Gourd Dancing. Info call Oliver Littlecook 580-362-7094

November 27
FUNDRAISER sponsored by the Gives Waters Service Club, 11am to 1pm at New Creation Christian Fellowship Hall, 1300 W. Grand, Ponca City Okla. Rummage Sale/ Meatpie Sale. Everything Goes! Proceeds to benefit Club Christmas Dance - Dec.26, 2010

November 27
Choctaw Casino Resort Powwow, Durant, Okla. For information call Willard Polk 580-924-8280, ext. 2349 or Sharon Polk at 580-920-0160, ext. 1141

November 27
92 Birthday Honor Dance for Cynthia McDonald Warner at Ponca Cultural Center, White Eagle, Okla. Noon Mourners Dinner, 2 pm Pa tha ta - Scalp Dance Gourd Dance. Dinner @ 5:30 War Dancing - 7pm to ? EVERYONE WELCOME!

December 4
Native American Christmas Craft Show sponsored by OKC Chickasaw Elders 9:00am - 3:00pm at Glorieta Baptist Church, 7308 South Western, Oklahoma City. Handmade Crafts, Beans and Cornbread And a Bake Sale. Info: Pat Bartmess, 405/250-4259 0r 405/703-0989

December 4
Annual Lights On in Whittier Square a Multi-Cultural Holiday Celebration from 5:30 pm to 7:00 pm. Santa will once again make a stop in Whittier Square to make sure the holiday lights are lit and that the little ones can tell him their holiday wishes. For more info, Call (918)743-9559 or email Tina at tburrows@kendallwhittierinc.org

December 12
ABATE Tulsa Toy Run benefitting the United State Marine Corps Reserve Toys for Tots program. All ages are welcome, admission to the event is a toy valued at $10 or more. Enjoy a live concert from Mini Kiss at 3:30pm. For more information visit www.riverspirittulsa.com.

December 17
Dedication Ceremony and Open House, College of the Muscogee Nation at 2:00 p.m. The new building is located at 1200 Highway Loop 56 in Okmulgee, Okla. The program includes remarks by notable speakers, placement of a time capsule, a ribbon cutting ceremony, open house, and tours of the building. For information, call 918-758-1480 or log on at www.mvsktc.org

December 18
Kiowa Tribal Election to elect (1) Vice-Chairman, (1) Secretary, and two(2) Business Committee Members.

December 18-19
NAWS – Christmas POOL TOURNEY Magoos $20.00 – Men - Registration 10:00 tourney play 11:30. Calcutta Inquiries - K McMinn - 951-7372. – Proof CDIB - No blood quantam required. J Alford 918-344-1270 / Y Cahwee 918-946-8024

December 26
Ponca Gives Waters Service Club Christmas Dance at Ponca Tribal Culture Center, White Eagle, Okla. Gourd dancing begins @ 2pm, Supper @ 5:30. War Dancing in the evening Everyone invited!

December 31
The 10th Annual Circle of Friends and SKINS Sobriety Powwow returns to Exhibit Hall B in the Tulsa Convention Center. This event is free and open to the public. The event begins at noon and the last dance begins at 7 pm.

December 31
Peoria Housing Authority Drug Elimination Program New Year's Eve Stomp Dance at the Ottawa/Peoria Cultural Building, 114 Eight Tribes Trail, Miami, Okla. Party favors, 50/50s, cake walk, and more. Dinner from 6pm - 7:30 pm. Catered breakfast at 2am. Dance starts at 7:30. For more info call Dawn at 918-542-1873 or e-mail dawnkelly@cableone.net

*Email your powwow or other event info to: Lisa@nativetimes.com.

Record label signs UKB singer

COURTESY PHOTO

Andrea Carpitcher

SHARPS CHAPEL, Tenn. – Chapel Valley is excited to announce that they have signed this year's, National Quartet Convention, talent show winner Andrea Carpitcher. Her talent and ability were recognized by the judges as she took first place in the talent solo competition. One of the judges, Gary Casto, remarked that in the 2010 talent show they saw some of the best talent that they have seen in the last several years.

Andrea travels with her husband Rick, and three wonderful children. Many remember Rick from his days with the Tony Brothers. He will often accompany Andrea on the piano. Together they are a blessing to audiences of all ages as they travel and proclaim the glory of God.

The love for God is unmistakable when you meet Andrea. She, along with Rick, are both very proud of their Native American heritage. They are often found ministering to other Native Americans and feel blessed to be able to bring their wonderful music to them.

Chapel Valley is excited about having Andrea join their family of artists. She will be releasing her first CD with the record company by late spring 2011. A song will also be released to radio on the Chapel Valley compilation disc and is already highly anticipated.

God has given Andrea a powerful and incredibly talented voice which can be heard on her website via youtube, www.thecarpitchers.com. For more on Chapel Valley go to www.chapelvalleystudio.com.

Traditional Choctaw pottery expo Nov. 27

DURANT, Okla. – The Choctaw Traditional Potters' Expo, hosted by the Choctaw Nation Historic Preservation Department, will be held Saturday, Nov. 27 at the Choctaw RV Park in Durant. The public is invited to attend the expo and meet some of the talented tribal artists who are considered to be on the "ground floor" of revitalizing Choctaw pottery as a living art form.

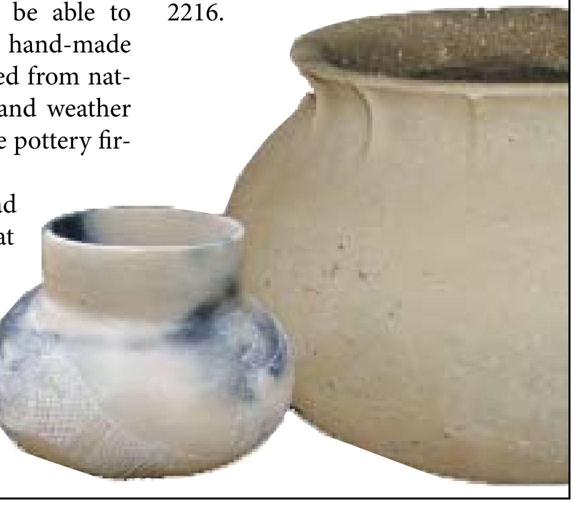
The potters will be showcasing their artwork, answering questions, and giving talks about their inspiration. Attendees will be able to view and purchase the hand-made Choctaw pottery created from natural Oklahoma clays, and weather permitting, watch a live pottery firing demonstration.

"The common thread with this expo is that all the clay was hand-dug, the pottery was hand-made, and the pieces were all wood-fired," according to tribal archaeologist Dr. Ian Thompson, one of the coordinators for the expo.

Various types of pottery will be on display at the expo, most of which are functional pieces such as cooking bowls, eating bowls, bottles, vases and other dishes.

The Choctaw Traditional Potters' Expo is from 10 a.m. to 8 p.m. and is open to the public.

For more information about the event contact the Choctaw Historic Preservation Department at 800-522-6170, ext. 2216.



Nebraska exhibit celebrates history of the bison

By SHAY BURK
Hastings Tribune

HASTINGS, Neb. (AP) – Lumbering across the Plains, the bison is a symbol of the American West, the age of the cowboy and the Great Plains.

Today, the bison, which is commonly referred to as a buffalo, is still used as a symbol of strength and persistence or as a reminder of our collective past.

The Hastings Museum of Natural and Cultural History will be celebrating that history and the story of the buffalo on the American Plains in the new exhibit "The Bison: American Icons," which recently opened.

Teresa Kreutzer-Hodson, the museum's curator of collections, said this exhibit tells the story of the bison and how it shaped the history of America from use by American Indians to the conservation efforts of today.

"If you say bison or buffalo, people have something immediately in their heads," she said. "They're just kind of that great American icon."

This is a traveling exhibit based on a permanent exhibit at the C.M. Russell Museum in Great Falls, Mont., that the Hastings Museum was able to use for a reduced rate through the Mid-America Arts Alliance.

"And we're only the fourth venue," Kreutzer-Hodson said. The exhibit, which opened in the museum's East Gallery, starts by telling how the American Indians used every part of the bison in their daily lives.

There is a buffalo hide with a painting of a buffalo hunt. And while the piece is a reproduction, Kreutzer-Hodson said it looks like a traditional piece. There are a number of artifacts and reproductions throughout the exhibit showing how American Indians and later, the white man, used the bison.

In one area, children will have the opportunity to hold a bone spoon, leather moccasins and a hoof and feel a real buffalo hide. Progressing through the exhibit, guests will see how the white man came across the Plains, killing massive numbers of buffalo at a time.

Kreutzer-Hodson said the exhibit also shows how they used some of the pieces by turning the hides into belts and other leather pieces. The bones were collected and made into things like bone china, which also will be on display in the exhibit.

The last part of the exhibit tells about both the conservation and protection of the animals today along with continued iconic use of the animal.

"It's still a very prominent image," Kreutzer-Hodson said.

Businesses, including the Hastings Museum, have used the image of a bison.

"I think it means different things to different people," Kreutzer-Hodson said. "Some of it signifies the Great American West and kind of that idealistic time period that people romanticize. But then there's also the strong and the hearty."

As an animal, she said the buffalo is perfectly built to withstand the ever-changing weather of the Plains. And a hearty animal like that can make for an intimidating mascot.

"If your mascot is a bison and you're a football team, that's showing we're strong, we're hearty," Kreutzer-Hodson said. Overall, she said she believes this is a fascinating exhibit with a lot of information and not a lot of fluff that the public will enjoy.

"And I like how they have brought the story around from the Indians' perspective clear to today and what is happening to conserve them and how we still use the image today," she said.

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RIVER SPIRIT CASINO PHOTO

River Spirit Casino kicks off thier "Toys for Tots" drive Dec. 12.

Creek casino partners up for toy drive Dec. 12

River Spirit Casino announces a partnership with ABATE Tulsa and the United States Marine Corps Reserve Toys for Tots Program.

By TIFFANY ELLIS
River Spirit Casino

TULSA, Okla. – River Spirit Casino has teamed up once again with a local motorcycle group to benefit the US Marine Corps Toys for Tots program.

"The Muscogee (Creek) Nation and River Spirit Casino have a long history of supporting and giving back to the community," said Bob Dimmick, Director of Marketing at River Spirit Casino. "The United States Marine Corps Reserve Toys for Tots program is a national event with strong local roots. We wholeheartedly support and endorse this event that helps so many."

To kick off this annual partnership with the ABATE Tulsa Toy Run, all persons who donate $10 or more to the United States Marine Corps Toys for Tots program will receive $10 in Rewards Play on their River Spirit Casino Infinity Card, now through December 12th. Persons may donate once per week. Donations may be made at either of the two Players Club locations in River Spirit Casino.

All proceeds will benefit the annual objective of the United States Marine Corps Toys for Tots Program.

"The objectives of Toys for Tots are to help less fortunate children throughout the United States experience the joy of Christmas; to play an active role in the development of one of our nation's most valuable resources – our children; to unite all members of local communities in a common cause for three months each year during the annual toy collection and distribution campaign; and to contribute to better communities in the future." Anyone interested in learning more about the Toys for Tots program may do so online at www.toysfortots.org.

Join us December 12th for the 31st Annual ABATE Tulsa Toy Run benefitting the United State Marine Corps Reserve Toys for Tots program. All ages are welcome, admission to the event is a toy valued at $10 or more. Enjoy a live concert from Mini Kiss at 3:30pm. For more information about the event, please visit our website at www.riverspirittulsa.com.

Osage Million Dollar Elm donates $1,000 to sheriff's office for children

By CHRIS BARTON
Osage Million Dollar Elm Casino

TULSA, Okla. – Osage Million Dollar Elm Casino in Bartlesville is kicking off the holiday season by donating $1,000 to needy children this Thanksgiving and Christmas.

Washington County Sheriff's deputies volunteer their time to organize Thanksgiving baskets and wrap gifts for children. The sheriff's office delivers Thanksgiving baskets and meals at Christmas time.

"As law enforcement, we want everyone to know that we not only protect children, but we want to help them and their families in any way we can," said Washington County Sheriff Rick Silver. "Our goal has always been to let families know that we are concerned with not only their safety, but all aspects of their lives they may need help in."

Volunteers decorate a sleigh, invite Santa and Ms. Claus and deliver toys to needy children in the area.

"It's great that we can be a part of something that the sheriff's office is taking the lead on to support the local community," said Ressa Files, general manager, Osage Million Dollar Elm casino-Bartlesville. "It's important to be a positive influence in our community and give back to those less fortunate."

Osage Million Dollar Elm casinos are an economic enterprise of the Osage Nation, which operates casinos in Bartlesville, Tulsa, Sand Springs, Skiatook, Hominy, Pawhuska and Ponca City.

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Inside this issue:
- **Commentary: Looking to Lincoln**
- **1st Miss Euchee crowned**
- **Million Dollar Elm holiday donation**

TODAY'S INDEPENDENT INDIAN NEWS WWW.NATIVETIMES.COM

NATIVE AMERICAN TIMES

VOLUME 16 • ISSUE 49 • PUBLISHED WEEKLY • DECEMBER 3, 2010

DOJ establishes Office of Tribal Justice

WASHINGTON. – The Department of Justice announced Nov. 17 that it has established an Office of Tribal Justice as a separate component within its organizational structure.

The Tribal Law and Order Act of 2010, which was signed in July, requires the new office. The statute was adopted with the support of the DOJ and Obama administration.

"The establishment of the Office of Tribal Justice as a permanent component will further enhance our ability to address the public safety needs of Indian Country in northeastern Oklahoma. The U.S. Attorney's Office looks forward to continuing to work with OTJ and local tribes to ensure justice in tribal communities in this district," said U.S. Attorney Thomas Woodward.

The U.S. Attorney's Office for the Northern District of Oklahoma located in Tulsa currently has three experienced assistant U.S. attorneys dedicated to Indian Country issues.

The OTJ was originally established in 1995 as a unit within the Office of the Deputy Attorney General in response to tribal concerns. Since that time, the OTJ has served as the primary channel for tribes to communicate their concerns to the department, helped coordinate policy on Indian affairs both within the department and with other federal agencies and ensures that the department and its components work with tribes on a government-to-government basis.

"In the coming years, OTJ will play an important role in continuing the critical dialogue between the department and tribal governments on matters including public safety. The establishment of OTJ as a permanent component in the department has been a priority for me," said U.S. Attorney General Eric Holder. "It is a critical step in our work to improve coordination and collaboration with tribal communities."

Salazar vows to speed offshore wind energy

MATTHEW DALY
Associated Press

Ken Salazar

WASHINGTON (AP) – Interior Secretary Ken Salazar vowed Nov. 23 to spur offshore wind projects in the Atlantic Ocean by expediting permits and identifying promising areas for wind power.

At a speech in Baltimore, Salazar said he will institute a "smart permitting process" that could result in leases issued within two years, instead of seven years or more.

Salazar said he and other federal officials will work with governors in 11 Atlantic Coast states to identify promising areas for wind development. If no serious problems are identified, leases could be issued late next year or in early 2012.

Salazar said he hopes to pursue offshore wind power along the Atlantic Coast in the same way officials are pushing solar power in the Southwest.

"These are areas with high wind potential and with fewer potential conflicts with competing uses," he said. "If we are wise with our planning, we can help build a robust and environmentally responsible offshore renewable energy program that creates jobs here at home."

The announcement comes as Internet giant Google and other investors have pledged up to $5 billion for a network of deepwater transmission lines to bring power from offshore wind farms to homes and businesses along the East Coast. The first phase is expected to cost $1.8 billion and run 150 miles in federal waters from New Jersey to Delaware.

Salazar and developers of the nation's first offshore wind farm signed a lease last month launching the 130-turbine Cape

See **ENERGY** *Continued on Page 3*

COURTESY

Jana Mashonee will perform Dec. 4 at the Poncan Theatre in Ponca City, Okla.

Jana Mashonee returns to Oklahoma for concert

DANA ATTOCKNIE
Native American Times

CHAROLETTE, N.C. - Grammy nominated singer Jana Mashonee is returning to a place she loves.

"I love Oklahoma. I love coming back to Oklahoma. There are really nice people that I met and friends that I continue to have connections with," Mashonee said. "I'm excited about coming back and hopefully we'll have tons of people come to the show, but we always have a good time. I'm really excited about playing at the theater. I'm excited, definitely excited."

Mashonee will perform at 7 p.m. Dec. 4 at The Poncan Theatre in Ponca City, Okla. She was recently in Oklahoma for a performance during the Comanche Nation Fair on Oct. 2. "I had a great time," she said.

"Jana Mashonee's performance was spectacular. Jana sang with her manager Stephan Galfas on guitar. Jana was also accompanied onstage with two dancers Samsoche and Lumhe Micco Sampson," Francis Attocknie III, Comanche Nation Fair Battle of the Bands coordinator, said. "Jana Mashonee gave the Comanche Nation Fair a stellar

See **MASHONEE** *Continued on Page 7*

Outrage lingers among those who love Effigy Mounds

REID FORGRAVE
The Des Moines Register

NATIONAL PARK SERVICE

Effigy Mounds National Monument park entry

HARPERS FERRY, Iowa (AP) – On 2,500 acres of towering bluffs near the Mississippi River in northeast Iowa, something sacred has been disturbed.

It was more than 60 years ago when this land – filled with 206 sacred Indian mounds, some of them 2,000 or more years old, some containing burial remains – became Effigy Mounds National Monument. The goal of putting the land under federal stewardship was twofold: Make the land accessible for tourists of today and ensure the land is preserved for visitors of tomorrow.

Somewhere along the line, officials admit they lost their way. Without following required review processes, the U.S. National Park Service built three boardwalks and a maintenance shed that may have interrupted the historical integrity of the park.

The park service has offered a mea culpa, emphasizing its belief that no structures were built on top of the mounds and saying that adhering to its own protocol will ensure something like this will never happen again. Yet outrage lingers among those attached to this piece of land.

What happened here has angered naturalists who want one of the most picturesque parts of Iowa sheltered from development, upset historic preservationists who thought land under federal protection would be safe from disruption, and dismayed Indian tribes who believe these actions dishonored sacred ground.

"The buck stopped at my desk – it was my responsibility," former park superintendent Phyllis Ewing says now.

She lost her post after the park service found she and her staff had not consistently followed review processes for at least a decade. "My era's past, and it's into a new era ... But there was absolutely, positively no intent by anybody on that staff to hurt a blade of grass."

The park service has moved to remedy the mistakes. But some critics say apologies aren't enough, that supervisors' actions violated federal law.

"In a national monument, I see no reason, no possible excuse, for that to have happened," said Mark Edwards, a retired trails coordinator for the Iowa Department of Natural Resources. "Effigy Mounds was set aside as a nondeveloped area. How could people in those positions, working at the most incredible spot in the whole state, dedicated to those purposes of historic preservation, go and do what they did?"

The Park Service discovered the problems itself, through a standard internal review process called an operations evaluation, begun last year. During the review, park service officials saw a pattern: Ewing wasn't

See **EFFIGY** *Continued on Page 4*

Government sues SD Indian tribe

SIOUX FALLS, S.D. (AP) – The U.S. government is suing the Oglala Sioux Tribe to recover $482,090 in federal grant monies given to the tribe from 1999 to 2002.

The complaint in federal court says the tribe received $4.7 million from the Department of Health and Human Services in two grants. The government said audits found instances of noncompliance with terms of the grants but the tribe has not appealed the audit results or returned the money.

The amount being sought in court represents principal and interest at the rate of 11.87 percent and 11.75 percent.

Mayo Clinic to expand outreach to American Indians

ROCHESTER, Minn. (AP) – The Mayo Clinic has been awarded $6 million to expand cancer prevention and outreach to American Indian and Alaska Native patients.

The National Cancer Institute gave the five-year grant for clinical research studies in Alaska and Wisconsin and for the Hampton Faculty Fellows Program.

The Post-Bulletin reports the Mayo's Native American Programs director, Dr. Judith Kaur, is currently one of only two American Indian medical oncologists in the United States.

According to the Mayo's announcement, she will lead the new Spirit of EAGLES Community Network Program, which will focus on "comprehensive cancer control, including translational research, clinical trials and continued community-based participatory research."

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Lakota language gets a boost

> **"The Indian population there in South Dakota is growing at three times the rate of the regular population," he continued. "We know the students will be there. This will help make sure qualified teachers are there, too."**

By **STEVE YOUNG**
Argus Leader

SIOUX FALLS, S.D. (AP) – Language, Tipiziwin Young will tell you, has the power to heal broken cultures.

Especially on South Dakota's nine Indian reservations, where poverty, alcoholism and violence continue to shatter lives and homes, Young is convinced that the Lakota language can be their salvation.

"Lakota is the language our creator gave us," Young, who wants to become a Lakota language teacher, says from her Fort Yates, N.D., home. "There is a beauty and power in our prayers, our songs and our words. ... that I think can be very healing."

Officials at the University of South Dakota in Vermillion and Sitting Bull College in Fort Yates see those possibilities, too. That's why they are developing bachelor's-degree programs to train teachers of Lakota as a second language.

The two schools have been awarded a four-year, $2.4 million grant by the Department of Education to institute the programs beginning next year and, within the initial four years, to educate 30 new Lakota language teachers.

The grant will pay for one instructor at each school – a Lakota linguistics expert for USD and, at Sitting Bull, an instructor specializing in second language methodology. The schools will be able to share the instructors, either through distance learning or possibly some travel, officials say.

The grant also will allow 16 Native American students at USD and 14 at Sitting Bull College to receive $2,000 a month for two years to pay their tuition, fees and living expenses.

"This is a once-in-a-lifetime shot to build an important teaching force in the state," said Wil Meya, executive director of the Lakota Language Consortium, an Indiana-based collaboration among tribal leaders, linguistic experts and second-language education officials to revitalize the Lakota language.

Meya, whose consortium helped put the grant request together and works on everything from teacher training to textbook creation, said there are more than 120,000 potential Lakota speakers in the Northern Plains.

With the Lakota tribes having mandated language instruction in their schools in the mid-1970s, the grant will make possible for "the first time that a Native American professional development program will focus on language education," Meya said.

For people such as Young, the opportunity to teach a language she heard at her grandfather's knee is highly valuable.

"My grandpa ... he talked Lakota to me when I was little," Young, 30, said. "He died when I was young. Every time I hear the language, it brings me back to a perfect time in my childhood, when I was happy and carefree and my grandpa took care of me. When I hear the language, I feel really good."

Though she has studied Lakota, "I've never found fluency in academic settings because of the teaching methods teachers use," Young said. "For example, every teacher teaches colors and numbers and kinship terms from preschool all the way up to college level. But they never teach you sentence structure or verb conjugation."

Sunshine Carlow, tribal education manager for the Standing Rock Sioux Tribe, said the bachelor's degrees being offered at USD and Sitting Bull will emphasize those language structures and provide a continuity in Lakota language education that doesn't exist.

As students move from family member to family member and community to community, "We've always thought, `Wouldn't it be nice to have a common curriculum if they go to Wakpala or Cannonball or Fort Yates?' " Carlow said. "These new bachelor programs should standardize the training and make it easier for students to continue their studies as they move."

The programs also will bolster a teaching profession where the average age of Lakota speakers is older than 55, and where few fluent speakers are younger than 50, Carlow said.

At USD, Rick Melmer, dean of the School of Education, said he hopes the program primarily motivates tribal students to get their degrees, go back to their communities or reservations and fuel the fires of young people there to learn their language.

Tribal folks have told him they want that, too, Melmer said.

In Sioux Falls, where there are 1,400 tribal youths in the public school system, the programs at USD and Sitting Bull also could create needed teachers for courses the district offers its Lakota and Dakota students, said Gail Swenson in the Office of Indian and Homeless Education.

"Once we get our Lakota language back as an accredited class in high school, we can't stretch one person to three high schools, and continue to rotate that person into the middles schools, too," Swenson said. "As more Native American youth come here, we would have a need for these kinds of teachers."

At USD at least, the program needs approval from the Board of Regents - a stamp that Melmer said is likely to come.

It also will need to be self-sustaining after the grant dollars go away, paid for by students who want to become Lakota teachers. Officials at both schools don't see that as a problem, either.

"We wouldn't have worked on this grant for three years if we didn't think there was a demand for this profession," said Meya, who noted that as payback for the financial help, graduates need to work in schools with native students in this area.

"The Indian population there in South Dakota is growing at three times the rate of the regular population," he continued. "We know the students will be there. This will help make sure qualified teachers are there, too."

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Information from: Argus Leader, http://www.argusleader.com

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Offensive geographic names still await changes in Oregon

By PAUL FATTIG
Mail Tribune

MEDFORD, Ore. (AP) – There likely will be no Indian Maiden Lakes or Indian Maiden Peak in Jackson County. During its recent fall meeting, the Oregon Geographic Names Board declined to replace "squaw" in local geographic names, such as Squaw Lakes, with "Indian Maiden."

The reason, explained member Stuart Allan of Medford, is that the name change submitted by a local resident sounded nice but lacked the gravitas the board sought. " 'Indian Maiden' is kind of an idealized, Arcadian name," he said.

"Nobody on the board approved it. What we would really like are Native American names that make sense for each place. We're waiting for the tribes to propose them."

He was referring to the Confederated Tribes of Siletz and Grand Ronde, whose members include descendants of Indians force-marched from the Rogue Valley to northwestern Oregon in February of 1856. The tribes both objected to the name, he said.

"We expect to get submissions shortly from the tribes," he added. "We want to do it on a case-by-case basis.

"What we don't want is a quick, wholesale name change," he added. "The state of Maine solved the problem by replacing all its squaw features with the name 'moose.' "

But replacing the word "squaw" in the names of geographic features in Oregon with the name of one animal is not going to happen, he said.

Allan is a 14-year member of the board, which was directed in 2001 by the Oregon Legislature to rid the state of "squaw" place names because the term has become derogatory.

The volunteer board has nearly two dozen members, including cartographers, geographers, historians and retired journalists.

They consider applications for new names, as well as changed names, of Oregon's geographic sites, then make recommendations, which are presented to the National Board of Geographic Names. The latter board makes the final decision.

"It's a demeaning name we ought to get rid of it," said Allan, 68, a cartographer who is a partner in Raven Maps & Images, as well as Benchmark Road Atlases, both based in Medford.

"Oregon has more squaw names than any other state, by far."

Statewide there were about 140 squaw names, including about a dozen in Jackson and Josephine counties, he said. The board so far has replaced about 30.

"We were asked to find replacement names as quickly as possible," he said. "But the process is moving along slowly. As a society we don't like changing names. This is the socially contentious part of what our board does."

While he understands that using a name for generations makes some people resistant to change, longevity doesn't make the name any less offensive to others, he said.

"If we called a place 'Honky Flat' because there were a lot of white people there, how would that go down?" he asked.

A few years ago, a group of local residents, including archaeologist Jeff LaLande, American Indian storyteller Tom Doty and historian Kay Atwood, did a lot of research and came up with potential replacements for squaw names, based on Indian names, in Jackson and Josephine counties, he said.

"They submitted them to us they were terrific names," Allan said, but the names were not accepted by the Siletz and Grande Ronde tribes.

But the board is making progress, he said. It will meet in mid-December to consider proposals by the Umatilla tribes to replace 44 "squaw" names in nine Eastern Oregon counties with tribal names, he said.

"It takes a while to make progress with something like this, but it is happening," he said.

Va city returns land to Nansemond tribe

SUFFOLK, Va. (AP) – Suffolk has returned 100 acres in Lone Star Lakes Park to the Nansemond tribe.

The Virginian-Pilot reports that the city agreed to give the prime riverfront land to the tribe last week.

The tribe plans to construct an $8 million replica of a 17th century village, cultural center and burial ground on the property. The privately funded project will be called Mattanock Town.

Nansemond chief Barry Bass told the newspaper that the tribe wants Mattanock Town to be a working village.

He says the tribe will seek grants, corporate sponsors and individual owners after it officially takes ownership of the property.

Apache tribe wants to join bald eagle suit

PHOENIX (AP) – The San Carlos Apache tribe is asking a federal judge for permission to join a suit seeking to return Endangered Species Act protections to bald eagles in Arizona.

A federal judge ruled in October that that desert nesting bald eagles can be removed from the federal lists. The judge found the U.S. Fish and Wildlife Service had complied with an earlier order to review the status of the population.

The conservation group Center for Biological Diversity then filed a lawsuit seeking to keep the state's eagle protected.

Arizona has about 200 desert bald eagles. The government does not consider them separate from eagles elsewhere in the nation, which were declared no longer endangered in 2007.

The San Carlos Apache say in a filing this week that the eagles are fundamental to their religion.

NATIVE AMERICAN TIMES

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The Native American Times, formerly the Oklahoma Indian Times, is published weekly by Lisa Hicks Snell. Mailing address is PO Box 411 Tahlequah, OK 74465. All the contents within the Native American Times are copyrighted material. Any reproduction, redistribution without the written consent of the NATIVE AMERICAN TIMES is strictly prohibited.

Each week's issue is available for free download online at: www.nativetimes.com

Also online, the Native Times 2010 Powwow Guide at www.powwowguide.com

Subscription rates: $65.00 for fifty-two issues, $32.50 for twenty-six issues, or $16.25 for thirteen issues. (Rates are for postage and handling) Send check or money order to:

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ENERGY

Continued from Page 1

Wind project off the Massachusetts coast, following an eight-year federal review.

Salazar called the Cape Wind lease "historic," but he said a more efficient permitting process is needed to fully harness potentially vast economic and energy benefits of wind power off the Atlantic Coast.

The Cape Wind project faced intense opposition from two Indian tribes and some environmentalists and residents, who argue the project threatens marine life as well as maritime traffic and industry. They also say windmills could mar the ocean view.

Salazar said the project's developers can protect local culture and beauty while expanding the nation's supply of renewable energy.

Conservation groups and a group representing the wind industry hailed the proposal to speed review of wind projects.

"Ocean wind power is the good witch to the bad witch of ocean oil drilling," said Andrew Sharpless, CEO of Oceana. "People need jobs and energy. Ocean wind power, unlike ocean oil drilling, is a great way to do both."

Denise Bode, CEO of the American Wind Energy Association, said streamlining the multistep permitting process for offshore wind projects was essential.

Jim Lanard, president of the Offshore Wind Development Coalition, said the plan showed that "the offshore wind industry in the United States is open for business."

Under the initiative, the Interior Department will work with state officials over the next two months to identify possible sites for wind projects in six states: Virginia, Maryland, Delaware, New Jersey, Rhode Island and Massachusetts. A preliminary list is expected in January.

Additional sites will be identified next year in five more states: New York, Maine, North Carolina, South Carolina and Georgia.

States would receive 27 percent of total revenues collected by the federal government for projects in federal waters, at least 3 miles offshore.

Sen. Benjamin Cardin, D-Md., said his state was solidifying its position as a national leader in creating clean energy jobs that will reduce the nation's dependence on foreign oil and protect the environment.

Wind energy projects "will bring thousands of jobs to our region that cannot be outsourced," Cardin said.

Maryland Gov. Martin O'Malley noted that the federal government has accepted state planning recommendations for a wind farm off the coast of Ocean City, Md.

"We are waiting for proposals to come back on that," O'Malley said.

Associated Press writer Brian Witte in Baltimore contributed to this report.

RACISM IN INDIAN COUNTRY

By Dean Chavers, Ph. D.

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Archivist sheds light on historic Tlingit conflict

By PAT FORGEY
Juneau Empire

JUNEAU, Alaska (AP) – "It was called the "Kake War" of 1869 but few people today know of it, said Zachary Jones, archivist with the Sealaska Heritage Institute.

Among those who are aware of it are the Keex' Kwaan Tlingit of the Kake area, as well as other areas where related battles were fought, including Sitka, Wrangell and Cape Fox.

Jones spoke of his research as part of a recent series of talks held at the Sealaska Building during Native American Heritage Month. He's been using Tlingit oral histories to add to the official record of the clashes, and has been filling in a picture that's been bases mostly on Caucasian written records.

The picture it paint is does not reflect well on the U.S. Army, he said.

"This is a situation where the U.S. Army attacked the Tlingit people," he said.

In 1869, the United States had just purchased Alaska from Russia, but the residents of Alaska, including the Tlingit people of Southeast Alaska, weren't happy about that, Jones said.

"Was the land for sale?" asked Nora Dauenhauer, who already knew the answer.

Jones said one of the reasons for difficult relations between the Tlingits and the U.S. Army, which has been put in charge of the newly acquired territory, was the Tlingits didn't think their ancestral homeland was the Russians' to sell.

The military commander in Alaska, Jefferson Davis, served as governor of the area and enforced the rule of the United States with the cannon of the U.S.S. Saginaw, a gunboat operated by the army.

Davis, unrelated to the Confederate president of the same name, noted at the time the Native people didn't like the U.S. intrusion on their lands.

"The Tlingit do not like the idea of whites settling in their midst without being subject to their jurisdiction," Davis reported in 1869.

Those resentments, as well as communication errors, led to clashes at Sitka during which unarmed Keex" Kwaan who were visiting there were killed, and then retaliatory killings that escalated things, Jones said.

Davis sent the Saginaw to punish the Keex" Kwaan, but it arrived to find several communal houses apparently vacant, Jones said.

Failing to find anyone to fight, the soldiers shelled the village and burned the houses, destroying stocks of food and plank houses needed for shelter.

Sadly, one fatality was documented, Jones said.

"An old lady was burned in the fire because she was too old and frail to rise from her bed (and flee) and most likely assumed that the soldiers wouldn't hurt her," he said.

The soldiers reported their actions had not killed anyone, which was reported in the official account, but Jones said he learned from oral histories not only of the Kake death but the Tlingit side of how the conflict developed.

The previous narrative of the U.S. Army fighting criminal Alaska Natives has been filled in with oral histories that explained the Tlingit side for the first time, Jones said.

That includes a series of errors by the army, and their brutal - and likely illegal under the laws of war - retaliation on the Tlingit, he said.

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Information from: Juneau Empire, http://www.juneauempire.com

Defendant pleads not guilty in US swastika case

By TIM KORTE
Associated Press

ALBUQUERQUE, New Mexico (AP) – A man pleaded not guilty Nov. 22 to federal hate-crime charges in the case of a mentally disabled American Indian man who had a swastika branded on his arm with a hot metal clothes hanger.

William Hatch, 29, and two other defendants are the first to be prosecuted by the federal government under a historic 2009 law targeting hate crimes involving disabilities or sexual orientation.

Hatch entered the plea during his initial appearance at the federal courthouse.

Paul Beebe, 26, and Jesse Sanford, 25, also appeared but had no attorneys and didn't enter pleas. U.S. Magistrate Robert Scott indicated he would have lawyers appointed to represent both men then scheduled their arraignments for Nov. 23.

All three defendants wore orange inmate jumpsuits, with their hands and feet shackled.

Along with the branding in April, the three men are accused of shaving a swastika onto the back of the 22-year-old victim's head and using markers to write "KKK" and "White Power" on him.

Assistant U.S. Attorney Roberto Ortega said the case is the first in the nation to be pursued by the Justice Department under the Matthew Shepard and James Byrd Jr. Hate Crimes Prevention Act.

The law was named after two men who were murdered in 1998 in Wyoming and Texas. The statute expanded a 1969 federal hate crime law to include crimes motivated by a victim's disability, gender, gender identity or sexual orientation.

Shepard was a gay Wyoming college student who was beaten and found dead tied to a fence post. Byrd was a black man who was chained to a pickup truck by three white men and dragged to his death.

Indictments in the New Mexico case were handed down on Nov. 12.

Hatch, Beebe and Sanford also face state charges of kidnapping, aggravated battery and conspiracy. The federal and state cases will run simultaneously, and federal prosecutors plan to work closely with the district attorney's office in Farmington.

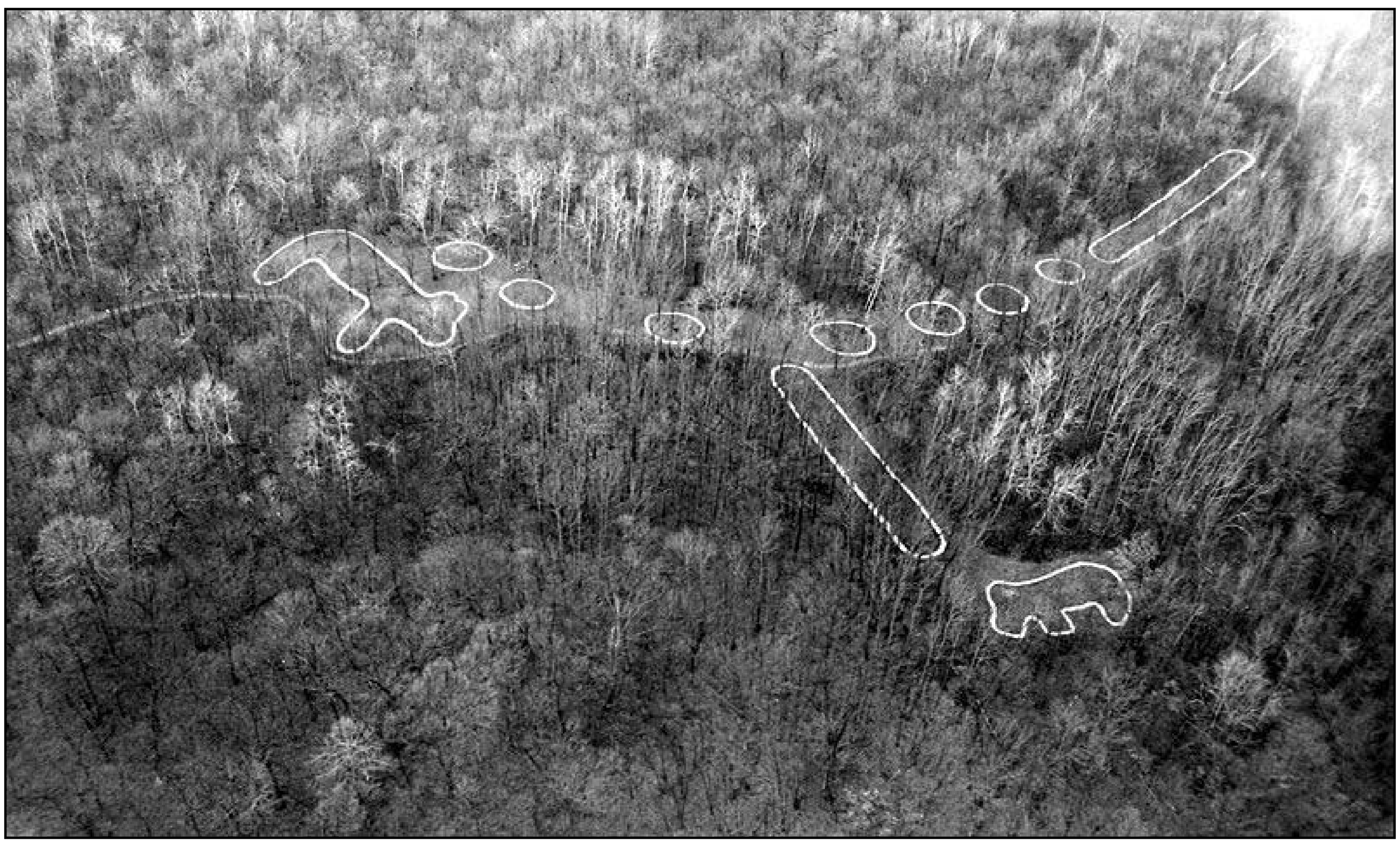
If convicted of the hate crime statute, each defendant could face prison terms of up to 10 years. The possible sentence could increase to life if prosecutors prove kidnapping occurred.

Each also faces a conspiracy charge, which carries a possible five-year prison sentence upon conviction.

EFFIGY

Continued from Page 1

Mason isn't an Indian. He's Irish. Yet he's repeatedly sent Freedom of Information Act requests to the park service to figure out what happened here, how much money was spent on building and then tearing down the boardwalk, how a system went so awry. He has contacted senators and congressmen to investigate, as well as the Department of the Interior.



NATIONAL PARK SERVICE

An aerial view of the park with outlines marking the mound shapes

consistently following Section 106 compliance checks.

Section 106 of the National Historic Preservation Act requires federal agencies to consider the impact any federal undertaking has on "significant historic properties." The requirement applies to all of the nearly 400 national parks. The regulation is similar to checking for gas lines before digging a hole in your yard, a standard preventative measure.

At Effigy Mounds, staffers often completed the archaeology portion of the process, but they rarely consulted the State Historic Preservation Office or all of the 12 present-day tribes affiliated with the site. Federal officials looked over dozens of recent projects at the site to figure out where the process went wrong. They put all current projects on hold, including the third boardwalk, which was in the midst of being built.

The projected cost of the third boardwalk was about $275,000, according to records released recently in response to a Freedom of Information Act request from a local naturalist.

After the park service flagged the errors, the third boardwalk was torn down – by hand, to ensure no further disruption of the land – in one week in September. The offending maintenance shed, which is more like a hoop house, will also be taken down, with the goal of minimal further impact to the land.

The first two boardwalks remain; they cost nearly $800,000.

Ewing was transferred to the park service's regional office in Omaha.

Hearing Ewing speak of her mistakes sounds like someone speaking of a death in the family.

"The last thing you'd ever want to do is make a mistake that hurts something that's your dream job of your whole lifetime, from the time I was child," said Ewing, who grew up near Effigy Mounds. "But ... it's not about me. It's about the landscape. It's about people who that land belongs to."

Ewing is thankful her mistakes did not damage any mounds. But the fact remains that the agency under her watch failed to follow requirements for years.

"It wasn't just a one-time thing: `Oh, we forgot,' " said Mike Evans, Effigy Mounds' interim superintendent until January. That's when a replacement, now at Apostle Islands National Lakeshore in Wisconsin, takes over. "We want to make sure what we see today is what people 50 years from now also see, and that we don't change anything that hurts efforts to preserve and protect this park."

On a recent November afternoon, Evans walked down a boardwalk near the confluence of the meandering Yellow River and the mighty Mississippi. The fall colors were nearly all gone, leaving a sea of bare branches blanketing the hills. A bald eagle flew overhead. Ignore the trucks on the nearby National Scenic Byway, and the place epitomizes serenity.

Evans' black cowboy boots stopped near a lighter shade of wood on the boardwalk. Evans pointed up the hill, which leads to some mounds. This was where the third boardwalk was built, and then, in September, meticulously taken down.

What happened here doesn't look like much to the untrained eye. The boardwalks seem innocuous, offering access to parts of the park that are otherwise difficult to reach. But at a federally protected area – one of two National Park Service sites in Iowa, along with Herbert Hoover National Historic Site – a small disturbance to the land takes on greater importance.

The Park Service continuously struggles to balance public accessibility and preservation, Evans said.

"That's the inner conflict we deal with all the time," he said. "Where the balancing point is is different in every park. Technically, you could call this a visual intrusion."

In this case, by swaying too far toward accessibility, the agency neglected its central mission of preserving the historical integrity of Effigy Mounds, critics say.

Managers "got half the equation right," said Iowa state archaeologist John Doershuk.

Evans calls the mistakes a breach of protocol, nothing more. But some preservationists say that spending federal money on projects that weren't properly reviewed isn't mere incompetence; it breaks the law.

"I'm not a lawyer," Evans shrugged.

The mistakes have been acknowledged, the disturbances mitigated, Evans said. And with a new superintendent starting in January, it's time to move forward.

"Helping to restore trust in the National Park Service is really, really important to me," said new superintendent Jim Nepstad, who is now stationed 300 miles to the north at the national park on Lake Superior. "To a large degree, it'll involve lots of face-to-face time with people, folks who feel like they may have been let down by what happened."

Nearly everyone involved in this controversy told the Register they believed the mistakes were not intentional, but they remain bewildered. Some want to put the past in the past. Others insist the agency hasn't been held fully accountable.

"They're supposed to be a leader in this," said Doershuk, the state archaeologist. "It's a matter of respect. We in modern society set aside areas for cemeteries, where we bury ancestors. We expect people to respect that. People are outraged when vandals tip over headstones, or spray them with graffiti. Burial mounds are the same sort of monument, just much, much older."

Patt Murphy, a member of the Ioway tribe who lives in Kansas, monitored the boardwalk removal. Like Evans and Doershuk, Murphy doesn't think there was intent to disrespect the land.

"The blame can be spread over a whole bunch of people," Murphy said.

Still, "I wouldn't say it's been corrected," he said. "The boardwalk was basically eliminated, but the concrete piers below the ground, nothing was done to that."

Another Ioway Indian, Lance Foster, who wrote a book, "The Indians of Iowa," and is a professor in Montana, is far angrier.

"They just fell down in every way," Foster said. "It damaged a sacred place. If you put a shovel full of dirt back into it, you can't fix it. There's a spiritual part of it that you damaged."

"There's a lot of wagon circling that goes on in a bureaucracy when they do wrong things," Foster continued. "They don't want to face up to their responsibilities. They need to do that if any trust is to be built back again."

A few miles south on the Mississippi, in a rented farmhouse near Pikes Peak State Park, lives a man who has been the biggest thorn in the side of Effigy Mounds officials since this controversy sprang up.

Look around Tim Mason's home, and you'll see why he cares. Native American art dots his home, as well as various naturalist credentials: a Sierra Club award, an award from the Iowa Department of Natural Resources for his research on raptors, a certificate honoring his 19 years of work at Effigy Mounds. A bumper sticker is pasted to his refrigerator: "Bad Guys Abuse Public Land. Good Guys Save It."

Mason isn't an Indian. He's Irish. Yet he's repeatedly sent Freedom of Information Act requests to the park service to figure out what happened here, how much money was spent on building and then tearing down the boardwalk, how a system went so awry. He has contacted senators and congressmen to investigate, as well as the Department of the Interior.

"I love that place," he said. "That place is sacred, not only to past Indian cultures but to the present day. It represents just a molecule of what natural Iowa was."

Mason was born and raised here, and his father before him. Mason camped on river islands, hunted squirrel in the woods, caught frogs at night.

"I'm not going to lay down, give up and roll over on this one," Mason said. "We entrusted it to them. This is not incompetence. This is arrogance. It destroyed and damaged this holy land, and no one is being held accountable."

Back at Effigy Mounds, Paul and Sue Schramm, both retired teachers from Dyersville, hiked up the hill toward the Great Bear Mound Group.

They frequently come here for a 7-mile hike. They're not happy with what happened.

"The mounds are amazing," Paul Schramm said. "When you see them, you see the shapes, you think of hundreds or thousands of years ago, that you feel that sacredness to this place. You want to see the history preserved. I don't think it was done with intent. But you wish things like this were thought through before they do it."

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Information from: The Des Moines Register, http://www.desmoinesregister.com

▼ ▼ ▼ ▼ ▼ COMMENTARY

Looking to Lincoln: The pendulum still swings to and fro

By S.E. RUCKMAN

I consider myself a realist. I use a cell phone with Internet and learned to accept a five-hour wait at the clinic. I have no problem understanding that I am in the 21st Century. But, I confess a fascination with history.

I search times long silent for nuances on human behavior and hints for the future as if they can be read in grainy photographs or carefully scripted records.

Not too long ago, I came across an account by a cub reporter who tailed President Abraham Lincoln on the day of his election to the high office. Written nearly two decades after Lincoln's death, I scanned the transcript for a snippet or quote that I could find transformative.

I wanted to believe Lincoln was transcendent, worthy of his legend. Rather, I was stuck with the insurance commercial portrayal where Lincoln's wife asks him if her dress is flattering. Even in that parody, he is credited with being honest to a fault. After all, he sported the moniker, "Honest Abe."

The days of Uncle Abe (another nickname) were times when the States were pulled to the limit. South Carolina was threatening to secede from the Union like a rebellious kid planning to leave home. Lincoln told one group of supporters after the election "…your troubles are over now, but mine have just commenced."

The country split. Philosophies and economies were at odds. Lincoln signed the Homestead Act on May 20, 1862. This move garnered the sale of once Indian lands ($ 1.25 cents an acre) to homesteaders. Sadly, it signaled another mud slide for Indian tribes.

Our destiny, it seems, has always been entangled with the Anglos. Their thirst for land bred the passage of the Homestead Act. Meanwhile, the U.S. Government owed the Sioux nations in exchange for more than 1 million acres of land assumed by treaty. Lincoln made no payments and the Sioux Uprising (sic) ensued because of the reneged agreement. Playing by the rules does no good when the goal posts are always changed, I learned.

This was the same year that the Navajo made their Long Walk (not to be confused with the Trails of Tears some 30 years prior). Looking back, the Homestead Act was more of a formal move to various land encroachments Native people suffered. It was a kind of one-stop shopping deal made by the federal government between them and them.

Lincoln was desperate to yield to settlers while the rest of the country was at war. Like most mainstream politicians, he suffered from the malady of knowing little about Indians. He addressed visiting Indian statesmen in Pidgin English, historian's note. He voiced reform of Indian Affairs, but no outline was ever given.

At the same time, in a white marble mansion sitting on what used to be a swamp, Lincoln was preoccupied with the Civil War. So employing the same Indian policies as his predecessors allowed him to concentrate on that task. He did. All the while, Indians fell prey to land schemes and treaty violations as settlers eyed their lands hungrily.

After the Civil War, the Assimilation Period followed. Insult, it seemed, followed injury.

The Lincoln era brought to mind one tribal leader who is fond of saying that public sentiment about Indians has been like a pendulum swinging to and fro. It doesn't stay static, he contends. One side is the anti-Indian extreme and one is the pro-Indian policy.

Not oddly enough, public opinion for Indians was in a downward swing in Lincoln's time. The portrayal of all Indians as savage was still an acceptable viewpoint. I read oratory where Lincoln systematically upheld Indian welfare, yet took no real action to ensure it.

The current atmosphere is not entirely unlike the one Lincoln navigated. Instead of land, States now demand greater shares of Indian cigarette and gaming revenues. With the Congress shifting back to Republican (coincidentally, Lincoln was the first Republican president), it remains to be seen how our interests will fare after the second Tribal Leaders Summit in mid-December.

Oh and I found no saving grace in the old newspaper account, no smart quote that drew me in Lincoln's corner. I don't know that I wanted to. It seemed that apathy did as much harm as a planned attack.

S.E. Ruckman

(S.E. Ruckman is a citizen of the Wichita and Affiliated Tribes in Anadarko, Okla. She graduated from the University of Oklahoma's School of Journalism and has written for the Tulsa World and the Native American Times. She is a freelance writer who is based in Oklahoma.)

Inviting naysayers to join in promoting unity

By TIM GIAGO
(Nanwica Kciji)
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When the Unity Committee I formed this year approached Governor Mike Rounds (R-SD) and requested that he proclaim 2010 as a Year of Unity we did so knowing full well that there would be dissenters who find it preferable to whine and sneer rather than join our efforts to promote racial harmony in a state that really needs it.

It is so easy to sling mud and then sit back and say that it will never work. Well, maybe it won't, but at least there are many Lakota, Dakota, Nakota and non-Indians that are at least making the effort.

And then there are those who oppose us by bringing up the Fort Laramie Treaty of 1868, the Black Hills Settlement, and other legal and historical issues that the white people of today had nothing to do with and are in no position to make amends or reparations for any of it. If you oppose the Year of Unity because of these issues you are barking up the wrong tree because the only folks that have the power and the responsibility to change anything are sitting in the Nation's capitol.

If treaties are to be honored, and they should, the people who can best initiate those changes are at the top of the heap and not the bottom. In other words the common white citizen living, working and thriving in South Dakota cannot be judged, sentenced and executed for something they did not do and something over which they had no control.

To argue against our efforts to bring some form of unity between the races in South Dakota by expecting that the white citizens of this state step forward to change or apologize for the historical wrongs committed against the Indian people is not realistic.

A white person doesn't have to be a bleeding heart liberal to believe that the racial disharmony that has existed and still exists between Indian and whites in South Dakota is wrong. I knew from day one that there would be those who would condemn us for attempting to end racial injustice in this state, but when so many Native and white citizens of this state decided that it was time; we extended out hands to each other in friendship.

For those who believe that nothing has changed in the past 20 years they have been walking around wearing blinders. So many young Native Americans are working in white-owned businesses in and around the major communities in South Dakota. If you open your eyes you will see folks like Ira Taken Alive, Dixie Holy Eagle, Stephan Yellow Hawk and Laurette Pourier, Lakota all, who have taken the bull by the horns and are initiating change to bring racial unity to this state.

Led by Linda Rabe and Michelle Lintz, we have two ladies from the Chamber of Commerce and the Rapid City Visitors Center who realize the economic contributions Native Americans make to this city and are actively fighting for and promoting Indian businesses and events. There is no better example than that of Dan Tribby of the Prairie Edge Trading Company who is dedicating his time and resources to bring about racial harmony. And from the city council in Rapid City, Deb Hadcock opened the doors for us to City Hall.

Who would have thought even five years ago that a highly successful businessman like Jim Scull would begin to donate his time and connections to promote racial unity? And we cannot discount folks like African American veteran Dennis Edwards, and former journalists like Dave Melmer, magazine publishers like Lila Mehlhaff and Native leaders in the field of education like Bryan Brewer, for standing up for unity. Native Americans like Randy Ross and Daphne Richards-Cook have been at the forefront of this battle for many years and now feel that they have the support that has been lacking for so many years. The outgoing coordinator of Indian Affairs in Pierre, Roger Campbell and the former superintendent of the Mount Rushmore Memorial, Gerard Baker, have both opened doors that allowed unity to walk through.

For Indians to have any hope of getting land returned we must have the friendship and cooperation of the non-Indians of South Dakota. With their voices joining ours in Washington, miracles can happen. The Year of Unity will not end in 2010, but will go far beyond that.

Tim Giago

(Tim Giago, an Oglala Lakota, is the editor and publisher of Native Sun News. He was a Nieman Fellow at Harvard with the Class of 1990. His weekly column won the H. L. Mencken Award in 1985. He was the first Native American ever inducted into the South Dakota Newspaper Hall of Fame. He can be reached at editor@nsweekly.com)

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REQUEST FOR QUALIFICATIONS

The Sac & Fox Tribe of the Mississippi in Iowa, a federally-recognized tribe, also known as the Meskwaki Nation, hereby is soliciting qualifications of firms that provide feasibility analysis for the development of a Travel Plaza. The tribe and proposed development are located in Tama County, which is in east-central Iowa, along U.S. Highway 30. The project area is adjacent to Meskwaki *Bingo*Casino*Hotel.
The current convenience store includes the following amenities: 6 gas pumps; 4 diesel pumps; native crafts/gift shop area; heat & serve food items, pizza, occasional daily specials; and one counter dedicated to tobacco sales.

The feasibility analysis will include, but may not be limited to, market issues, organizational/technical issues, and financial issues. The Tribe's team will be prepared to share and gather relevant information for the study. Experience working with Native Communities is a plus, but not required.

Please submit your summary of qualifications to the Sac & Fox Tribe of the Mississippi in Iowa, Attention: Larry C. Lasley, Economic Development Director, 349 Meskwaki Road, Tama, Iowa 52339, by COB on December 10, 2010.

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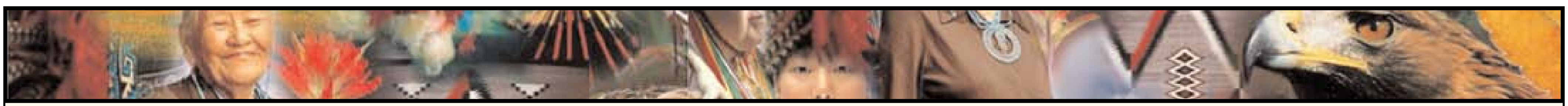

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Skiatook, Okla. 918-596-2830

Every Wednesday
Kiowa Class in Room 105, Oliphant Hall, Tulsa University campus, 600 S. College Ave., Fall semester. Contact telephone no. (918) 445-5213.

PONCA LANGUAGE CLASS
6:30 – 7:30 p.m. Maxwell Park Library, 1313 N. Canton, Tulsa, Okla. 918-669-6055

Every Thursday
CHEROKEE LANGUAGE CLASS
6:00-7:30 p.m. Zarrow Regional Library, 2224 W. 51 St., Tulsa 918-591-4366

1st and 3rd Thursdays
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call to confirm location. Info Call: Jiles Pourier (918) 382-2200 Email: nnyc@ihcrc.org

Through January 15, 2011
Kingdom RockFest battle of the bands Christian music festival at various venues. For more info visit online: www.unitedtribesforchrist.com

Through April 30, 2011
Comanche National Museum presents Fort Sill Indian School: The Boarding School Experience - An exhibit celebrating the legacy and history of the Fort Sill Indian School Experience. Free Admission. 701 NW Ferris Ave., Lawton, Okla. 580-353-0404 or www.comanchemuseum.com for more info.

December 4
Tulsa Creek Indian Community Christmas Bazaar from 9:00am to 4:00pm. There will be 50/50, doorprizes, and a concession stand. For more information contact Tulsa Creek Indian Community at 918.298.2464 or visit 8611 S. Union Ave, Tulsa, OK

December 4
Native American Christmas Craft Show sponsored by OKC Chickasaw Elders 9:00am - 3:00pm at Glorieta Baptist Church, 7308 South Western, Oklahoma City. Handmade Crafts, Beans and Cornbread And a Bake Sale. Info: Pat Bartmess, 405/250-4259 0r 405/703-0989

December 4
Annual Lights On in Whittier Square a Multi-Cultural Holiday Celebration from 5:30 pm to 7:00 pm. Santa will once again make a stop in Whittier Square to make sure the holiday lights are lit and that the little ones can tell him their holiday wishes. For more info, Call (918)743-9559 or email Tina at tburrows@kendallwhittierinc.org

December 10
All Nations Fitness Center Open House, starting 11:00 a.m. at Kickapoo Indian Health Clinic, North HWY 102, Mcloud, Okla. Featuring Strong Warriors Weightlifting Club. Serving hotdogs and hamburgers - all are welcome. Strong Warriors t-shirts will be on sale! For more info call Toqua Ticeahkie, fitness director at 405-964-2616 or visit on facebook, www.facebook.com/allnations or email anf.center@yahoo.com

December 12
ABATE Tulsa Toy Run benefitting the United State Marine Corps Reserve Toys for Tots program. All ages are welcome, admission to the event is a toy valued at $10 or more. Enjoy a live concert from Mini Kiss at 3:30pm. For more information visit www.riverspirittulsa.com.

December 17
Dedication Ceremony and Open House, College of the Muscogee Nation at 2:00 p.m. The new building is located at 1200 Highway Loop 56 in Okmulgee, Okla. The program includes remarks by notable speakers, placement of a time capsule, a ribbon cutting ceremony, open house, and tours of the building. For information, call 918-758-1480 or log on at www.mvsktc.org

December 18
Kiowa Tribal Election to elect (1) Vice-Chairman, (1) Secretary, and two(2) Business Committee Members.

December 18-19
NAWS – Christmas POOL TOURNEY Magoos $20.00 – Men - Registration 10:00 tourney play 11:30. Calcutta Inquiries - K McMinn - 951-7372. – Proof CDIB - No blood quantam required. J Alford 918-344-1270 / Y Cahwee 918-946-8024

December 26
Ponca Gives Waters Service Club Christmas Dance at Ponca Tribal Culture Center, White Eagle, Okla. Gourd dancing begins @ 2pm, Supper @ 5:30. War Dancing in the evening Everyone invited!

December 31
The 10th Annual Circle of Friends and SKINS Sobriety Powwow returns to Exhibit Hall B in the Tulsa Convention Center. This event is free and open to the public. The event begins at noon and the last dance begins at 7 pm.

December 31
Peoria Housing Authority Drug Elimination Program New Year's Eve Stomp Dance at the Ottawa/Peoria Cultural Building, 114 Eight Tribes Trail, Miami, Okla. Party favors, 50/50s, cake walk, and more. Dinner from 6pm - 7:30 pm. Catered breakfast at 2am. Dance starts at 7:30. For more info call Dawn at 918-542-1873 or e-mail dawnkelly@cableone.net

**Email your powwow or other event info to: Lisa@nativetimes.com.*

Name, date, time, place and contact information is free.

MASHONEE

Continued from Page 1

Mashonee describes her music as R&B, pop and soulful. She's also tapped into other genera's like dance music, new age and Native. Her version of Led Zeppelin's "Stairway to Heaven," was listed on Billboard Magazine's maxi-single sales chart at No. 6. In also recorded a "Native American Christmas" CD. Listeners can hear songs in languages such as Navajo, Arapaho, Lumbee, Cherokee and Tewa (San Juan Pueblo).

show. I hope in the future the Comanche Nation can have Jana perform again because everyone here at the Comanche Nation really enjoyed Jana's show."

Mashonee, who is from the Lumbee Nation of North Carolina and Tuscarora, grew up with drummers. Both her father and brother play drums and her father also sings. She also sang in the choir at Providence High School in Charlotte, N.C.

"I've always been into music," she said. "I always loved music. It's just that I never thought of it as a career until I got discovered here in North Carolina. I didn't start thinking about it until basically I graduated high school."

Producer Rodney Shelton noticed Mashonee when she played at a club with a local band in Charlotte, N.C. The band, named Peace and Love, played R&B, funk, soul, and dance cover material. Shelton asked Mashonee if she would sing some original songs he had and she accepted.

"That's basically how I started, I mean I wasn't really pursuing it," Mashonee said. "I did the songs and he signed me to a record label and I got a record deal from that."

She signed on with a record label based out of Nashville but things didn't quite work out, she said, and she decided to "do my own thing for awhile." As a joint venture with Sony Records, she created her own record label called Miss Molly Records.

"I'm the first Native American owned record label," Mashonee said. "It's named after my grandmother (Molly Sampson)."

Mashonee's "American Indian Story" CD was nominated for a Grammy in 2006. Mashonee said it is a concept album about a young girl named Sha'Kona and her journey into the new world. She said the story is historically based and is "philosophical to our journey." Inside the CD jacket for the "American Indian Story," is a brief story on Sha'Kona.

"People kept saying why don't you write a book about this girl. Even though you have this story here, why don't you make it into a book," Mashonee recalled. "I finally decided to do that. I had never written a book before ... It is definitely a really cool book, a fictional book, I'm excited."

Mashonee wrote the book, "American Indian Story the Adventures of Sha'Kona" with Stephan Galfas, her writing partner and producer. It was finished approximately two months ago and copies are for sale on her Web site at http://janamashonee.com/home.html. She said promotion for the book will begin next year.

The first single from the "American Indian Story" CD was "The Enlightened Time," and the video garnered film festival awards as well as Mashonee's seventh Native American Music Award (NAMMY). The video won Best Short Form Music Video.

Since she spent half the year writing a book inspired from the "American Indian Story" CD, Mashonee said she didn't get the chance to perform as many shows as she would have liked, but hopes next year will be different

"I haven't done a real tour ever … I've done shows here and there but I've never done a bus tour. I fly everywhere," she said. "I told my manager, 'We really need to focus on just going out there and try getting back to doing tons of shows like I used to.' I'm happy to do that, to really get back out there. Hopefully we can make that work out."

Mashonee describes her music as R&B, pop and soulful. She's also tapped into other genera's like dance music, new age and Native. Her version of Led Zeppelin's "Stairway to Heaven," was listed on Billboard Magazine's maxi-single sales chart at No. 6. In also recorded a "Native American Christmas" CD. Listeners can hear songs in languages such as Navajo, Arapaho, Lumbee, Cherokee and Tewa (San Juan Pueblo).

"I sang ten different Christmas songs in different Native languages," she said. "I worked with ... basically I called them my language advisors."

Mashonee worked with elders in ten different tribes, mostly over the phone, to learn how to translate the words. She said it wasn't just phonetics since some languages also use symbols as letters. Although some tribes already have Christmas songs translated she did have to learn the correct pronunciation of the words.

"The Cherokee one I did was, 'What Child is This.' They had to have that one translated for me," Mashonee said. "They asked me if they could use it for their choir ... the Cherokee's Children's Choir used that song. I was pretty honored with that."

She said the research was labor intensive, but "It was fun, it was challenging, it was interesting …" On her current album, New Moon Born, she plays most of the piano. "I'm glad I learned how to play piano because it has helped me today," she said. "That's how I write my music. It's really important to me. I sometimes have a melody in my head and then I'll just translate it to piano. Usually when I write, the music comes first either in my head or I just sit around the piano. When I was younger, it's not like I wanted to play piano, I was kind of forced to take it."

As a child, Mashonee also took jazz, tap and dance classes. She's tried guitar, knows a couple of songs on the Native flute and would love to learn how to play bass. Her brother played in her band for two years, but she has never performed professionally with her father - only Karaoke.

In a couple of weeks, Mashonee will be filming a PBS special and will be featured with two of her idols; Buffy Sainte-Marie and Crystal Gale. The special will be called "Pure Native." It's a Native themed show; that PBS is doing as part of their annual pledge drive and will air nationally in March 2011.

"I'm excited about that and nervous," Mashonee said. "Buffy St. Marie; she's like a goddess in our community and of course Crystal Gale; she's amazing."

Her other idols include Mariah Carey. "I love her ... As far as female vocalists; she's kind of the cream of the crop." She also likes Barbara Streisand and Alisha keys. "They are like my favorite singers and performers. I would love to have a little bit of their essence," she said.

She has already met Carey and said "One down, two to go." She met Carey at a performance in a New York Casino. "I was a total cheese ball … I was just completely nervous and a train wreck, but completely happy too."

Mashonee has also dabbled in acting. Although the movie "Raptor Ranch" has been delayed three years, she hopes to movie is released soon so people can see how funny it is. She said it is a sci-fi cult/funny horror movie.

"I play the lead and I'm this girl from Texas, who is an expert bow hunter and basically I'm kind of like the tough country girl; small town girl with a tough attitude, completely different from me. When people see this they'll be like, 'Oh my gosh, she's mean.' It's completely the opposite of me. I'm not like that at all, but it was kind of fun to play it," Mashonee said. "I did have to take archery lessons for the role, which I loved. Honestly, I want to get back into archery because I loved it. I definitely want to get back into it. It was awesome, it was fun."

COURTESY

Mashonee's "American Indian Story" CD was nominated for a Grammy in 2006. Mashonee said it is a concept album about a young girl named Sha'Kona and her journey into the new world. She said the story is historically based and is "philosophical to our journey." Inside the CD jacket for the "American Indian Story," is a brief story on Sha'Kona.

She has received a couple more movie offers and she would like to work on another one. The main priority however is her music and making it more accessible. "As far as my music, I would like to be on a different exposure level as far as people knowing who I am. My goal is definitely to spread the word and spread the music," she said.

In 2002, Mashonee established a non-profit organization called Jana's Kids, which has awarded the David L. Boyle Family Scholarship to Native American students since 2007.

"I hope to raise more money so that I can fund a full two to four years of schooling for each person receiving a scholarship. That's my current goal," Mashonee states.

When Mashonee does find free time, she enjoys hanging out with friends and reading novels by Stephen King, Dean Koontz and John Irving. Yet, when it comes to working, she's full speed ahead, she said. Lately, she's been thinking about going back to school and has already taken some online courses. She earned her bachelor's degree in psychology from Davidson College in N.C. She said she was the first Native American female to graduate from the small liberal arts college. She said Davidson was an all-male college until the 70s.

As an under-graduate, Mashonee thought about going to medical school, but that's when opportunity knocked. "I got my record deal in college so I was like, well, I probably won't get this opportunity later in life so I might as well take it and see where it takes me," she said. "So, I haven't gone in to medical school yet and probably never will, but I am still thinking I still would like to go back to school and get my masters."

She said it's always important to continue learning and to learn about new things. "First of all, it enriches your mind and it enriches your life. It really does, it's fun to learn," she said. "If you really want to do something then you find a way and make it work. That's what I've been doing."

Mashonee said she likes the fun, positive vibe of connecting with people while she's on stage and enjoys meeting new people. She said it's such a great feeling to perform.

"It's pretty amazing," she said."It is a validation of what I'm doing and the work that I put in prior. The fact that people respond positively in the shows, it just validates; it's really an amazing feeling, it's like no other feeling and that's what I love most about what I do."

For anyone interested in performing, Mashonee advises them to "be sure to have realistic goals of what you want to do. Have small goals instead of thinking that you want to be big superstars ... think realistically of your goals and what you want to do in music."

She said a person should take advantage of any place they can show their talents, even if it's at a local community center, at school, or a local festival, and even if it doesn't pay any money or if they think there will only be two people there. She said, they never know who will be in the audience and performing time after time allows them to hone their skills.

"Plus for me I had someone discover me while I was singing in my hometown, and I got a record deal from it," Mashonee said, adding that performers should not expect people to go to them. "If you think you're talented that's great ... but you really have to be proactive and aggressive and show your talents. Native people, we have a lot to offer. We have a lot of people out there. We have to make people aware of it. Take every opportunity you can to show your talent. It takes patience."

Mashonee said after each of her shows, she always gives out free autographs. For more information about her performance at the Poncan Theatre visit http://www.poncantheatre.org/index.htm or call (580) 765-0943.

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Good Deed

COURTESY

TULSA, Okla. – The Christian Ministers Alliance of Tulsa accepted $1,600 from the Osage Nation and its economic enterprise, Osage Million Dollar Elm casino, to help feed needy families this Thanksgiving.

The group hosts its annual giveaway at McLain High School for Science and Technology at 6 p.m., Tuesday, Nov. 23. The nonprofit organization has delivered more than 1,500 food baskets annually to those less fortunate over the past 27 years, said the Rev. W.R. Casey, president of the alliance, whose members include 60 churches.

The group also has accepted food and/or cash donations from Marquette School, Victory Christian Center and James Wakefield among others, said Rev. Casey.

1st Miss Euchee crowned

Reader Submission

The crowning of the 2010-2011 Miss Yuchi/Euchee Princess was a first for the Euchee Tribe of Indians; a historical event for the tribe! The Pageant was held on Saturday, October 9th, at the Euchee (Yuchi) Heritage Festival. Miss Julia Hayden Wakeford of Jenks was crowned Miss Yuchi/Euchee Princess; Miss Miccah Brown of Sapulpa was First Runner-up and Miss Lena Mosquito of Sapulpa was the Second Runner-up. The contestants were judged based on traditional dress, talent, poise and interview.

Julia is a 9th grader at Jenks Freshman Academy. She is the daughter of Marcy and Steven Wakeford and has one brother, Ethan. Her grandparents are Ramona and Archie Mason and Andrew and Carmelita Skeeter, all of Tulsa. She is a member of the Duck Creek Ceremonial Ground and her family church is Montesoma. Her traditional tribal town is Vtuse. Julia participates in tribal football and stickball games, shakes shells during the dances and helps cook traditional foods at the camp.

Julia serves as an officer on Student Council and is on the Jenks Debate Team. She is a member of the Key Club, Spanish Club and Drug Free Youth. She received the Middle School Student of the Year for 2010 from the Mvskoke Women's Leadership Initiative and is a State Medalist from the Duke TIP Program. Through the TIP program, Julia earned the chance to attend a three week summer immersion program at the University of Kansas and at Texas A&M. She has been a Girl Scout since first grade and has earned both the Bronze and Silver Awards. Julia feels honored and blessed to be able to represent the Euchee (Yuchi) Tribe.

Julia will be a great representative and advocate for the Euchee people as we declare yUdjEhanAnô sô KAnAnô - We Euchee people, still we are here.

Elder Angel Tree program spreads holiday joy

By CHRISSY DILL
Choctaw Nation of Oklahoma

The holiday season is a special time for many people. It's a time to gather with family and spend quality time with each other while celebrating the blessing of life. The Choctaw Nation Victim Services Department strives to bring Choctaw elders the joy of the holidays by supplying them with generous gifts from people who truly care about them.

Under the leadership of Executive Director of Outreach Services Randy Hammons, Director Linda Goodwin and Assistant Director of the Victim Services Department Vicki Perez, a project called the Choctaw Nation Elder Angel Tree has been developed.

The Elder Angel Tree works much like a children's angel tree. The donator's name is anonymous to the elder. Generous individuals who purchase an elder angel will find listed on the back three suggested products that a Choctaw elder needs. The donator will buy the gift(s), and CN Victims Service's employees will then deliver it to the home of the elder. "Most gifts are small, like gloves, shirts, blankets or socks," explained Goodwin.

This meaningful program began six years ago and has been growing ever since, giving Choctaw elders something to smile about and be thankful for. "Back then it was a small project," said Goodwin. "We maybe had about 10 elders we delivered gifts to." Since then, the CN Elder Angel Tree project has increased its number of elders to over 100. "We try to have at least 120 angels every year," said a pleased Goodwin. "At least 10 elders per tribal district."

The Elder Angel Tree benefits Choctaw elders who are 55 years or older and are tribal members. The program helps those who are forlorn or widowed, have hardship cases or are generally in need. Most referrals come from Victim Advocates, CHR's, community-based social workers, Outreach Services and other tribal employees throughout the 10 ½ counties of the Choctaw Nation.

The majority of these Choctaw elders are especially in need of some care during the holiday season. "A lot of the elders are shut-ins," claimed Goodwin. "Some whose family wouldn't come and see them. We want to make the holidays better for them and give them something nice for the holiday season." The Elder Angel volunteers and donators show the elders that someone is thinking about them and cares about their needs.

Though anyone is welcome to purchase an elder angel, Choctaw Nation employees are huge contributors to this cause. According to Goodwin, almost all of their donations come from employees of the Choctaw Nation. Throughout the years, more and more employees ask for angels and more and more angels are produced. There are even some departments that will purchase several angels, according to Goodwin. "We are very appreciative of those departments that purchase angels each year," she said. "They work together to help our Choctaw elders."

If you would like donate to the Choctaw Elder Angel Tree project, your generous funds are greatly appreciated by many. Call Linda Goodwin at 580-326-8304. Gifts will be distributed to elders between Dec. 13 and 17. Linda's office, the Victim's Services Department, is located in downtown Hugo. If you wish, send your donation to P.O. Box 88, Hugo, OK 74743 or just stop by the office to pick up an angel. The Choctaw Elder Angel is a great project that spreads joy during the holiday season to elders, showing them they are greatly appreciated in their communities.

Legal Notice

If You Are a Native American Who Tried to Get a Farm Loan or Loan Servicing from the USDA,

You Could Receive Benefits from a $760 Million Class Action Settlement.

A class action Settlement with the United States Department of Agriculture ("USDA") has been reached. The lawsuit claimed the USDA discriminated against Native Americans who applied for or tried to apply for farm loans or loan servicing. The USDA denies it did anything wrong.

Am I included?

The Class includes all Native American farmers and ranchers who:

- Farmed or ranched or attempted to farm or ranch between January 1, 1981 and November 24, 1999;
- Tried to get a farm loan or loan servicing from the USDA during that period; **and**
- Complained about discrimination to the USDA either on their own or through a representative during the time period.

You are not eligible for this Settlement if you filed a claim, or intend to file a claim, in another USDA discrimination case like Pigford I or Pigford II (Black farmers), Garcia (Hispanic farmers) or Love (Women farmers).

Because of a law passed by Congress, you are also not eligible for this Settlement if you **either**:

- Experienced discrimination only between January 1 and November 23, 1997; **or**
- Complained of discrimination only between July 1 and November 23, 1997.

What does the Settlement provide?

The $760 million Settlement will pay cash to Class Members for valid claims as well as attorneys' fees (between 4% and 8%, subject to Court approval) and awards. The Settlement includes up to $80 million in USDA loan forgiveness for Class Members who qualify. The USDA will pay an additional $20 million to implement the Settlement and will make some changes to their farm loan programs. Any money left after all payments and expenses have been made will be donated to one or more organizations that help Native American farmers and ranchers.

What can I get from the Settlement?

The amount of money you will receive will depend on whether you file a claim under Track A or Track B. It will also depend on the total number of claims that are filed and approved.

Track A – You can get a payment up to $50,000 for your discrimination claim plus an additional 25% paid to the IRS to reduce any income tax you may owe.

Track B – You can get the amount of your actual damages up to $250,000. Track B requires more proof than Track A.

USDA Loan Forgiveness – Under both Track A and Track B you can get forgiveness on part or all of your eligible USDA farm loans plus an additional 25% paid to the IRS to reduce any income tax you may owe.

How do I get benefits?

You will need to file a claim by **December 24, 2011** to get benefits. After the Court approves the Settlement, meetings will be held across the country to help Class Members file claims. You can register for a Claims Package at the website or by calling the toll-free number.

What are my other rights?

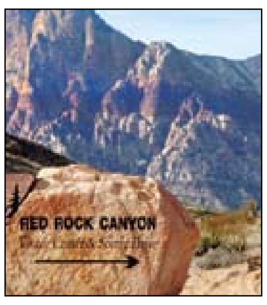
- If you want to keep your right to sue the USDA about the claims in this Settlement, you must exclude yourself by **February 28, 2011**. Unless you exclude yourself, you will be bound by the terms of this Settlement.
- If you stay in the Settlement, you can object to or comment on it by **February 28, 2011**.

The Court will hold a hearing on **April 28, 2011** to consider whether to approve the Settlement and the attorneys' fees. The Court has appointed attorneys to represent the Class. You or your own lawyer may ask to appear and speak at the hearing at your own expense.

For More Information: 1-888-233-5506 www.IndianFarmClass.com

A FREE PUBLICATION

Inside this issue:
- **Graffiti mars ancient rock art**
- **Choir auditions in January**
- **'Song of Winter' a Tulsa tradition**



TODAY'S INDEPENDENT INDIAN NEWS WWW.NATIVETIMES.COM

NATIVE AMERICAN TIMES

VOLUME 16 • ISSUE 50 • PUBLISHED WEEKLY • DECEMBER 10, 2010

House clears Cobell, black farmer settlements

BEN EVANS
Associated Press

WASHINGTON (AP) – Native American landowners and black farmers who for years have waited for Washington to address their claims of government mistreatment won a hard-fought victory Nov. 30 as Congress cleared legislation to pay the groups $4.6 billion to settle a pair of historic class-action lawsuits.

The measure passed the House of Representatives in a 256-152 vote and now goes to President Barack Obama, who promised during his campaign to work toward resolving the long-standing disputes and others involving the government's past discrimination against minorities.

The package would award some $3.4 billion to Native Americans over claims they were cheated out of royalties overseen by the Interior Department for resources like oil, gas and timber. Another $1.2 billion would go to African-Americans who claim they were unfairly denied loans and other assistance from the Agriculture Department.

In a statement, Obama applauded the bill's passage and said he would continue working to resolve other lingering complaints of historic discrimination, including from women and Hispanic farmers.

See **COBELL** *Continued on Page 3*

EVAN VUCCI/AP/FILE

In this Dec. 17, 2009 file photo, Elouise Cobell, right, looks on as Deputy Secretary of the Interior David Hayes testifies during a Senate Indian Affairs Committee hearing in Washington, D.C. on the multi-billion dollar Cobell v Salazar lawsuit regarding decades of mismanagement of Indian lands. Cobell, 64, grew up hearing stories of Native Americans traveling dozens of miles by wagon through waist-high snow in hopes of collecting payment for development by others on their land. Cobell recalls that people on the Blackfeet Indian Reservation would wait outside the Old Agency for hours, only to be told that no payments would be issued and to come back the next day. The checks - sometimes for $1 - would arrive months later and sometimes not at all.

Tribal leaders discuss law enforcement needs

SUE MAJOR HOLMES
Associated Press

ALBUQUERQUE, N.M. (AP) – U.S. Attorney Kenneth Gonzales says tribal leaders around New Mexico have not been shy about letting his office know the law enforcement needs of Indian Country.

Gonzales' office held a daylong closed-door consultation with tribes Tuesday. The Department of Justice has mandated such annual consultations to promote government-to-government relationships and address public safety issues in American Indian communities.

"Unless we really sit down and listen to the leaders of these communities, we don't have a complete understanding of what ails the communities," Gonzales said during a break. "They're certainly not bashful and it's certainly their strong passion for their people that they come forward and they speak very honestly about what is going on in their communities."

Issues raised include domestic violence, gangs, crimes against children, drug abuse, sex offenders and getting more and better-trained law enforcement officers.

Gonzales' office will use ideas from the session to develop a plan to fight criminal activity and improve public safety in Indian communities.

Thomas Perez, assistant

See **ENFORCEMENT** *Continued on Page 5*

BEN NEARY/ASSOCIATED PRESS

This Oct. 4, 2010 photo shows two of the five American Indian plaintiffs, Pete Calhoun and Patricia Bergie standing outside their lawyers' office in Lander, Wyo. Since 2005, the Mountain States Legal Foundation of Lakewood, Colo., has represented Fremont County pro bono against five Indian plaintiffs who claim that at-large elections for county commissioners violated the Voting Rights Act by diluting the Indian vote.

Indians question Colorado firm's motives in vote case

BEN NEARY
Associated Press

WIND RIVER INDIAN RESERVATION, Wyo. (AP) – The Mountain States Legal Foundation has built a reputation as an influential behind-the-scenes player over the years on conservative legal causes.

It has waged battles against affirmative action and protections for endangered species while being bankrolled by some of the most powerful families in the West.

The group is now fighting a protracted legal battle with American Indians who believe the organization is trampling on their voting rights in a rural Wyoming county.

At issue is a local dispute over the election of county commissioners in Fremont County. Mountain States Legal Foundation has been representing the county pro bono for the last five years in a fight against American Indians who want greater representation on the commission.

That Mountain States has waded into such a local dispute further demonstrates the clout it seeks to wield in Western legal disputes, in this case arguing first that the Voting Rights Act of 1965 didn't apply to Indians in Fremont County. Failing at that, it's now arguing on appeal that a federal judge can't order the county to create separate commission districts.

Federal tax records show that the organization's supporters in recent years have included foundations controlled by the Coors brewing family in Colorado and Philip F. Anschutz, a reclusive Denver billionaire with extensive holdings in railroads, energy and communications.

Plaintiff Patricia Bergie of the Eastern Shoshone Tribal Council accuses Mountain States of"trying to make sure

See **VOTE** *Continued on Page 4*

Witness: Slain activist feared for her life

NOMAAN MERCHANT
Associated Press

RAPID CITY, S.D. (AP) – Before she died, an American Indian Movement activist said she was afraid she'd be killed because others in the group suspected she was an informant, a witness testified Dec. 2 during the trial of a man accused of shooting her 35 years ago.

Prosecutors allege John Graham, 55, shot Annie Mae Aquash and left her to die on South Dakota's Pine Ridge reservation in 1975, in an incident that has become synonymous with AIM and its 1970s-era battles with federal agents. Graham is charged with first- and second-degree murder and could go to prison for life if convicted.

Prosecutors said Aquash was kidnapped from Denver by three AIM supporters and eventually taken to Pine Ridge because the group's leaders thought she was a government spy.

One prosecution witness, Troy Lynn Yellow Wood, testified Dec. 2 that AIM members showed up at her Denver home where Aquash was staying in November 1975. Yellow Wood said Aquash told her she was afraid the activists thought she was an informant.

"'If they take me from here, you will never see me alive again,'" Yellow Wood said Aquash told her.

Under cross examination, defense attorney John Murphy suggested that Yellow Wood's testimony was inconsistent with statements she previously made.

Former AIM activist George Palfy testified that he spoke to Aquash the night she left Denver, after Yellow Wood asked him to come over, and "she didn't seem concerned" about rumors she was an informant.

Earlier Dec. 2, Angie Janis testified about receiving a phone call about Aquash from AIM supporter Thelma Rios in November 1975. Janis, who said she was Graham's girlfriend at the time, testified that she was told "something to the effect that Annie Mae needed to be

See **ACTIVIST** *Continued on Page 5*

FILE/AP PHOTO/COURTESY OF THE FAMILY

An undated file photo provided by her family shows American Indian Movement activist Anna Mae Pictou Aquash. Aquash's murder which occurred 35 years ago next month, quickly became synonymous with the violent clashes between AIM and federal authorities in the 1970s.

Inquest set Jan. 10 in fatal police shooting

SEATTLE (AP) – A King County judge has set Jan. 10 for the start of an inquest into a Seattle police officer's fatal shooting of a Native American woodcarver.

Officer Ian Birk has said he fired because Williams didn't respond to three commands to drop a knife he was carrying.

An inquest jury will decide whether Birk had a sufficient reason to use deadly force when he shot John T. Williams on Aug. 30 on a Seattle sidewalk.

The Seattle Times says some witnesses have told police that the 50-year-old Williams did not act in a threatening manner.

The Police Department's Firearms Review Board and Chief John Diaz will make a final decision on the shooting after the inquest.

The King County prosecutor also will review the shooting after the inquest.

Seattle mayor says he would welcome DOJ review of police

SEATTLE (AP) – Seattle's mayor says he would welcome a Justice Department review of whether the police department has a pattern of violating the rights of minorities.

The American Civil Liberties Union of Washington and dozens of other organizations sent a letter Dec. 3 asking the DOJ to conduct a civil-rights review, following several highly publicized incidents including the fatal police shooting of a Native American woodcarver. The organizations claim that some Seattle officers appear to"inflict injury out of anger" at suspects rather than to protect public safety.

The Seattle Times reports that Mayor Mike McGinn and the head of the City Council's public safety committee said they would welcome such an investigation.

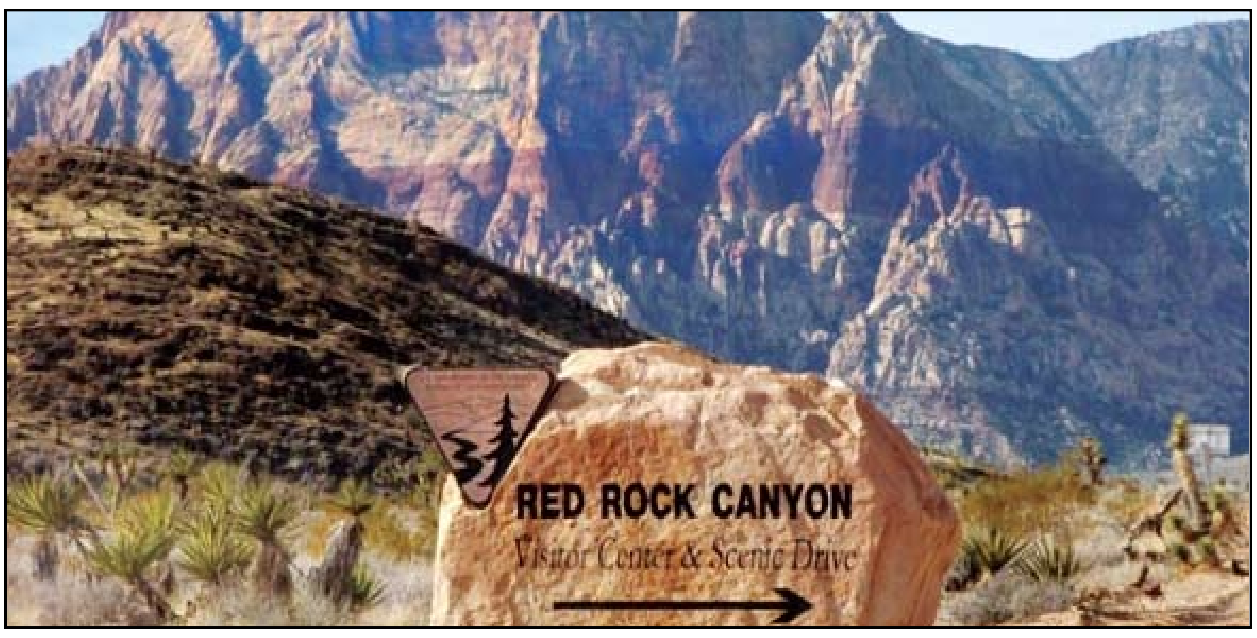
Book tells musician's story

PIERRE, S.D. (AP) – American Indian musician Paul LaRoche will talk with members of a book club in Pierre on Nov. 30 about his message of hope and healing among the races.

The History and Heritage Book Club will meet at the Cultural Heritage Center to discuss"Hidden Heritage: The Story of Paul LaRoche," which was written by Barbara Marshak.

The book tells how LaRoche grew up in white, middle-class America after being given up for adoption in 1955. After his adoptive parents died, he discovered his Indian heritage at age 38.

The book also tells how LaRoche, a member of the Lower Brule Sioux Tribe, struggled to start the musical group Brule, which blends both white and American Indian cultures.



FLICKR

Red Rock is vulnerable to graffiti vandals because of its proximity to Las Vegas' urban neighborhoods, said Hillerie C. Patton, a Bureau of Land Management spokeswoman.

Ancient rock art outside Vegas damaged by graffiti

CRISTINA SILVA
Associated Press

LAS VEGAS (AP) – Authorities are offering a $2,500 reward for information about vandals who spray-painted graffiti over prehistoric rock art at the Red Rock Canyon National Conservation Area in Nevada.

The maroon and blue paint covers pictographs drawn by ancient inhabitants and petroglyphs scraped and ground long ago into rocks at the scenic preserve about 17 miles west of the Las Vegas Strip.

The federal Bureau of Land Management is working with Las Vegas police to investigate what officials are calling one of the most damaging incidents of vandalism at Red Rock in years. A conviction under the Archaeological Resources Protection Act can result in five years in prison and a $100,000 fine.

Restoring the Native American art will likely require meticulous scrubbing and cost up to $10,000 in repairs, said Pat Williams, a spokeswoman for Friends of Red Rock Canyon, a volunteer conservation group.

"We can get them restored but it will be very, very expensive to remove the paint without damaging the pictographs," Williams said. "They are just one of the most fragile cultural sites we have."

The drawings could date back to A.D. 1000 and were probably made by the known prehistoric archaeological cultures that lived in the area, such as the Virgin Anasazi or the Paiute.

Researchers are unsure what the abstract pictographs represent. Some of the images include a few smears that were made by fingers dipped in pigment.

Friends of Red Rock Canyon and the Conservation Lands Foundation are offering the reward.

Hikers visiting from Oregon reported the graffiti found less than a half-mile from the main road that twists across Red Rock in early November. The graffiti includes the words "Red Rock 2010" and "Nevada has cronic" sprawled across several rock formations.

Red Rock is vulnerable to graffiti vandals because of its proximity to Las Vegas' urban neighborhoods, said Hillerie C. Patton, a Bureau of Land Management spokeswoman.

"We get a lot of damage and graffiti vandalism all the time," she said. "When people are doing crimes like this they are not thinking it through."

Conservationists said this latest graffiti wave was particularly offensive because it defaced historical writings and drawings that offer clues on how people lived in southern Nevada hundreds of years ago.

"These are historical treasures," said Elaine Holmes, of the Nevada Rock Art Foundation. "These are outdoor museums and should be treated as such."

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Sex traffickers targeting Alaska Native girls

ANCHORAGE, Alaska (AP) – Police are warning tribes and villagers that Alaska Native girls are being targeted by sex traffickers and pimps in Anchorage.

"There have been traffickers and pimps who specifically target Native girls because they feel that they're versatile and they can post them (online) as Hawaiian, as Native, as Asian, as you name it," said Jolene Goeden, a special agent for the FBI in Anchorage.

Far from home and surrounded by strangers, girls from remote villages are particularly vulnerable to sex-trade recruiters, said Goeden and Sgt. Kathy Lacey, supervisor for the Anchorage police vice unit.

The investigators delivered a"Prostitution 101" Dec. 2 to community leaders and health workers at an annual Bureau of Indian Affairs conference, the Anchorage Daily News reported.

One woman at the meeting said her sister was 14 years old when she was recruited while visiting the Alaska Federation of Natives convention in Anchorage about four years ago.

Her family finally tracked her down at a downtown shelter for homeless teens.

"That really ruined her life," the woman said."I can't get my sister back the way she ..." Her voiced trailed off.

Sex traffickers use a combination of mind games and beatings, promises and drugs to control girls, authorities said.

Alaska Native girls are commonly lured from their hometowns by friends or relatives who are already working as prostitutes. They invite the girl to come hang out and go shopping rent-free.

About one-third of the women arrested this year for prostitution in Anchorage are Alaska Native, according to Lacey's figures.

It was an Alaska Native girl who moved to Anchorage to stay with family at the age of 12 who helped point investigators toward another prostitution kingpin: Don Webster, also known as Jerry Starr, Goeden said.

Webster, who was sentenced to 30 years in prison in 2008, had tried to recruit the girl, Goeden said.

The FBI agent got to know the teen during visits to a youth jail. The pair talked about how the girl ended up selling her body at age 14 in Anchorage.

"Her response to me was, 'I could be back home in the village where I could be having sex with my grandpa for free, or I could be here getting paid for me,'" Goeden said.

"I didn't know what to say. I had no idea how to respond to this little girl."

Regardless of where they're from, many prostitutes are former sexual abuse victims. Many are addicted to drugs, Lacey said.

"It used to be every prostitute we patted down had a crack pipe on them. Not any more, the drug of choice is heroin," she said.

Many are runaways. Underage kids can't rent cars or rent hotel rooms, after all, and they have to get money somehow.

"(That) especially holds true when you get young girls from the villages that come in here and they come in to visit an auntie or whoever they're going to visit and they decide that they're gong to run away," Lacey said. Very quickly they're propositioned by someone trying to lead them on a path toward prostitution, she said.

People always ask why the girls don't leave pimps or sex traffickers on their own, the investigators told the crowd.

Some feel so bad about themselves they don't believe they deserve anything better, they said. Others don't know who to ask for help or are afraid of violent reprisals.

Some, particularly those from small communities, don't want their friends or family to know what's happening to them.

"These girls typically, almost always, do not see themselves as a victim," Goeden said.

COBELL

Continued from Page 1

The House of Representatives passed the bill on Nov. 30. The package would award some $3.4 billion to Native Americans for royalties for resources like oil, gas and timber. Another $1.2 billion would go to African American farmers.

Elouise Cobell, a member of the Blackfeet Tribe from Montana, and lead plaintiff in the Native American case, called it a "historic day in Indian country as well as in America's history."

"A monumental step has been taken to remove a stain on our national honor and create a better future for Indians as our government begins to make some amends for grave past injustices," she said.

The settlements have broad bipartisan support but had stalled in Congress over costs until the Senate broke a stalemate earlier this month.

Although the Senate passed the measure without opposition, all but 16 Republicans opposed it in the House. Many argued the individual settlements have merit but objected to lumping them together in a single bill with other provisions, including deals on four long-standing disputes over Native American water rights.

Some Republicans said new spending should be offset by spending cuts, while others likened the black farmers program to "modern-day reparations" for African-Americans and argued that the claims process is rife with fraud.

Democrats and at least one Republican supporter countered that the bill protects taxpayers while offering fair compensation for people who were mistreated.

"This is not about fraud. This is about justice for black farmers who were wronged by the U.S. Department of Agriculture," said John Boyd, who founded the National Black Farmers Association and has lobbied Congress on the issue for more than two decades.

Republican Rep. Tom Cole noted that a federal judge has held the federal government in contempt for not funding the Indian case and called it a "bargain for the American taxpayers" that will avoid tens of millions of dollars in court costs.

"We are correcting historic wrongs that should never have occurred in the first place," he said.

In the tribal case, at least 300,000 Native Americans claim they were swindled out of royalties overseen by the Interior Department since 1887. The plaintiffs originally said they were owed $100 billion, but signaled they were willing to settle for less as the case dragged on.

For the black farmers, it is the second round of funding from a class-action lawsuit originally settled in 1999 over allegations of widespread discrimination by local USDA offices.

The government already has paid out more than $1 billion to about 16,000 farmers, with most getting payments of about $50,000. The new money is intended for people who were denied earlier payments because they missed deadlines for filing. Tens of thousands of new claims are expected, and the amount of money each would get depends on how many are successful.

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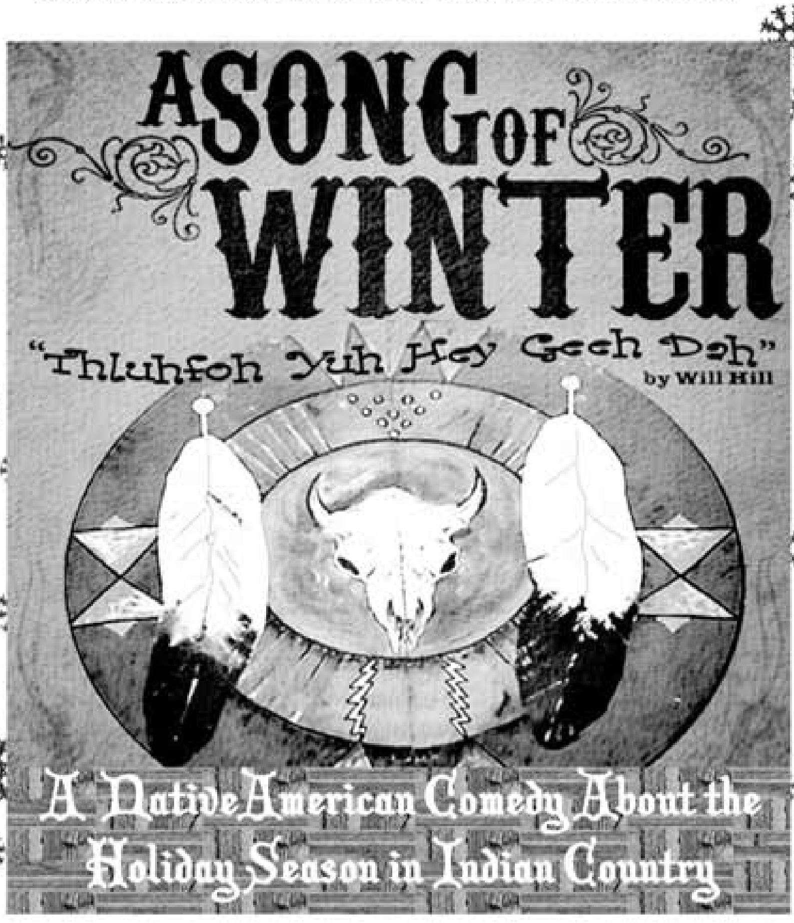
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Seneca Indian Nation pursues hydropower license

CAROLYN THOMPSON
Associated Press

SALAMANCA, N.Y. (AP) – The Seneca Indian Nation is seeking control of a northern Pennsylvania hydropower operation in a move toward economic diversity that Seneca leaders say would also right a historic wrong.

The western New York nation, best known for its tax-free cigarette sales and three casinos, announced Nov. 30 that it has filed a preliminary application with the Federal Energy Regulatory Commission for a license to operate the Seneca Pumped Storage Project at Kinzua Dam on the Allegheny River.

The current 50-year license, held by FirstEnergy Corp. of Akron, Ohio, expires in 2015.

Construction of the dam near the New York-Pennsylvania border in the 1960s displaced more than 600 Seneca members, who watched as their homes were bulldozed or burned after the U.S. government took control of 10,000 acres of the Senecas' Allegany reservation. The land had been granted to the Senecas in a 1794 treaty signed by George Washington.

Seneca leaders were told the dam was needed to protect Pittsburgh and other downriver cities from flooding, but they were not told of plans for a 450-megawatt hydroelectric plant, Seneca President Robert Odawi Porter said.

The plant has generated hundreds of millions of dollars in profits since beginning operation in 1970.

"We have not received one penny of these profits," the newly elected president said at the tribe's administrative building in New York's Southern Tier. "We are here today to begin the process of correcting this historic injustice."

Porter said the nation would immediately begin seeking an experienced partner to operate the plant. The license application process will take several years.

FirstEnergy has filed its intent to apply for renewal of its license, spokesman Mark Durbin said. FirstEnergy and its predecessor companies have spent tens of millions of dollars on improvements over the last 40 years and have been the plant's sole operators, he said. The company also operates another pumped storage hydrofacility in New Jersey.

"We believe that makes a pretty strong case that FERC should allow us to get the relicense of the facility," Durbin said.

The Senecas' cite past cultural, economic and environmental harm in seeking the license.

"Our application makes the case that the Seneca Nation has suffered immensely from the operation of the Kinzua Dam and that the continued operation of the Seneca Pump Storage facility misappropriates Seneca Nation lands and waters in violation of federal law," Porter said.

Seneca member Dave Bova remembers being uprooted at the age of 11, along with his parents and five sisters, and relocated to a subdivision with other Seneca families. While the new house, with its running water, was more modern, it was heartbreaking, he said, to see the woods where he'd learned to hunt razed and burned and the houses spraypainted with numbers that signaled their selection for destruction. The land is now under water.

"It was very traumatic," Bova said Nov. 30.

The Senecas' takeover of the hydropower plant, with its estimated $13 million in annual profits, also would further diversify the tribe's economy, a goal that has become more pressing as state and federal legislation has cut into the discount cigarette sales that fund health and education programs.

The federal government this year outlawed the mailing of cigarettes. New York state, meanwhile, adopted plans to begin collecting $4.35 per pack sales tax on cigarettes sold to non-Indian smokeshop customers, a move that would force tribal retailers to raise their prices and lose business. The tax collections were scheduled to begin Sept. 1 but have been delayed because of legal challenges.

Last month, the Seneca Nation's business development arm, Seneca Holdings LLC, announced its first major deal since being formed to diversify the economy, acquiring a controlling interest in Washington, D.C.-based wireless and telecommunications provider CT COMM.

Blackfeet taking over policing of reservation

As part returning law enforcement control to the Blackfeet, the tribe will have a Law and Order Commission, a group of citizens that will review the performance of law enforcement.

GREAT FALLS, Mont. (AP) – The Blackfeet tribe is taking back responsibility for law enforcement on the reservation nearly eight years after the BIA took control because of mismanagement concerns.

The tribe has been working with the Bureau of Indian Affairs since 2007 to resume operating law enforcement on the reservation in north-central Montana, the Great Falls Tribune reports.

"Getting the program back under the Blackfeet Tribe is in the best interest of the Blackfeet people," said Henry Devereaux, director of Blackfeet Law Enforcement Services since February. "It has to grow into a good department and not repeat the mistakes of the past."

In February 2003, a BIA report exposed evidence of poorly trained law enforcement officers, botched case reports and political interference from tribal council members.

The BIA used a SWAT team to confiscate officers' guns, badges and uniforms.

The BIA initially had 32 uniformed officers, but the department has struggled to retain officers and the number on patrol has dropped to as low as five.

The BIA will continue to run the Blackfeet jail, but most of the patrol officers will be gone by the end of December.

The agency's $2.9 million annual budget will allow the hiring of up to 25 officers, and Devereaux said he hopes to have 15 officers working by the end of the year.

"It's a slow process," he said Nov. 30. "Training takes almost three months and recruitment takes time. We'll need to have ongoing recruitment efforts to keep staffing where we need it to be."

As part returning law enforcement control to the Blackfeet, the tribe will have a Law and Order Commission, a group of citizens that will review the performance of law enforcement. The BIA will continue to review tribal law enforcement practices and budgets and make sure federal standards are met.

"If they do have anything that they are falling short of, we do a corrective action plan, and we assist the tribe in getting back up to compliance," said Elizabeth Hall, the deputy special agent for the BIA in Billings.

VOTE

Continued from Page 1

"If you look at the way things were in the 1950s ... the communities out there that were white communities kind of did what they wanted to do," said Jack Trope, executive director of the Association on American Indian Affairs in Rockville, Md. "That's the kind of world they want to go back to."

that our voice isn't heard, and trying to make sure that we don't have any weight in the county."

But Diemer True, a former Mountain States director, Casper oilman and a former Republican National Committee member, said the firm seeks only a level playing field and is"very concerned about equal rights, not minority rights."

Aside from its work in Voting Rights Act cases, Mountain States commonly sides with private landowners against the federal government in property disputes. It frequently fights federal proposals to protect more animals through the Endangered Species Act.

Mountain States also has won landmark U.S. Supreme Court victories curtailing the use of affirmative action in awarding government contracts and setting limits on how government agencies can consider race in laying off employees.

Mountain States' contract with Fremont County specified that it would challenge the constitutionality of a section of the Voting Rights Act – a landmark of the civil rights movement – that prohibits discrimination by race, color or language. Mountain States argued the act didn't apply because the federal government hadn't previously found voting discrimination in Fremont County.

U.S. District Judge Alan B. Johnson in Cheyenne rejected Mountain States' constitutional challenge in 2007. He said the firm failed to disclose that other federal courts had rejected similar minority voting rights arguments it made in cases in Montana and Colorado.

In April, Johnson ruled for the plaintiffs on the rest of the case. He ordered Fremont County to establish five commission districts, including one centered on the reservation that would virtually guarantee the election of an Indian commissioner.

Fremont County then proposed a single voting district for Indians, with at-large voting for the rest of the county. Johnson rejected the hybrid plan this summer, saying it would perpetuate isolation of Indians. The county appealed in September to the U.S. 10th Circuit Court of Appeals in Denver, arguing for its hybrid plan – even though the Indians argue that Wyoming state law forbids such schemes.

The county is represented by Mountain States without charge, but the Wyoming Local Government Liability Pool has paid out more than $200,000 to cover other costs. The liability pool voted in late October not to cover any of the county's appeal. The pool could also be on the hook for more than $880,000 to cover plaintiffs' legal fees.

Some prominent people have passed through Mountain States' doors. Gale Norton worked at Mountain States before she went on to serve as attorney general of Colorado and then as interior secretary under President George W. Bush. James Watt served as director of the law firm before serving as interior secretary under President Ronald Reagan.

One lawyer who litigated against the firm in another case says it appears motivated by deeply conservative political philosophy.

"If you look at the way things were in the 1950s ... the communities out there that were white communities kind of did what they wanted to do," said Jack Trope, executive director of the Association on American Indian Affairs in Rockville, Md. "That's the kind of world they want to go back to."

Efforts to reach spokespeople for comment at the Castle Rock Foundation – connected to the Coors family – and the Anschutz Foundation were unsuccessful. Repeated attempts to reach principals of Mountain States for comment on the case also failed.

First-term Fremont County Commissioner Keja Whiteman, a member of the Turtle Mountain Band of Chippewa, cast the lone vote against the appeal. "I'm skeptical when any legal organization routinely comes to the aid of local governments to fight Indian people," Whiteman said.

Fremont County had pointed to Whiteman's election as proof the lawsuit is without merit, though Johnson noted in April that Whiteman is the only American Indian ever to be elected to the county commission.

In that ruling, Johnson cited a long history of discrimination against Indians in Fremont County, from the first contacts with white settlers to the present day.

Fremont County holds most of the Wind River Indian Reservation, home to the Eastern Shoshone and Northern Arapaho tribes.

At more than 2.5 million acres, Fremont County is larger than Delaware but home to only about 39,000 people, of whom more than 20 percent are American Indians. Some 13.5 percent of county residents live below the poverty level, compared with 9.5 percent for the state, according to 2009 U.S. Census figures.

Bergie, who serves on the Montana-Wyoming Tribal Leaders Council, said Mountain States is known in tribal circles as "Indian fighters." But Douglas Thompson, the commission chairman, disputed the characterization – and said he believes race relations in Fremont County have deteriorated since Johnson's ruling.

"There's a lot of really well-meaning people who don't harbor racist views, or their decisions aren't driven by race," Thompson said. "And when the judge says that the racism in Fremont County is undeniable and palpable, that's a pretty vicious indictment of our citizens. And it's not true."

–––

Associated Press researcher Judith Ausuebel in New York contributed to this report.

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The invisible people living in South Dakota

By TIM GIAGO
(Nanwica Kciji)
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South Dakota Public Radio has a daily show in which it features white journalists from the Rapid City Journal and other in-state newspapers. The radio show offers a forum for journalists to discuss local and national issues.

SDPR is apparently under the impression that there are no Native American journalists with the intelligence or reporting skills to grace this program with their presence. But before I reel off a list of highly qualified Native journalists hiding under their upturned noses, I will try to explain to them why a little diversity, especially one that includes the largest ethnic minority in the state, is not only necessary, but should be a requirement.

This year a few hotly contested elections were held on Indian reservation in South Dakota and I think many white and Native South Dakotans would have learned many things heretofore unknown to them if a show talking about the elections, the candidates and the issues on the reservations were left to an open discussion that included Native journalists.

For the most part, White South Dakotans are sheltered from the political realities of the Indian reservations by the exclusion of their importance by the state-run and white-owned media. How can there ever be unity or reconciliation if the white media is blind to a very large segment of the state's society and more than that, how can the suspicions and underlying ignorance of white South Dakotans about their neighbors on the Indian reservations be alleviated if not by open communications?

In the days of the Fairness Doctrine, electronics media, television and radio, were forced by law to open their doors for Native Americans. Many of us gladly stepped in to fill the gaping hole that existed prior to this Doctrine. Ronald Reagan, a Republican President, with tons of money contributed to his campaign by the white media owners, killed the Doctrine.

Even South Dakota Public Television and Radio had to abide by this Doctrine and Native journalists like Shirley Sneve, Sicangu and Gemma Lockhart, Sicangu, stepped up to the plate and for a very brief time in history, provided the Indian and non-Indian with some of the best news reporting and news stories about and by Native Americans ever to be found on South Dakota television and radio.

Without a law to dictate fairness, Native hosted and produced television and radio shows went the way of the Dodo bird. Today there is no such program in South Dakota although Native Americans comprise the largest minority in the state.

This racial blindness even extends to the television media's self-promotional advertisements. One station advertises itself as KELO-Land, while another calls itself KOTA-Territory. In their self-promotional ads that are aired to show "its people" going about their daily lives, Native Americans find it baffling that there are no Native Americans living and enjoying the fruits of KELO-LAND or KOTA-Territory. Everybody in the self-promotional ads is white! Oh, they get a little diverse at times and include the occasional Africa American.

It is disconcerting but plausible that corporate media has no responsibility to its public to show even a semblance of diversity, but the publicly owned television and radio stations do have a responsibility. After all, these stations are funded by federal funds and if not by federal funds by private donations, many of those donations contributed by Native Americans.

During the past gubernatorial and House of Representatives election it would have been wonderful if Native American journalists had been included in the mix when radio discussion on public radio discussed the pros and cons of the competing candidates. Once again, Natives were the invisible outsider.

Avis Little Eagle, Amanda Takes War Bonnett, Ernestine Chasing Hawk, Charles "Chuck" Trimble, Doris Giago, Andrew Iron Shell, and Archie Beauvais are just a few of the veteran Native journalists that could lighten up the conversation on issues near and dear to South Dakotans if they were recognized as existing by South Dakota Public Radio. And standing on the sidelines are eloquent Native public officials like Art Zimiga and Francis Whitebird. SDPR needs to learn its audience.

But that may be asking too much of a public funded radio and television empire that seems to have forgotten that not everybody in the State of South Dakota is white.

Tim Giago

(Tim Giago, an Oglala Lakota, is the editor and publisher of Native Sun News. He was a Nieman Fellow at Harvard with the Class of 1990. His weekly column won the H. L. Mencken Award in 1985. He was the first Native American ever inducted into the South Dakota Newspaper Hall of Fame. He can be reached at editor@nsweekly.com)

The viewpoints expressed in columns and letters are the opinions of the writers and not necessarily the opinion or viewpoint of the Native American Times publisher or staff.

ACTIVIST

Continued from Page 1

Aquash, a member of the Mi'kmaq tribe of Nova Scotia, was 30 when she died. Her death came about six months after two FBI agents were gunned down in a shootout with AIM members, and two years after she participated in AIM's 71-day occupation of the South Dakota reservation town of Wounded Knee.

brought back to Rapid City. She was an informant." Janis said she passed along the message but didn't remember whom she told.

That was the same day a group of people gathered at Yellow Wood's home, including Graham, Arlo Looking Cloud and Theda Clark. The three took Aquash from the home with her hands tied, Janis testified.

Palfy, during his testimony, said he saw Clark and Graham, but not Looking Cloud, walking with Aquash to Clark's red Ford Pinto.

Janis appeared uncomfortable during cross-examination when Murphy brought up conflicting statements she made to law enforcement and in other court proceedings. The defense attorney said Janis had said previously that Aquash may have been tied to a board or that she couldn't remember if Looking Cloud had been present.

Several times, Janis replied "I don't recall."

Also Dec. 2, South Dakota Judge John Delaney barred any mention to jurors of a key sentence in the first autopsy report for Aquash that suggests she may have had sex shortly before her death. Prosecutors have alleged Graham raped Aquash during her kidnapping.

Darlene "Kamook" Ecoffey testified Dec. 3 that an AIM activist later convicted of killing two FBI agents made an "incriminating" statement in front of her Aquash, who was later shot and killed.

Ecoffey, the former common-law wife of AIM leader Dennis Banks, was forbidden by Circuit Court Judge John Delaney from telling jurors exactly what she alleges group member Leonard Peltier told her six months before Aquash was killed. The judge deemed it hearsay.

But under questioning from prosecutors, she was allowed to say that Peltier made an "incriminating" statement.

At the 2004 trial of Arlo Looking Cloud, Ecoffey, an alleged co-conspirator who was convicted of taking part in Aquash's slaying, testified that Peltier told her and Aquash that he killed two FBI agents during a June 1975 shootout at a Pine Ridge ranch.

"He said the (expletive) was begging for his life, but I shot him anyway," Ecoffey testified then.

Peltier was convicted of shooting the agents in 1977 and is serving a life sentence.

Ecoffey also wasn't allowed to tell jurors Dec. 3 about an alleged incident at a national AIM convention a few weeks before the shootout with the FBI agents. In 2004, Ecoffey testified that she was told Peltier held a gun to Aquash's head and asked her if she was a government informant.

On Dec. 3, Ecoffey only said Aquash appeared nervous and upset in discussing what happened at the convention.

Prosecutors allege that Graham, Looking Cloud and Theda Clark killed Aquash because AIM leaders believed she was a government spy, which authorities have denied.

Also testifying Dec. 3 was Cleo Gates, the ex-wife of Richard Marshall, a man once accused of providing the .32-caliber pistol used to kill Aquash. Marshall was found not guilty earlier this year and is expected to testify Nov. 29.

Gates said Aquash sat inside their Pine Ridge home in late 1975 while Graham, Looking Cloud, Clark and Marshall met inside a bedroom, where prosecutors allege Marshall passed along a gun.

Gates testified that she didn't see a gun and didn't believe Marshall kept any weapons inside the house.

Candy Hamilton, a legal defense worker at the time of the incident, testified that she heard AIM supporters talking to Aquash inside a Rapid City building, before prosecutors believe she was taken toward Pine Ridge. But Hamilton dismissed rumors of Peltier threatening Aquash as "gossip," and when prosecutor Rod Oswald asked her if she thought an FBI agent could have killed Aquash, she replied the agent "didn't pull the trigger, but I think he could make it happen."

Aquash, a member of the Mi'kmaq tribe of Nova Scotia, was 30 when she died. Her death came about six months after two FBI agents were gunned down in a shootout with AIM members, and two years after she participated in AIM's 71-day occupation of the South Dakota reservation town of Wounded Knee.

AIM was founded in the late 1960s to protest the U.S. government's treatment of Indians and demand the government honor its treaties with Indian tribes. It gained national attention in 1972 when it took over the Bureau of Indian Affairs headquarters in Washington, but has since faded from public view.

ENFORCEMENT

Continued from Page 1

attorney general for the U.S. Department of Justice's Civil Rights Division, speaking to the tribal leaders during lunch, urged them to help the division "transform injustice into equal opportunity."

"We need your eyes and ears to give us the information so we can ensure that we are protecting and guarding rights that are guaranteed to everyone," he said.

Perez outlined Justice Department initiatives: giving permanent status to its Office of Tribal Justice, creating a Tribal Nations Leadership Council to advise the attorney general about issues critical to Indian communities and adding assistant U.S. attorneys in judicial districts around Indian Country.

He also took note of a recent New Mexico hate crimes case, the first in the nation charged under a 2009 law that makes it easier for the federal government to prosecute such crimes. Three men in Farmington are accused of using a heated coat hangar to brand a swastika on the arm of a mentally disabled Navajo man, shaving a swastika into his hair and scrawling messages such as "White Power" on his body with markers.

The new law makes it easier to prosecute racially motivated crimes by removing unnecessary jurisdictional barriers, Perez said.

"There's nothing worse than having to tell the family members of the victim that your son or daughter or brother or sister has been the victim of a horrible hate crime and there's not a darn thing we can do," he said.

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Applications must be submitted by 5:00 p.m. on the closing date of December 16, 2010.

Applications are available at 340 N. Reservation Rd, for more info contact Eilene Yazzie, HR Recruiter at hrclerk@tulerivertribe-nsn.gov

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All applications must be received no later than 5:00 p.m. December 16, 2010

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Piñon Management, Inc.

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Piñon Management, Inc. is seeking a Director of Nursing to lead the nursing staff at Laguna Rainbow Elder Care located on the Laguna reservation, 50 miles west of Albuquerque, New Mexico. Laguna Rainbow is responsible for the operation of a 58-bed Medicaid Certified nursing home serving predominately Native Americans and a Community Based program which offers a variety of supportive services to the elders of Laguna Pueblo.

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ASSISTANT U.S. ATTORNEY CIVIL DIVISION

The U.S. Attorney's Office for the Western District of Oklahoma is seeking to fill an attorney vacancy in its Civil Division. Cases handled will include civil defensive and affirmative litigation involving the United States, its agencies, and employees. Salary is based on the number of years of professional attorney experience. Applicants must possess a J.D. degree, be an active member of the bar in good standing (any jurisdiction), and have three (3) years or more litigation experience post-J.D. Resumes should be submitted to: Robert J. Troester, Executive Assistant U.S. Attorney, 210 Park Avenue, Suite 400, Okla. City, OK 73102. Resumes must be received by December 15, 2010, and should reference announcement number 11-OKW-04-A.

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EVENTS

Every Tuesday
"Tuesdays with Duane & Daria: An Elders Exercise /Language Class" at Sapulpa Creek Indian Community Center 12:45 pm. Work out and learn Creek! Language class to immediately follow workout. To register, call Daria (918) 732-7646.

OSAGE LANGUAGE CLASS
6:00 – 9:00 p.m. Skiatook Library,
316 E. Rogers
Skiatook, Okla. 918-596-2830

Every Wednesday
Kiowa Class in Room 105, Oliphant Hall, Tulsa University campus, 600 S. College Ave., Fall semester. Contact telephone no. (918) 445-5213.

PONCA LANGUAGE CLASS
6:30 – 7:30 p.m. Maxwell Park Library, 1313 N. Canton, Tulsa, Okla. 918-669-6055

Every Thursday
CHEROKEE LANGUAGE CLASS
6:00-7:30 p.m. Zarrow Regional Library, 2224 W. 51 St., Tulsa 918-591-4366

1st and 3rd Thursdays
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call to confirm location. Info Call: Jiles Pourier (918) 382-2200 Email: nnyc@ihcrc.org

Through January 15, 2011
Kingdom RockFest battle of the bands Christian music festival at various venues. For more info visit online: www.unitedtribesforchrist.com

Through April 30, 2011
Comanche National Museum presents Fort Sill Indian School: The Boarding School Experience - An exhibit celebrating the legacy and history of the Fort Sill Indian School Experience. Free Admission. 701 NW Ferris Ave., Lawton, Okla. 580-353-0404 or www.comanchemuseum.com for more info.

December 10
All Nations Fitness Center Open House, starting 11:00 a.m. at Kickapoo Indian Health Clinic, North HWY 102, Mcloud, Okla. Featuring Strong Warriors Weightlifting Club. Serving hotdogs and hamburgers - all are welcome. Strong Warriors t-shirts will be on sale! For more info call Toqua Ticeahkie, fitness director at 405-964-2616 or visit on facebook, www.facebook.com/allnations or email anf.center@yahoo.com

December 11
Sobriety Celebration Gourd Dance at Otoe-Missouria Cultural Building, 8151 HWY 177, Red Rock, Okla. All Gourd Organizations invited. No Specials, bring your own chairs. Raffles, Cake Walks & Door prizes. For more info call Carol LeClair 580-723-4466, ext. 262

December 12
ABATE Tulsa Toy Run benefitting the United State Marine Corps Reserve Toys for Tots program. All ages are welcome, admission to the event is a toy valued at $10 or more. Enjoy a live concert from Mini Kiss at 3:30pm. For more information visit www.riverspirittulsa.com.

December 17
Dedication Ceremony and Open House, College of the Muscogee Nation at 2:00 p.m. The new building is located at 1200 Highway Loop 56 in Okmulgee, Okla. The program includes remarks by notable speakers, placement of a time capsule, a ribbon cutting ceremony, open house, and tours of the building. For information, call 918-758-1480 or log on at www.mvsktc.org

December 18
Kiowa Tribal Election to elect (1) Vice-Chairman, (1) Secretary, and two(2) Business Committee Members.

December 18-19
NAWS – Christmas POOL TOURNEY Magoos $20.00 – Men - Registration 10:00 tourney play 11:30. Calcutta Inquiries - K McMinn - 951-7372. – Proof CDIB - No blood quantam required. J Alford 918-344-1270 / Y Cahwee 918-946-8024

December 26
Ponca Gives Waters Service Club Christmas Dance at Ponca Tribal Culture Center, White Eagle, Okla. Gourd dancing begins @ 2pm, Supper @ 5:30. War Dancing in the evening Everyone invited!

December 31
The 10th Annual Circle of Friends and SKINS Sobriety Powwow returns to Exhibit Hall B in the Tulsa Convention Center. This event is free and open to the public. The event begins at noon and the last dance begins at 7 pm.

December 31
Peoria Housing Authority Drug Elimination Program New Year's Eve Stomp Dance at the Ottawa/Peoria Cultural Building, 114 Eight Tribes Trail, Miami, Okla. Party favors, 50/50s, cake walk, and more. Dinner from 6pm - 7:30 pm. Catered breakfast at 2am. Dance starts at 7:30. For more info call Dawn at 918-542-1873 or e-mail dawnkelly@cableone.net

**Email your powwow or other event info to: Lisa@nativetimes.com.*

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COURTESY CHEROKEE NATION COMMUNICATIONS OFFICE

Members of the Cherokee National Youth Choir perform during a recent Veteran's Day ceremony in Tahlequah.

Cherokee Youth Choir holding auditions soon

TRAVIS NOLAND
Cherokee Nation

TAHLEQUAH, Okla.— The award-winning Cherokee National Youth Choir will be holding auditions by appointment on Tuesday, Jan. 4. Choir hopefuls must be Cherokee Nation citizens who will be students in 7th through 11th grades at the start of fall semester in 2011. To be considered, students must provide a letter of recommendation from a school official and a copy of their tribal citizenship card. Auditions will be held in the Tribal Council Chambers at the main tribal complex in Tahlequah.

The Cherokee National Youth Choir performs traditional Cherokee songs in the Cherokee language. The Choir is made up of approximately 40 Cherokee young people from northeastern Oklahoma communities. The students compete in rigorous auditions every year for inclusion in the Cherokee National Youth Choir. The Cherokee National Youth Choir is funded solely by the Cherokee Nation, and administered through the Cherokee Nation Education Dept. The group has recorded eight CDs, and has received numerous national awards for their music and ambassadorship. To learn more, please visit www.youthchoir.cherokee.org.

To arrange an audition time, please call Kathy Sierra at 918-453-5638.

NSU, KTC sign MOU to deliver 2 four-year degrees at Poteau

POTEAU, Okla. – Northeastern State University and Kiamichi Technology Center of Poteau have signed a Memorandum of Understanding for NSU to deliver two degree completion programs at the Poteau site. The signing was Nov. 29 on the KTC campus.

The Memorandum of Understanding with Kiamichi Technology Center allows students holding an associate's degree to complete one of two bachelor's degrees entirely on the KTC campus. Students can choose to pursue either criminal justice or human and family sciences. Classwork will be provided through an accelerated eight week model using a limited traditional classroom setting blended with distance technologies.

"When we heard of the need NSU had to offer these programs, we jumped in," said Doug Hall, director of the KTC Poteau campus. "We wanted to be a good neighbor and partner to the program. What we offer all citizens in southeastern Oklahoma is a chance to better themselves in any career they choose, be that our traditional career tech programs or housing higher education opportunities in some of our classrooms. We want to help people in southeast Oklahoma prosper."

Officials from both institutions hope to raise the number of degrees available locally. NSU recruiters and advisers will use the four-year plans to help students make long-term academic decisions. An NSU representative will travel to the KTC campus to provide transcript evaluations and assist students with enrollment and advisement into the degree completion programs.

"Kiamichi Technology Center is hosting us by providing us space and allowing our recruiters to visit," said NSU Provost Martin Tadlock. "Both institutions are in this for the same reason – to provide higher education access to the people of Oklahoma.

NSU holds similar agreements with Tulsa Community College, Connors State College, Eastern Oklahoma State College, and Northeastern Oklahoma A&M College.

For more information visit http://academics.nsuok.edu/smartchoice.

www.okktc.org
KTC
Kiamichi Technology Centers
NORTHEASTERN

COURTESYNORTHEASTER STATE UNIVERSITY

Pictured from left, Back row: Penny Sommers, NSU professor of Human and Family Sciences, Elvie Moss, KTC Adult Training Coordinator, Sherelle Jones, NSU University Representative, Claudia Sauer, NSU University Representative, and Pamela Hathorn, NSU Associate Dean of Science & Health Professions. Front row: Cari Keller, NSU Professor of Criminal Justice, Doug Hall, director of KTC Poteau, Martin Tadlock, NSU vice president for Academic Affairs and Dr. Paul Westbrook, NSU Dean of the College of Liberal Arts..

Eastern Shawnee start construction on Mo. casino

SENECA, Mo. (AP) – The Eastern Shawnee Tribe of Oklahoma is breaking ground on an $85 million casino and hotel in southwest Missouri.

The casino complex will be located about a mile from Seneca in Newton County.

The Joplin Globe reports that the tribe already owns and operates Bordertown Casino just across the Oklahoma state line from Seneca.

Tribal Chief Glenna J. Wallace says the project is expected to be completed in 18 months. The complex will include a 100 to 120-room hotel.

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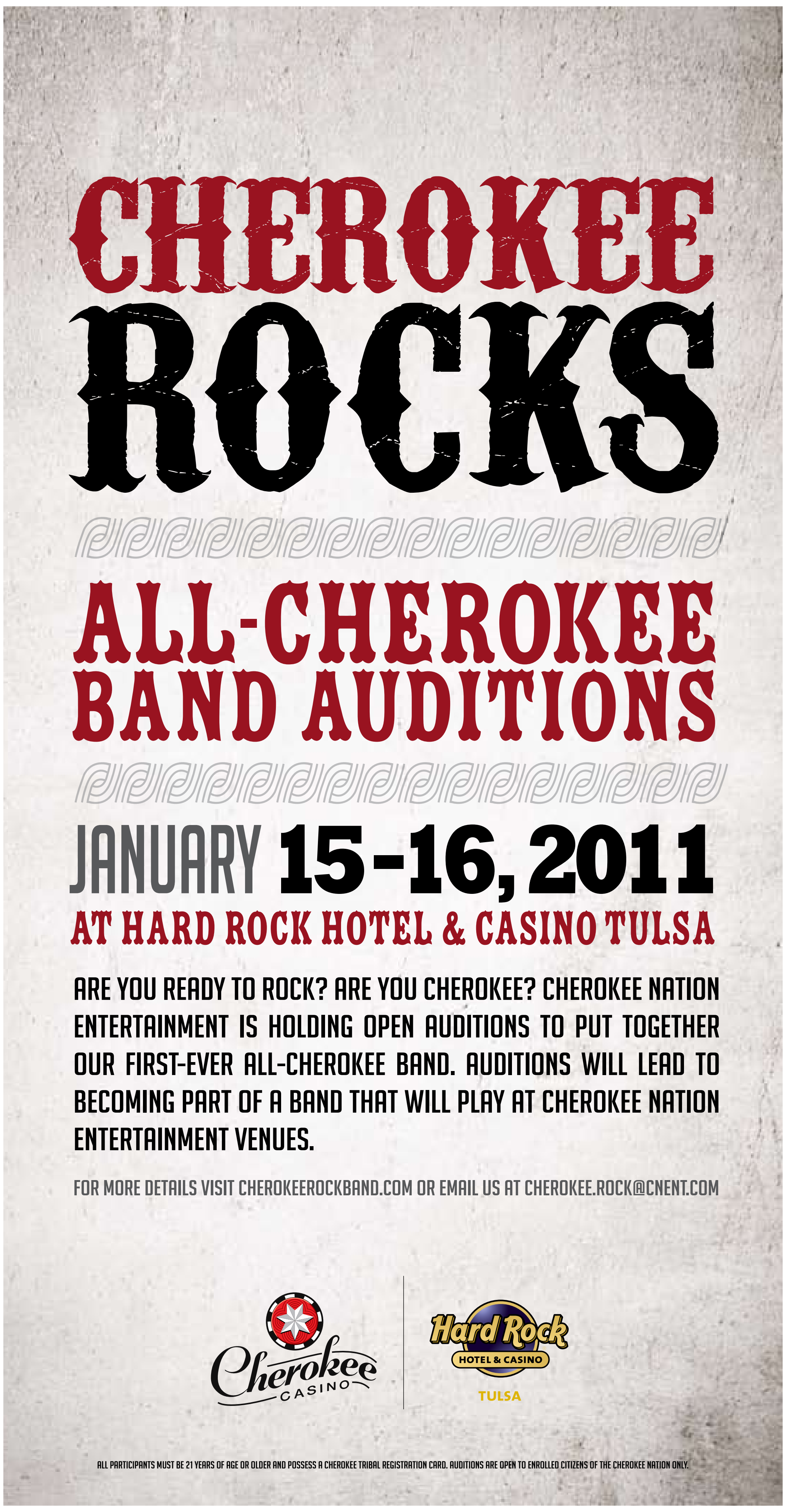
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COURTESY MAHENWADOSE

Jehnean Washington and Will Hill perform a scene from "A Song of Winter."

Indian Country Christmas

American Indian Theatre Company presents the Mahenwahdose production of Will Hill's Native American Christmas comedy, "A Song of Winter" Dec. 17-18.

TULSA, Okla. – The American Indian Theatre Company is announcing the fifth performance season of "A Song of Winter," written by Will Hill, Native American playwright and storyteller. Like many of Hill's performances, the play is filled with humor and highlights Christmas time in Oklahoma's Indian Country. The performance will top off a year of success for Hill and AITCO, following the funny, spooky comedy "The Fearless Honkah Hunters," written by Hill and Winona Henderson, which was performed at the Tulsa Performing Arts Center in October.

The play, which takes place during the season of "Thluhfoh Yuh Hay Gee Dah," the season of the popping trees, is filled with the comedic humor and antics of Hill. His professional training mixes with the history, language, music, folklore and dance of his Muscogee-Creek traditional upbringing. A highlight in this performance is an "Ode to Commodity Cheese," as well as the memorable song of the same name written by Hill's performance partner, Jehnean Washington.

Hill and Washington, an accomplished singer and music composer, have been stage partners for the past nine years. The two actors, once dubbed "The Dynamic Duo" by Native American Times, brought national recognition to the state of Oklahoma by being the first American Indians to perform at the Smithsonian's then new National Museum of the American Indian in Washington, D.C.. Later, in Nov. 2007, they were chosen to represent Oklahoma's Centennial Celebration at Disney's EPCOT Center in Orlando, Fla. where they put on 31 performances.

The acting ensemble of Mahenwahdose will fill the cast of this enjoyable holiday play. Cast members include talented actor Michael Buckendorf, Jr., who is in his fifth year with Mahenwahdose; Winona Henderson, Cherokee, who has appeared in every production and is co-founder of Mahenwahdose; Butch McIntosh, traditional Elder and dancer; and Mike McEver, Cherokee, a University of Tulsa Law graduate, successful Coweta attorney and Administrative Law Judge for the Cherokee Tribe, as well as undergraduate of Arts, Drama, Speech and Journalism from Northeastern State University.

The play is being funded by the American Indian Theatre Company, The Oklahoma Arts Council, National Indian Monument Institute, Tulsa Indian Art Festival, Tulsa Performing Arts Trust and Prescor, Inc. Opening night will be Friday, Dec. 17, at the Tulsa Performing Arts Center at 8:00 p.m.. There will be two performances on Dec. 18 - a 2:00 p.m. matinee and an 8:00 p.m. evening performance. Tickets are now on sale at the PAC ticket office in the Tulsa area at 918-596-7111 or toll free, 1-800-364-7111.

NM museum discovers rare photo of Navajo war chief

FELICIA FONSECA
Associated Press

FLAGSTAFF, Ariz. (AP) – A New Mexico museum has discovered what it believes is an unpublished photograph of a 19th century Navajo war chief that sat in its archives for nearly 50 years.

The photograph of Chief Manuelito is housed at the New Mexico History museum in Santa Fe. Its existence was unknown until earlier this year while employees were undergoing the first major inventory of hundreds of thousands of archival images.

Archivist Daniel Kosharek recognized the man in the photo as Manuelito, distinguished by his height and facial features. An envelope holding the glass-plate negatives confirmed the identity.

"His face stays with you," said Mary Anne Redding, curator of photography at the museum. "His is a very beautiful, very powerful face, and he's very easy to recognize."

The photograph is featured on the cover of the winter edition of a New Mexico-based magazine about the art, history and culture of the Southwest – El Palacio. The publication goes out Dec. 1.

"We're really excited to maybe be the first time this photograph has been published and bringing a little New Mexico treasure to light," said El Palacio editor Cynthia Baughman.

Kosharek searched the Library of Congress, the National Archives, university collections, the Smithsonian – "all the archives that would make sense to have this image and none of them had it," Redding said.

The photo taken by photographer Henry Hiester shows Manuelito seated beside another Navajo leader, Cayetanito. Both men are wearing headbands and knee-high moccasins.

Redding said the photograph likely was taken in the 1870s when Hiester worked in New Mexico. The adobe building in the background of the photo and the desert landscape indicates it was taken in New Mexico and possibly at a military fort, she said.

Historian Charles Bennett, who wrote an article on Manuelito for El Palacio, called Manuelito one of the fathers of the modern Navajo Nation. Manuelito is said to have been more than 6-feet tall and weigh more than 200 pounds. He was born in southern Utah in 1818 and died in his mid 70s.

His presence at the signing of treaties with the U.S. government and trips to Santa Fe, Washington, D.C., and other places meant "he was in a position to be photographed, and he was pretty famous," Bennett said.

Manuelito was instrumental in returning the Navajos to their ancestral land after the U.S. government forced thousands of them to march to a desolate tract in eastern New Mexico in the 1860s.

Manuelito had resisted going on what's known as the Long Walk but ultimately surrendered to U.S. forces.

Jennifer Denetdale, author of "Reclaiming Dine History: The Legacies of Navajo Chief Manuelito and Juanita," said she cried when she saw the museum photo and a second one of Manuelito's son she that she didn't know existed.

"It's just wonderful, you never know what's going to surface," she said.

Denetdale said Navajos have a lot of respect for Manuelito, his courage and insistence on education. On the Navajo Nation, a school, children's home, tribal community and prestigious scholarship are named in honor of Manuelito.

"I've seen several references in the military documents saying 'only until we've captured Manuelito will we consider Navajos to be wholly defeated,'" Denetdale said. "They considered him to be the spirit of resistance and a challenge to American claims."

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Inside this issue:

- **Custer's 'Last Flag' sells**
- **University facing suit for artifacts**
- **Pawnee officer earns more honors**

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NATIVE AMERICAN TIMES

VOLUME 16 • ISSUE 51 • PUBLISHED WEEKLY • DECEMBER 17, 2010

Obama signs off on Cobell settlement

MATTHEW DALY
Associated Press

WASHINGTON - American Indians and black farmers will be paid $4.6 billion to address claims of government mistreatment over many decades under landmark legislation President Barack Obama signed Wednesday.

The legislation "closes a long and unfortunate chapter in our history," Obama said. "It's finally time to make things right."

At a signing ceremony at the White House the president declared that approval of the long-delayed legislation "isn't simply a matter of making amends, it's about reaffirming our values on which this nation was founded: the principles of fairness and equality and opportunity."

Obama promised during his campaign to work toward resolving disputes over the government's past discrimination against minorities.

Elouise Cobell, a member of the Blackfeet Tribe from Browning and the lead plaintiff in the Indian royalties case, called the signing ceremony "breathtaking," adding that she did not expect it to happen in her lifetime. Cobell filed the suit nearly 15 years ago and led efforts to reach the $3.4 billion settlement a year ago and then push it through the House and Senate.

At least 300,000 Native Americans say they were swindled out of royalties overseen by the Interior Department since 1887 for oil, gas, grazing and timber rights. The plaintiffs will share the settlement.

Cobell said she was driving her car in Montana when she learned the Senate had approved the measure last month. "I pulled over and I cried," she said.

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Even with Obama's signature, the settlement must still go through a gantlet of court hearings, a media campaign to notify beneficiaries, waiting periods for comments and appeals. The first check is not expected to reach tribal plaintiffs until August.

Even so, Cobell said the day was historic.

"This day means a lot to the elders, because it basically means they receive justice," she said. "The money is secondary. They got justice. The United States government gave them justice."

The measure he signed settles a pair of long-standing class-action lawsuits. The measure also settles four long-standing disputes over Native Ameri-

See **COBELL** *Continued on Page 3*

PETE SOUZA/WHITE HOUSE

President Barack Obama meets with Elouise Cobell in the Oval Office, Dec. 8, 2010.

STEVE McENROE/AP PHOTO

John Graham is escorted to a pre-trial hearing Wednesday, Dec. 1, 2010 at the Pennington County Courthouse in Rapid City, S.D. Fifty-five-year-old Graham is a Southern Tutchone Indian from Canada.

S.D. jury convicts man in 1975 AIM activist's death

NOMAAN MERCHANT
Associated Press

RAPID CITY, South Dakota (AP) – Jurors needed only about four hours to agree that John Graham and two other American Indian Movement supporters kidnapped a fellow activist in 1975 and killed her on the Pine Ridge reservation, one jury member said. But they weren't all convinced it was Graham who pulled the trigger.

After a second day of deliberations Dec. 10, the 12 jurors convicted Graham of felony murder during the kidnapping of Annie Mae Aquash – whose death came to symbolize AIM and its often violent

See **DEATH** *Continued on Page 5*

Judge tosses out federal charges in tobacco case

ROXANA HEGEMAN
Associated Press

WICHITA, Kan. (AP) – A federal judge on Dec. 10 threw out an indictment against a Kansas tobacco wholesaler and business associates who were charged with trying to avoid paying $25 million in cigarette taxes to the state of Oklahoma and Indian tribes.

U.S. District Judge Monti Belot ruled the defendants had met their burden in showing indictment against them was unconstitutionally vague and should be dismissed.

Belot also derided the government's case – saying it was based on the government's opinion and not on any federal, Kansas or Oklahoma statute.

The decision clears all charges against Gary Hall, the president and owner of Sunflower Supply Co. in Galena, Kan., along with seven other people. Also cleared were Discount Tobacco Warehouse Inc. of Joplin, Mo., and Rebel Industries Inc. of Galena.

Charges were dismissed without prejudice, meaning prosecutors could seek another indictment. They also could appeal Belot's decision, but the judge "strongly discouraged" prosecutors from seeking reconsideration.

"We will have to review his action and evaluate it," said Jim Cross, spokesman for the U.S. attorney's office in Kansas.

Jim Pratt, one of the defense attorneys representing Hall, said they still were reviewing the decision and had no immediate comment.

The 43-count indictment filed in October 2008 included charges of conspiracy to divert cigarettes, mail and wire fraud, record- keeping violations of the Cigarette Trafficking Act, interstate transportation in aid of racketeering, transporting contraband cigarettes, conspiracy to commit money laundering, money laundering, and engaging in unlawful monetary trans-

See **TOBACCO** *Continued on Page 7*

Teachers seek compensation after Red Lake shooting

TOM ROBERTSON
Minnesota Public Radio

BEMIDJI, Minn. (AP) – About a dozen former teachers who were in class the day of the Red Lake High School shootings on March 21, 2005 are asking for compensation, seeking to recoup lost wages.

Ten people died on the Red Lake Indian Reservation that day, including the teenage gunman.

Mental health professionals are treating the teachers for post-traumatic stress disorder and other issues. But Minnesota workers' compensation law doesn't cover lost wages for mental health issues, unless they're associated with physical injuries.

Former high school English teacher Matt Salander, who says he's not the same man he was before the school shooting, finds that hard to accept.

Salander's classroom was right next door to the room where 16-year-old Jeffrey Weise murdered a teacher and three students. Weise then pointed a gun at Salander and fired several shots into his classroom.

"I still have to remind myself that I lived beyond that moment, `cause I would have swore that was it," said Salander, who managed to teach for two years after the shooting.

Then he had a breakdown. He was plagued by flashbacks, depression and moments of crippling anxiety. He no longer teaches, and doubts he ever will.

Salander's family gets by on his wife's income and his Social Security disability payments. His family relationships are strained, and he rarely leaves the house.

See **SHOOTING** *Continued on Page 3*

Custer's 'Last Flag' sold for $2.2 million

MATTHEW BROWN
Associated Press

BILLINGS, Mont. (AP) – After spending much of the last century in storage, the only U.S. flag not captured or lost during Custer's Last Stand at the Battle of Little Bighorn sold at auction Dec. 10 for $2.2 million.

The buyer was identified by the New York auction house Sotheby's as an American private collector.

Frayed, torn, and with possible bloodstains, the flag from one of America's hallmark military engagements had been valued before its sale at up to $5 million.

The 7th U.S. Cavalry flag – known as a "guidon" and with a distinctive swallow-tailed shape – had been the property of the Detroit Institute of Arts. The museum paid just $54 for it in 1895.

"We'll be using the (auction) proceeds to strengthen our collection of Native American art, which has a rather nice irony to it I think," said the museum's director, Graham Beal.

On June 25, 1876, Lt. Col. George Armstrong Custer and more than 200 troopers and scouts from the Crow Tribe were killed by up to 1,800 Lakota Sioux and Northern Cheyenne warriors near the Little Bighorn River.

Of the five guidons carried by Custer's battalion only one was immediately recovered, from beneath the body of a fallen trooper.

According to testimonials from Indians involved in the fight, the trooper, Cpl. John Foley, was attempting to escape on horseback – and had almost succeeded – when he shot himself in the head.

All the other flags under Custer's command were believed captured by the victorious Indians.

The recovered flag later became known as the Culbertson Guidon, after the member of the burial party who recovered it, Sgt. Ferdinand Culbertson. Made of silk, it measures 33 inches by 27 inches, and features 34 gold stars.

While Custer's reputation has risen and fallen over the years – once considered a hero, he's regarded by some contemporary scholars as an inept leader and savage American Indian killer – the guidon has emerged as the stuff of legend.

"It's more than just a museum object or textile. It's a piece of Americana," said John Doerner, Chief Historian at the Little Bighorn Battlefield National Monument in southeastern Montana.

For most of the last century the flag was hidden from public view, kept in storage first at the museum and later, after a period on display in Montana, in a National Park Service facility in Harpers Ferry, W.V., according to Beal, the museum director.

Dating to an era when the museum took in a variety of natural history and historical items, the guidon was sold because it did not fit with the museum's focus on art, Beal said.

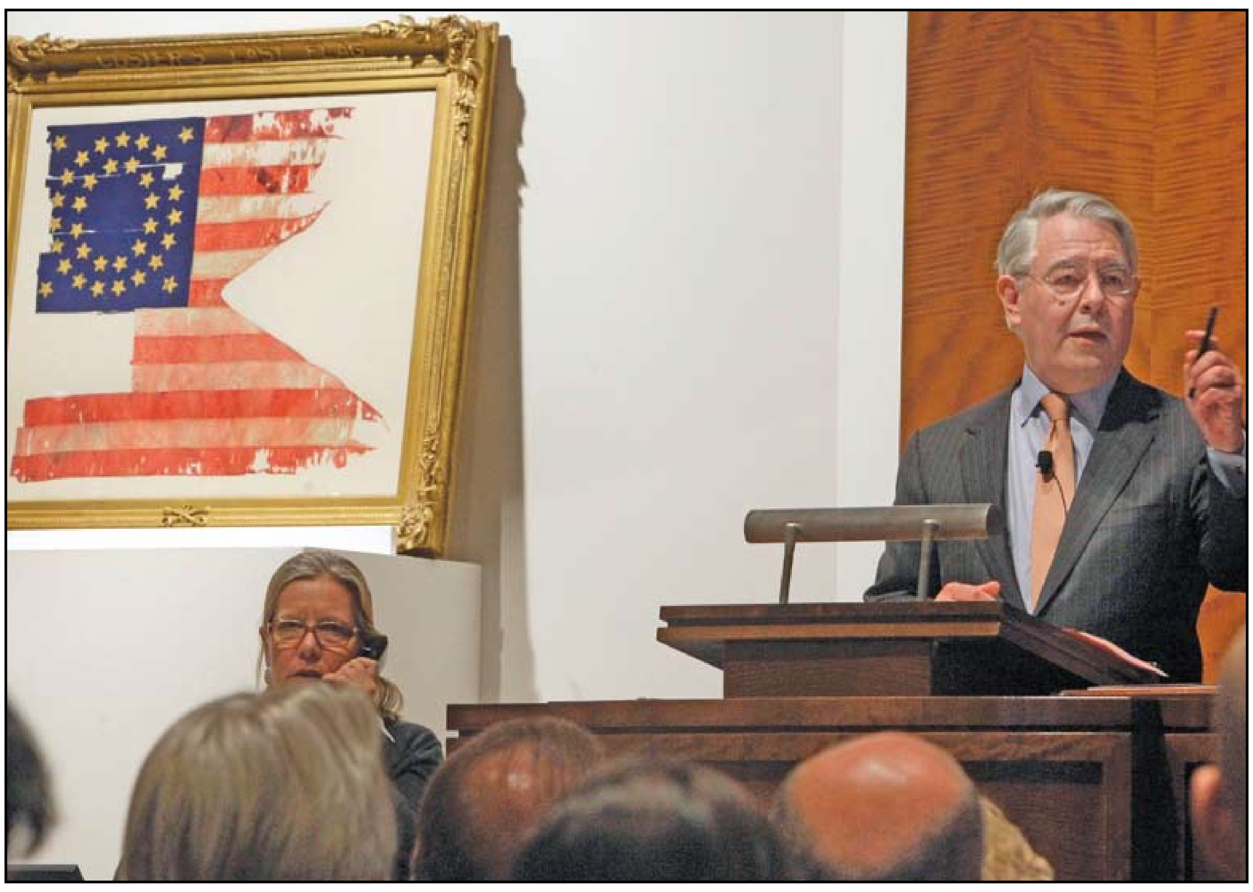
"The irony is you get all these people phoning the museum upset we're selling the flag, and no one knew we owned it," he said.

He added that he was "very pleased" with Dec. 10's sale price: "We had a couple of people comment to us that we would be lucky to get a million for it."

A second 7th Cavalry guidon was recovered in September 1876, at the Battle of Slim Buttes near present-day Reva, S.D.

Now in possession of the Little Bighorn Battlefield National Monument, that flag was poorly cared for and is now in horrible condition – "almost dust," according to the monument's chief of interpretation, Ken Woody.

As for Culbertson's Guidon – or Custer's Last Flag, as Sotheby's has billed it – Woody pointed out that without the Custer mystique, it would be just another piece of old cloth.



RICHARD DREW/AP PHOTO

Auctioneer David Redden conducts bidding for the only U.S. flag not captured or lost during George Armstrong Custer's Last Stand at the Battle of Little Bighorn in southeastern Montana, during an auction at Sotheby's, in New York, Friday, Dec. 10, 2010. The 7th U.S. Cavalry flag, known as a "guidon" for it's swallow-tailed shape, was sold on a bid of $1.9 million with a final sale price of $2.2 million after fees.

"Some people like memorabilia and Americana, and they all want to own a little piece of it," Woody said.

Sealed in a custom-made plexiglass case by the Detroit museum since its return from the Park Service in 1982, the flag has several holes and the red of some its stripes has run into the white stripes. Its once-sharp swallow tail tips are now tattered and torn.

Culbertson's Guidon also is missing a star and a section of striping about 9 inches wide and 6 inches high – apparently cut away as a souvenir before its acquisition by the museum. Yet on the auction block, even what's missing is worth a story.

"I'm sure Culbertson let other men take small snippets for themselves," Sotheby's vice chairman David Redden said.

University to face suit over Alaskan artifacts

TOM AVRIL
The Philadelphia Inquirer

PHILADELPHIA (AP) – A federal advisory committee has recommended that the University of Pennsylvania return a trove of native artifacts it acquired nearly 90 years ago from a clan of Tlingit people in southeast Alaska.

The recommendation last month regarding the collection of more than 40 items, among them headdresses, carved masks, and ceremonial horns, is not binding on Penn's Museum of Archaeology and Anthropology. The museum has offered instead to turn over eight of the objects, allowing the clan to serve as cocurator of the rest.

Clan members say if that is the museum's best offer, they will take the matter to court.

"We have the right of possession," said Marlene Johnson, a member of the T'akdeintaan clan and chair of the nonprofit Huna Heritage Foundation, which worked on the clan's claim.

University spokeswoman Lori Doyle said the school was "very disappointed" with the committee recommendation and was "still hoping to be able to work out a resolution with the claimaints."

Such disputes are becoming more common since passage of a 1990 federal law requiring museums to return certain Native American artifacts and human remains. But this case has a curious wrinkle that evokes a painful era, when the Tlingit and other tribes were pressured to abandon the old ways: Penn's collection was bought from the Tlingit people by one of their own.

He was born Stoowukaa, "Astute One," in the Alaskan town of Klukwan, learning the native ways as he grew up in the late 1800s. He also was called Louis Shotridge and studied at a Presbyterian school near his village. After a chance meeting with a Penn anthropologist in 1905, he eventually was invited to work for the university's museum, nearly 4,000 miles away.

Shotridge first came to Philadelphia in 1912 for a temporary job, building models, documenting artifacts, and speaking to museumgoers. He and his wife, Florence, captivated audiences in their native garments, and he also studied at Penn's Wharton School. By 1915, Shotridge was named an assistant curator of the anthropology museum, and he was sent back to Alaska on a collecting expedition financed by department-store titan John Wanamaker.

He bought most of the items involved in the current dispute during a subsequent trip, in 1924, apparently from a Tlingit leader named Archie White, though there is no direct evidence White was the seller.

Shotridge's present-day Tlingit counterparts regard his activities with dismay. They see the artifacts as communal property that no individual clan member had a right to sell, arguing that Shotridge's actions were a form of betrayal.

"I think he was a better anthropologist than he was a Tlingit," said Johnson, the foundation chair.

Some historians have taken a more nuanced view. Maureen E. Milburn, who wrote her doctoral thesis on Shotridge at the University of British Columbia, said Shotridge wanted to preserve a culture that he feared was disappearing. The old ways – languages, traditions, religions – were suppressed amid the influx of missionaries and other European American settlers.

"He really very strongly believed that he wanted the Tlingit people to be represented for the sake of history," Milburn said.

Whether the clan gets the items back is governed by the 1990 law. Museums are directed to return objects that are sacred, meaning they are needed by present-day religious leaders to conduct ceremonies. Institutions also must give back items that constitute cultural patrimony – "having ongoing historical, traditional, or cultural importance central to the Native American group or culture itself."

There is no question that today's clan considers the objects sacred or culturally vital; the legal question concerns how they were viewed in 1924, according to the 1990 law. Penn says most of the items do not meet these definitions; the clan says they do.

Penn officials declined to comment on the specifics of the dispute, citing the clan's possible litigation. But in a letter to the federal review committee, whose members are appointed by the Secretary of the Interior, Penn laid out numerous arguments.

Among them: The university said there was no evidence of a backlash against Archie White, and that other Tlingits sold similar artifacts at the time without needing clan approval.

Sonya Atalay, a committee member and assistant professor of anthropology at Indiana University, said the university's evidence was insufficient.

Shotridge kept meticulous records of all his purchases on various collecting trips, but in the case of the 40-odd disputed items, he neglected to record the seller's name, Atalay noted.

"For me, there was a reason there was no name put there," Atalay said. "Whoever it was who sold this, they weren't supposed to be doing it. They wanted it to be a secret."

Furthermore, Atalay said, because many native peoples at the time were struggling to survive, sales of artifacts were less than voluntary.

Still, she praised the university for the thoroughness of its research, and for a proposal to help train Tlingit people as curators.

Various other tribes – from the Comanche of Oklahoma to the Oneida of New York – have submitted such repatriation claims to Penn since the law was passed; the university has returned more than 1,000 native items to date.

Johnson, the Tlingit clan member, hopes that someday soon she will get to see the disputed objects back in Alaska. For now, she still has fresh memories of seeing them during a 2005 visit to Philadelphia.

Johnson was joined at the museum by clan elders, some of whom were moved to tears when the objects were placed before them, she said.

They included a shaman's owl mask, a wooden box drum, and a caribou-skin robe that depicts a long-ago tidal wave.

Afterward, the elders conducted a ceremony outside the museum, placing food for the spirits into a bowl and setting it aflame.

UNIVERSITY OF PENNSYLVANIA

This case has a curious wrinkle that evokes a painful era, when the Tlingit and other tribes were pressured to abandon the old ways: Penn's collection was bought from the Tlingit people by one of their own.

OK based company settlement provides funds toward Navajo mine cleanup

While the money going to the U.S. Environmental Protection Agency and the Navajo Nation won't be nearly enough to clean up about 50 sites, it will provide for assessments and radiation screenings to determine the extent of any contamination.

FELICIA FONSECA
Associated Press

FLAGSTAFF, Ariz. (AP) – Federal and Navajo officials say that $14.5 million from a bankruptcy settlement with a chemical company will help address contamination at dozens of uranium mine sites on the reservation.

The money is part of a $270 million nationwide settlement announced last month with Tronox, an Oklahoma City-based company that sought bankruptcy protection last year to reorganize its operations and alleviate environmental liabilities and litigation costs.

While the money going to the U.S. Environmental Protection Agency and the Navajo Nation won't be nearly enough to clean up about 50 sites, it will provide for assessments and radiation screenings to determine the extent of any contamination.

"We do intend to see if there are other responsible parties for the mines and use our enforcement ability to try to supplement the funding and bring in more for cleanup," Harrison Karr, acting senior counsel for the EPA in San Francisco, said Dec. 8.

The majority of the $14.5 million will go to the EPA to address the Quivira Mine near Church Rock, N.M. – one of the highest priorities for cleanup among some 500 abandoned uranium mines on the vast Navajo Nation – and 49 other mines scattered in the northern and eastern parts of the reservation.

The Navajo Nation will get $1.2 million to address environmental compliance at a former uranium milling site near Shiprock, N.M., where the groundwater is contaminated.

The settlement is subject to a public comment period. The settlement documents also are available for review in the Navajo Nation capital of Window Rock until Jan. 2.

Each of the Navajo sites covered under the settlement are connected to Kerr-McGee Corp., the former parent company of Tronox and one of a handful of companies that produced much of the uranium on the Navajo Nation. Tronox sued Kerr-McGee and Texas-based Anadarko Petroleum Corp., which bought Kerr-McGee for $18 million five months after Tronox was spun off.

Tronox has accused Kerr-McGee of saddling the company with hundreds of millions of dollars of environmental legacy lawsuits, stripping of its most valuable assets and cash, and undercapitalizing the company.

As part of the bankruptcy settlement, Tronox has agreed to give up 88 percent of its stake in any proceeds it receives from the pending lawsuit.

That could help further fund the cleanup of the Navajo sites. The Navajo Nation and the EPA are poised to get 23 percent of those proceeds but the actual amount is unknown.

"We're very hopeful that will be a large number," said David Taylor, a natural resources attorney with the Navajo Department of Justice.

Addressing the legacy of uranium contamination on the Navajo Nation has been a daunting task. Most of the physical hazards, including open mine shafts, have been fixed at the more than 500 sites.

Radiation hazards remain the concern. Mill tailings or rocks that weren't rich enough in uranium ore and were left at exploration sites or mines could pose health hazards. The Navajo Nation and the EPA began aggressively targeting those hazards within the last decade. That includes the development of a multi-agency plan to address contamination.

Taylor says the tribe is grateful for the EPA's cooperation but that the cleanup effort will be one that stretches past his lifetime.

"I personally have a lot of pride about the fact that we're really taking it on," Karr said. "That we're working so well with the Navajo Nation in starting to make progress on a problem that has been out there for decades and has been neglected for too long."

TRONOX MEDIA PHOTO

Tronox is an Oklahoma City-based company that sought bankruptcy protection last year to reorganize its operations and alleviate environmental liabilities and litigation costs.

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(From left) Tom Maulson, a Lac du Flambeau tribal member from Wisconsin and one of the original plaintiffs in the Cobell case, lead plaintiff Elouise Cobell of Browning, Mont., and Navajo supporter Ervin Chavez of New Mexico at the White House ceremony Dec. 10 where President Obama signed the Claims Resolution Act of 2010, settling the 15-year-old lawsuit over the Indian Trust.

COBELL

Continued from Page 1

can water rights in Arizona, New Mexico and Montana.

Sen. Blanche Lincoln, D-Ark., used similar language to describe the black farmers case, which marks the second round of funding from a class-action lawsuit originally settled in 1999. The case, which involves allegations of widespread discrimination by local Agriculture Department offices in awarding loans and other aid, is named after Timothy Pigford, a black farmer from North Carolina who was an original plaintiff.

The new settlement, totaling nearly $1.2 billion, is intended for people who were denied payments in the earlier settlement because they missed deadlines for filing. Individual amounts depend on how many claims are successfully filed.

"The time is long overdue to fund the discrimination settlement for farmers who have experienced decades of injustice," Lincoln said.

The settlement will not erase the anxiety and frustrations many black farmers experienced, Lincoln added, but "it will help compensate their financial losses and begin laying the foundation in restoring their faith in the United States government."

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Some Republicans have warned that black farmers might make up stories of discrimination that are hard to prove. Rep. Steve King, R-Iowa, likened the program to "modern-day reparations" for African-Americans and argued that the claims process is rife with fraud.

Agriculture Secretary Tom Vilsack and Attorney General Eric Holder said the bill includes new safeguards to prevent fraud, including an extended court approval process and government audits.

Holder called fraud concerns "legitimate," but he said the settlement rights a historical wrong.

SHOOTING

Continued from Page 1

The teachers filed workers compensation benefits claims to cover lost wages.

"What can you say about the mind? Every time, I heard gunshots that weren't there, and screams," he said. "My mind couldn't convince itself that they weren't real, even though I knew they weren't real."

Salander isn't alone. He's one of about a dozen Red Lake teachers who were diagnosed with post-traumatic stress disorder. None of them teach at Red Lake anymore. Most have left the profession altogether.

The teachers filed workers compensation benefits claims to cover lost wages. But every claim was denied. That's because Minnesota is one of only about 10 states in the country that don't allow compensation for mental injury. None of the people in this case were physically hurt during the shooting.

Salander finds it confusing that society takes care of U.S. soldiers suffering from PTSD, but not teachers traumatized in the workplace.

"I felt betrayed," he said. "Ah well, sucks to be you. Sorry that had to happen. See you. And that's the thing, you can't say that teachers are important to your community or your state or your country, and not help them when they're struggling. You can't have it both ways."

A Bemidji law firm is trying to overturn the workers' comp rulings. Attorney Mike Garbow said the appeal process means his clients are subjected to painful psychological evaluations. He said the evaluations appear designed to discredit their claims.

"There is something that is almost just barbaric about that," Garbow said. "It is an element of our society that needs to be rectified, because these individuals are being re-victimized. ... It's not what the common Minnesotan would think is fair."

Since the shootings in 2005, there have been big advances in the science of PTSD. For example, recent brain scan studies at the Minneapolis Veterans Administration Medical Center suggest that people with PTSD experience measurable, physical changes to their brain chemistry.

But the science isn't conclusive, and that makes it difficult and expensive to prove PTSD is linked to physical injury under Minnesota's workers' comp laws. Still, attorneys representing two of the Red Lake teachers were successful in winning compensation awards in two cases through mediation.

Changing the workers' comp law would be up to the state Legislature. But that sort of change typically first goes through a powerful group called the Workers Compensation Advisory Council. Its members represent both business and labor.

Tom Hesse, vice president of government affairs for the Minnesota Chamber of Commerce, said the business community has no interest in changing the law to allow compensation for mental injury without proving a physical one. Hesse, an alternate on the advisory council, said such compensation would lead to higher workers' comp costs and open the door for abuse.

"We have to look at what's good for the workers' compensation system for our membership," Hesse said. "We can't afford to become less competitive than we are currently, and we just don't think this is a change that will make Minnesota a better place to do business."

Labor groups say Minnesota is behind other states in dealing with PTSD in the workplace. Brad Lehto, chief of staff with the Minnesota AFL-CIO, said the struggles of former Red Lake teachers are a clear example that Minnesota law needs updating.

"This is not anything they went to work planning on doing," said Lehto, another alternate on the advisory council. "This is clearly a work injury situation. There's no fraud here. It should certainly be covered under workers' compensation is our belief."

Neither business nor labor officials believe a change in the law is likely any time soon, especially since both the Minnesota House and Senate have more conservative Republican majorities.

But some health professionals believe the politics of workers' compensation will eventually have to become more aligned with advances in science.

Brian Livermore, a retired family practice physician in Bemidji, treated several former Red Lake teachers and testified at one of their compensation appeals.

"We will sooner than later have a definitive answer to why people develop PTSD from that kind of trauma," Livermore said. "It will probably result in an ability to actually objectively determine that. Just like you do a blood test for syphilis or an X-ray for osteoporosis, we'll have that at some point. It's just not quite there yet, but sooner or later, the law will have to change to incorporate that."

Workers' comp appeal cases for 10 former Red Lake teachers are set to go to trial in the next several months. Attorneys representing the teachers hope to settle the cases through mediation.

Surgeon general: 1 cigarette is 1 too many

LAURAN NEERGAARD
Associated Press Medical Writer

WASHINGTON (AP) – Think the occasional cigarette won't hurt? Even a bit of social smoking – or inhaling someone else's secondhand smoke – could be enough to block your arteries and trigger a heart attack, says the newest surgeon general's report.

Lung cancer is what people usually fear from smoking, and yes, that can take years to strike. But Dec. 9's report says there's no doubt that tobacco smoke begins poisoning immediately – as more than 7,000 chemicals in each puff rapidly spread through the body to cause cellular damage in nearly every organ.

"That one puff on that cigarette could be the one that causes your heart attack," said Surgeon General Regina Benjamin.

Or the one that triggers someone else's: "I advise people to try to avoid being around smoking any way that you can," she said.

About 443,000 Americans die from tobacco-caused illnesses every year. While the smoking rate has dropped dramatically since 1964, when the first surgeon general's report declared tobacco deadly, progress has stalled in the past decade. About 46 million adults – one in five – still smoke, and tens of millions more are regularly exposed to secondhand smoke. The government had hoped to drop the smoking rate to 12 percent by this year, a goal not only missed but that's now been put off to 2020.

Dec. 9's report is the 30th issued by U.S. surgeons general to warn the public about tobacco's risks.

"How many reports more does Congress need to have to say that cigarettes as a class of products ought to be banned?" asked well-known nicotine expert Dr. K. Michael Cummings of the Roswell Park Cancer Institute, who helped to review the report. "One-third of the patients who are in our hospital are here today because of cigarettes."

Still, this newest report is unusual because it devotes more than 700 pages to detail the biology of how cigarette smoke accomplishes its dirty deeds – including the latest genetic findings to help explain why some people become more addicted than others, and why some smokers develop tobacco-caused disease faster than others.

FILE PHOTO

Social smoking, the occasional cigarette at a party, can be enough to trigger a heart attack in someone whose arteries already are silently clogged.

There is no safe level of exposure to cigarette smoke, whether you deliberately inhale it or are a nonsmoker who breathes in other people's fumes, the report concludes. Nor is there evidence yet to tell if efforts to develop so-called safer cigarettes really will pan out.

But more recently it's become clear that some of the harms – especially those involving the heart – kick in right away, said Dr. Terry Pechacek of the Centers for Disease Control and Prevention.

That means social smoking, the occasional cigarette at a party, can be enough to trigger a heart attack in someone whose arteries already are silently clogged, he said.

"Too often people think the occasional social cigarette is not so dangerous, when in fact this report says yes, it is," he said.

So is breathing secondhand smoke. When Pueblo, Colorado, banned smoking in all public places in 2003, the number of people hospitalized for heart disease plummeted 41 percent in just three years, the report found.

Why? Cigarette smoke immediately seeps into the bloodstream and changes its chemistry so that it becomes more sticky, allowing clots to form that can squeeze shut already narrowed arteries, the report explains. That's in addition to the more subtle long-term damage to blood vessels themselves, making them more narrow. And no one knows how little it takes to trigger that clotting.

Kicking the habit lets your body start healing, Benjamin stressed: "It's never too late to quit but the sooner you quit the better. Even if you're 70, 80 years old and you're a smoker, there's still benefit from quitting."

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Online:

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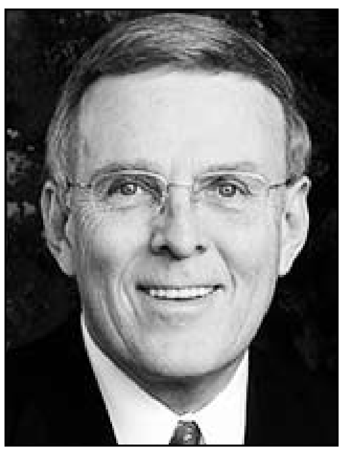
ND's Dorgan says goodbye to US Senate

BISMARCK, N.D. (AP) – North Dakota Sen. Byron Dorgan said goodbye to the Senate on Dec. 9, saying he would be a "cheerleader" for the institution as it tries to resolve the nation's problems.

"This Senate has a lot to offer the American people, and I know its best days are ahead," the Democratic lawmaker said during a half-hour speech on the Senate floor. "I feel unbelievably proud to have served here with these men and women for so long."



Sen. Byron Dorgan

Dorgan, 68, did not run for re-election this year; he will be replaced in January by former Republican Gov. John Hoeven. Dorgan leaves Congress after serving 18 years in the Senate and 12 years in the House, to which he was elected in 1980 after serving as North Dakota's tax commissioner.

He said the nation must improve its schools, pay off its national debt, develop its energy industry, advocate trade policy that encourages American manufacturing and keep its treaty promises to the nation's American Indians. Dorgan is chairman of the Senate's Indian Affairs Committee.

He said he declined to seek re-election because he wanted to pursue other interests, not because he was "despondent by the state of affairs here."

"The point is that we face some pretty big challenges, but the fact is our grandparents and great-grandparents, they faced challenges that were much more significant as well," Dorgan said. "And they prevailed."

Dorgan's North Dakota colleague, Democrat Kent Conrad, said in his own speech afterward that he considered Dorgan "a big bang in the United States Senate. He has made a difference here."

Dorgan "really helped build the foundation that has made North Dakota, today, the most successful state in the country, the lowest unemployment, the best financial situation, the fastest economic growth," Conrad said. "We are forever in his debt."

School improvement grants spur reinvention

DONNA GORDON BLANKINSHIP
Associated Press

SEATTLE (AP) – The federal government has enticed 730 schools across the nation to reinvent themselves this school year, and nearly a third have chosen the most difficult paths to get a piece of the more than $500 million set aside for transforming schools where too many children are failing to learn.

"This is tough, tough work, but it's desperately needed," U.S. Education Secretary Arne Duncan said Dec. 9.

Most of the schools fired their principals and changed their entire approach to learning this school year, while others replaced much of the staff. Yet Duncan said "there's been no drama about it. Folks have moved with an urgency that's sort of fantastic to watch."

The lack of drama was in sharp contrast to a couple of early school invention efforts, including one in Central Falls, Rhode Island, where a high school's entire teaching staff was fired in February and got their jobs back in May after community protests.

To get federal school improvement money, schools in the bottom 5 percent of those not making adequate yearly progress under the federal No Child Left Behind law must choose from among approaches to turn around student test scores. The program is voluntary.

The approaches include: closing the school and moving kids to other buildings; restarting a traditional public school as a charter school; firing most of the staff and starting over with a new team; or firing the principal and taking a new approach to learning.

Duncan's preliminary report on the success of the program noted that 71 percent of participating schools chose the fourth approach, called transformation.

Another 21 percent replaced the school principal and at least half of the teachers. About 3 percent closed down the school and 5 percent are restarting.

Union leaders said Dec. 9 that the program became less controversial as school district officials started collaborating with teachers instead of blaming them for their problems.

"Our members are excited. They want to make a difference in these schools," said Dennis Van Roekel, president of the National Education Association, the nation's largest teachers union.

Not every school has chosen to involve teachers in their transformation plans, Van Roekel said, but he predicted long-lasting success won't be possible without teacher engagement and collaboration.

Regardless of which improvement model they choose, Van Roekel said success also requires community and parent engagement, effective school leadership, more time for learning and staff collaboration, social services for children, and conditions that attract educators to the most needy schools.

His message to administrators who haven't involved teachers in their planning: "It's never too late."

The school improvement grants are spread across the country and distributed among urban, rural and suburban schools. Of students in the affected schools, 44 percent are African American, 34 percent are Hispanic, 16.5 percent are white, 2.5 percent are Asian and 2.2 percent are Native American.

Nearly half the schools implementing one of the improvement models are high schools, 24 percent are elementary schools, 21 percent are middle schools and 7 percent are some combination of the three.

In two schools in Marysville, Wash., the district initially planned to fire the principal and redesign its education plan. But more than half the teachers at Tulalip Elementary said they didn't have the energy or the time over the summer to make sure their "new" school was ready to open in the fall.

So instead, most of the teachers and principal were replaced – many were moved to other schools.

That made it possible for the school to get more money to pay for the more dramatic change, said Arden Watson, president of the Marysville Education Association.

Tulalip Elementary, which is located on an Indian reservation, now has a strong focus on Native culture.

But the main changes at Tulalip are the same ones taking place at schools across the country: a longer school day, more time for teachers to plan and collaborate, smaller classes, thoughtful examination of student improvement data, onsite professional development, and extra help for students struggling in math and for those behind in reading.

"The work is not easy in any way. We're moving forward, though. We feel like we're on the right path," said Judy Albertson, the district's school improvement facilitator.

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COMMENTARY

The transition from reservation to city was often a tough one

By TIM GIAGO
(Nanwica Kciji)
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Back in the days when many Indian reservation families were moving to Rapid City, especially in the 1940s, in search of employment, the first thing they ran into was the inability to find housing.

The white landlords, and all of the landlords were white, did not rent to Indians. There were no civil rights laws to protect minorities back then.

As a result many of the Native newcomers to Rapid City lived along the banks of Rapid Creek where they put up clapboard shacks and eventually, as the area along the creek and Oshkosh Street grew, the Indian village started to look like a refugee camp. In fact, the locals called it Oshkosh Camp. They dug pits and set up makeshift outhouses and drew their water from Rapid Creek. They did their best to survive on the banks of the creek where Crazy Horse was born.

One the big sports of the local white boys, primarily high school boys and young men from the South Dakota School of Mines, was to drink beer on Friday or Saturday nights and then drive down Omaha Street at the intersection of Oshkosh St., jump out of their cars and throw the bottles and cans at the "Indian shacks."

Eventually a small area in North Rapid around Lemon Avenue was opened to Indians. When my dad got a job at Rapid City Air Force Base (now it is Ellsworth) we moved from Kyle on the reservation to a tarpaper shack on Lemon Avenue with no indoor plumbing and a two-seater outhouse.

Electricity had not reached that street yet so we used kerosene lamps. We drove down to the community water pump on 5th Street and filled galvanized iron garbage buckets with water for our home use.

The next obstacle many Indians experienced was finding a job. I recall applying for a job at a local bakery when I was a teenager and as the owner interviewed me he looked at the application and then looked at me and back at the application. I knew instinctively what he was thinking. Finally he said, "You look like a healthy young man, but I don't ever hire anyone from the Pine Ridge Indian Reservation because if I put them to work they get their first paycheck and never come back." He dismissed me with that comment.

There was no employment discrimination law back then so the employer could use any reason not to hire someone from the reservation and get away with it.

Many of families moving to Rapid City struggled to survive even though they made the move because there was some kind of employment here. As a result many of the children, me included, were taken to the Indian mission boarding schools on the reservation during the school year. So we spent nine months at mission boarding school on the reservation and the three summer months in the city.

For recreation we used to swim in Rapid Creek. The creek was wider then and had several deep holes. One spot on the river was sort of a gathering place for the Indian kids from the reservations. Most of us couldn't afford bathing suits so we cut away the legs of our old jeans and used them for swimming trunks. This idea became sort of a fad among the white kids a few years later.

Anyhow, this one very popular swimming hole was our spot to gather on those hot summer days. The community soon gave our swimming hole a name: they called it Riff Raff.

We didn't understand the meaning of the words riff raff until most of us grew up. The very name should have alerted us (Indians) as to what the white community thought of us.

Tim Giago

One day my friend "Wobbie" and I walked downtown and when we got to the famous Alex Johnson Hotel we watched the tourists go in and out of the revolving doors. The doors fascinated us so we thought we would see how they worked. Back in those days the hotel had doormen. We didn't see the doorman because he was inside and so we pushed the revolving door and went into the hotel only to be confronted by a very angry doorman. He kicked us with his booted foot and screamed, "Get the hell out of here you dirty little Indians."

Sixty years later there are still racial barriers in this city, but we have struggled mightily to bring them down. America has always looked at racial injustice as a black and white issue, but here is South Dakota it has always been a red and white issue. After all, 120 years ago we were still at war with each other.

(Tim Giago, an Oglala Lakota, is the editor and publisher of Native Sun News. He was a Nieman Fellow at Harvard with the Class of 1990. His weekly column won the H. L. Mencken Award in 1985. He was the first Native American ever inducted into the South Dakota Newspaper Hall of Fame. He can be reached at editor@nsweekly.com)

DEATH

Continued from Page 1

During five days of testimony, prosecution witnesses testified they saw Graham, Looking Cloud and another AIM supporter tie Aquash's hands and place her in the back of a red Ford Pinto. The three took Aquash from Denver toward South Dakota's Pine Ridge reservation, witnesses testified.

struggles with federal agents during the 1970s – but acquitted him of premeditated murder.

Juror Barry Winter said that although he and 11 others came to swift agreement Graham was culpable in Aquash's death, there was disagreement about his role. Arlo Looking Cloud, who was convicted in Aquash's slaying six years ago and is serving a life sentence, was the only witness who testified to seeing Graham kill Aquash. Looking Cloud said he stood nearby as it happened.

The jury eventually decided there wasn't enough evidence to convict Graham, a 55-year-old Southern Tutchone Indian from Canada, of premeditation, Winter said.

"On the first count, we came to a fairly short resolution that he was guilty," Winter told The Associated Press. "On the second one, that's what we spent a lot of time on."

Lead prosecutor Marty Jackley, the state's attorney general, said the felony murder charge carries a mandatory sentence of life in prison. Jackley said Dec. 10 he wasn't sure whether parole was an option.

Prosecutors said the activists who kidnapped and killed Aquash believed she was a government spy, which authorities have denied.

As South Dakota Judge John Delaney read the verdicts Dec. 10, Graham gazed straight ahead without moving. His daughter, Naneek Graham, began to weep as jurors stood one by one to affirm the verdicts.

Aquash's daughters, Denise Maloney Pictou and Debbie Maloney Pictou, later embraced prosecutors and cried.

"We waited 35 years," Denise Maloney Pictou said. "It's been a long road for us."

During five days of testimony, prosecution witnesses testified they saw Graham, Looking Cloud and another AIM supporter tie Aquash's hands and place her in the back of a red Ford Pinto. The three took Aquash from Denver toward South Dakota's Pine Ridge reservation, witnesses testified.

Graham's attorney, John Murphy, had accused Looking Cloud of embellishing his story and treating Graham like a "meal ticket" to a more lenient prison sentence.

Winter, the juror, said he thought Looking Cloud "conveyed honestly what he felt he was a witness to."

"Most of us felt his testimony was credible also, to a degree," Winter said.

The defense called no witnesses during the trial. Instead, Murphy questioned several prosecution witnesses – particularly Looking Cloud – about conflicts between their testimony and previous statements.

Murphy wasn't available for comment after the verdicts were read. Graham's daughter and relatives did not comment as they left the courthouse.

Aquash's body was found in February 1976, but witnesses refused to come forward for years. Authorities began making progress in the 1990s, and Graham and Looking Cloud were indicted in federal court in 2003.

Graham was extradited four years later, but the federal charges against him were thrown out because neither he nor Aquash were American citizens. A state court then indicted Graham last year.

Aquash, a member of the Mi'kmaq tribe of Nova Scotia, was 30 when she died. Her death came about two years after she participated in AIM's 71-day occupation of the South Dakota reservation town of Wounded Knee – the site of an 1890 massacre in which more than 150 Sioux men, women and children were killed by U.S. soldiers.

AIM was founded in the late 1960s to protest the U.S. government's treatment of American Indians and demand the government honor its treaties with Indian tribes. It gained national attention in 1972 when it took over the Bureau of Indian Affairs headquarters in Washington but has since faded from public view.

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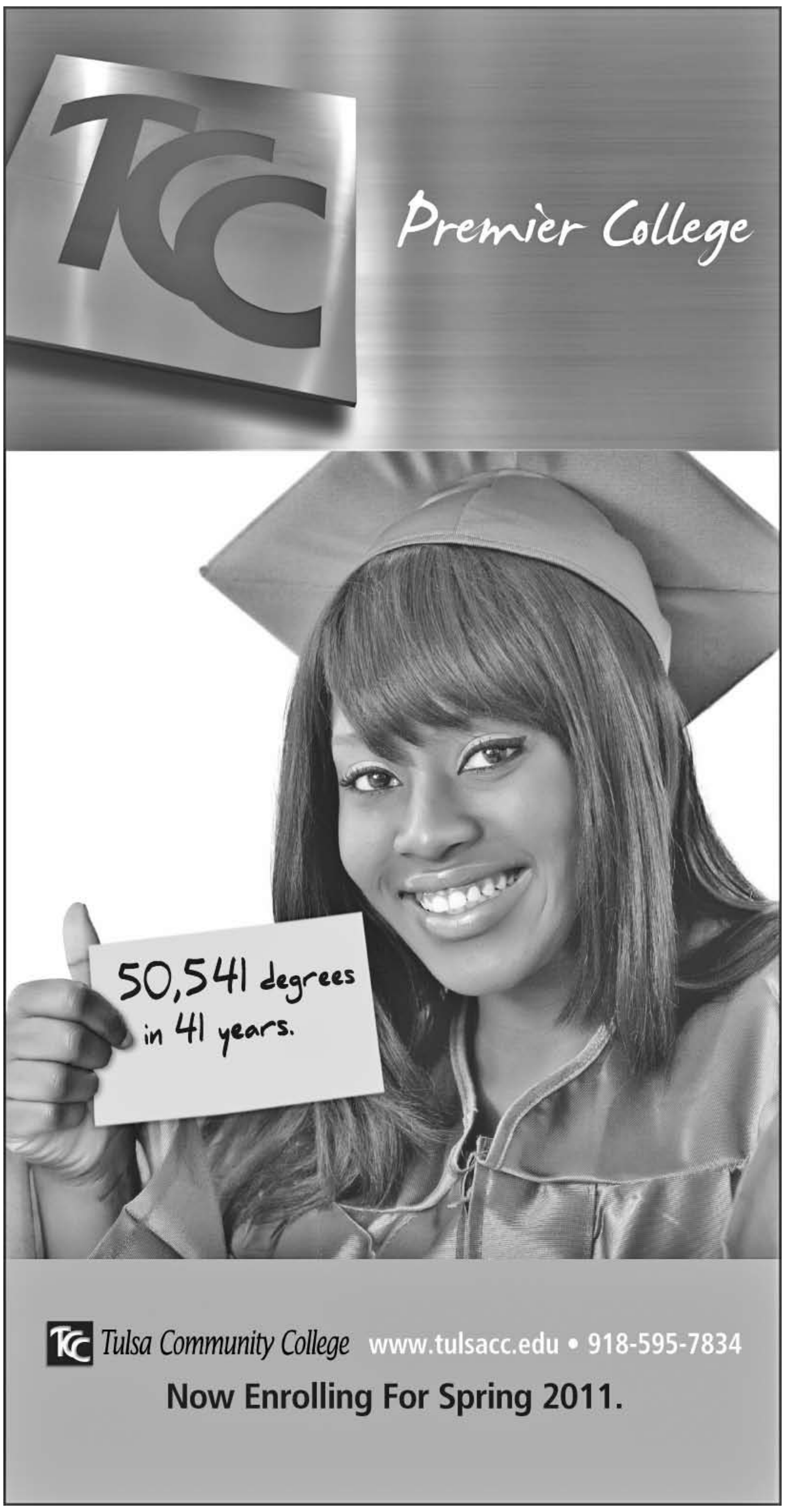
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NATIVE AMERICAN SUCCESS & CULTURAL CENTER DIRECTOR

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1st and 3rd Thursdays
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call to confirm location. Info Call: Jiles Pourier (918) 382-2200 Email: nnyc@ihcrc.org

Through April 30, 2011
Comanche National Museum presents Fort Sill Indian School: The Boarding School Experience - An exhibit celebrating the legacy and history of the Fort Sill Indian School Experience. Free Admission. 701 NW Ferris Ave., Lawton, Okla. 580-353-0404 or www.comanchemuseum.com for more info.

December 17
Dedication Ceremony and Open House, College of the Muscogee Nation at 2:00 p.m. The new building is located at 1200 Highway Loop 56 in Okmulgee, Okla. The program includes remarks by notable speakers, placement of a time capsule, a ribbon cutting ceremony, open house, and tours of the building. For information, call 918-758-1480 or log on at www.mvsktc.org

December 18
Kiowa Tribal Election to elect (1) Vice-Chairman, (1) Secretary, and two(2) Business Committee Members.

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December 22
The family of 6yr old, Cady Ware, would like to encourage all Native Americans to come out and get registered for the National Registry on BetheMatch.org to help Cady find a match. Because she is Native American she will have to find a match with another Native American and there is only 1% on the National Registry. The drive is at the Pawhuska Community Center, 524 Lynn Ave, Pawhuska, OK from 11am - 3pm. Contact Carma Jensen at 918-688-9471 for further info.

December 26
Ponca Gives Waters Service Club Christmas Dance at Ponca Tribal Culture Center, White Eagle, Okla. Gourd dancing begins @ 2pm, Supper @ 5:30. War Dancing in the evening Everyone invited!

December 31
The 10th Annual Circle of Friends and SKINS Sobriety Powwow returns to Exhibit Hall B in the Tulsa Convention Center. This event is free and open to the public. The event begins at noon and the last dance begins at 7 pm.

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NY appeals court won't lift block on cigarette tax

SALAMANCA, N.Y. (AP) – New York state remains barred for now from taxing cigarettes sold by Indian retailers to non-Indian customers.

A federal appeals court Dec. 9 rejected the state's request to lift the ban on collections while appeals on both sides of the issue are pending.

Cash-strapped New York says it needs the $4.35-per-pack tax from reservation sales, but Indian tribes see it as an attack on their sovereignty. The two sides have clashed for years over the issue.

Under appeal are rulings by federal judges in Buffalo and Utica. The Buffalo judge denied requests by the Seneca, Cayuga, St. Regis Mohawk and Unkechaug Nations to block tax collections. But he froze his order pending appeal. The Utica judge granted a similar request by the Oneidas.

Top officials urge Senate passage of Akaka bill

HONOLULU (AP) – U.S. Attorney General Eric Holder and Interior Secretary Ken Salazar are urging the Senate to quickly pass legislation granting Native Hawaiians federal recognition.

The two top Obama Administration officials sent letters this week to Senate Democratic leader Harry Reid of Nevada and Republican chief Mitch McConnell of Kentucky.

The letter reiterates the administration's strong support for the measure, which is named after Democratic Sen. Daniel Akaka of Hawaii.

The House passed a version of the bill in February. But the issue has been pending in the Senate since then.

Three GOP senators last week said they oppose voting on such a complex proposal in the short time before Congress adjourns for the year.

Teen arrested in graffiti case

LAS VEGAS (AP) – Las Vegas police say they've arrested a 17-year-old gang member accused of spray-painting graffiti over prehistoric etchings at Red Rock Canyon National Conservation Area in Nevada.

The teen wasn't identified because of his age. Police say he faces a felony charge of placing gang graffiti.

Police say the teenager permanently defaced federally protected Native American art scraped and ground into the rocks up to 1,000 years ago.

The graffiti was reported Dec. 2. It features the words "Red Rock 2010" and "Nevada has cronic" sprawled in maroon paint across several rock formations.

The teen was being held at Clark County Juvenile Hall.

Osage Nation focuses on economic development

D. RAY TUTTLE
The Journal Record

TULSA, Okla. (AP) – Osage Nation officials are moving forward on economic development, said newly elected Chief John Red Eagle.

The tribe broke ground in November on the Pawhuska Business Development Center. The $1.8 million, 20,000-square-foot facility, which will be a business incubator, will house classrooms for the Bartlesville-based Tri County Technology Center. Also, there will be space for startup businesses and manufacturing entities, Red Eagle said.

Any organization must have the internal structure established before there can be growth, Red Eagle said.

"The business incubator will be an investment to make a better community," Red Eagle said.

The building is expected to open in 2011 and could spur business relationships for the nation, Red Eagle said.

Fulfilling one of his pledges, Red Eagle said the Osage Nation hosted a "Day of Unity" at the Osage County Fairgrounds in Pawhuska Dec. 10. Red Eagle said the purpose was to restore unity between the Osage Nation and its neighbors.

"It takes a spirit of unity to accomplish things," Red Eagle said.

Officials from the state, county and local governments were expected to attend, in addition to several tribal leaders from across the area.

"This is an opportunity for all of us to come together and secure a brighter future," Red Eagle said. "This is one of my administration's top priorities."

Red Eagle said the nation is looking at a number of economic development options in alternative energy as well as oil and natural gas.

In legal matters, Red Eagle's administration in October filed an appeal to the U.S. Supreme Court, asking the court to rule whether Oklahoma has the right to tax Osage tribal members who work and live on the Osage reservation.

Chief John Red Eagle

The Osage Nation contends it has a federally recognized reservation, which makes its tribal members living and working on the reservation, under federal law, exempt from paying state income taxes. The Oklahoma Tax Commission said that the reservation ceased to exist more than 100 years ago. The case centered on whether tribal members who live and work in Osage County were exempt from state income taxes.

The U.S. 10th Circuit Court of Appeals denied the tribe's request for a rehearing in May.

Red Eagle and Scott BigHorse were sworn in as principal chief and assistant principal chief respectively on Aug. 4.

TOBACCO

Continued from Page 1

actions. The government also had sought asset forfeiture.

The indictment alleged that from January 2005 through May 2007, the defendants defrauded the state of Oklahoma and Indian tribes that share revenues from cigarette taxes. Prosecutors contended Hall's companies stamped cigarettes for sale at smoke shops in lower tax rate areas when they actually were sold at shops with higher tax rates.

Belot noted in his 43-page decision that the cigarettes had tax stamps and that records were made and maintained. Those records also were accurate, the judge said.

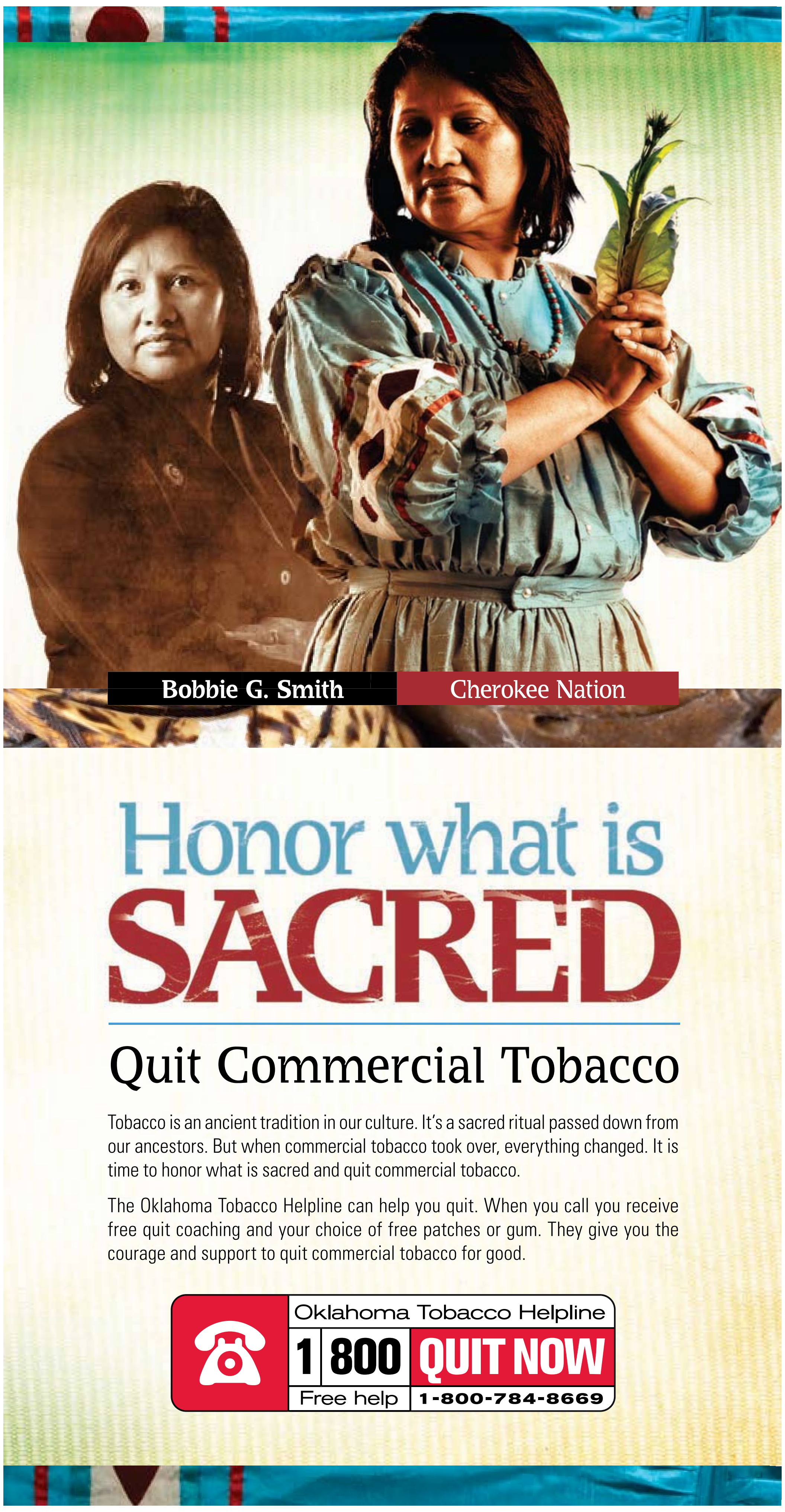
"The crimes charged are founded not upon facially-false entries on records but instead upon the government's and its case agent's opinion regarding what the records should have shown: the 'ultimate destination' of the cigarettes," Belot wrote.

But such language was nowhere in any federal, Kansas or Oklahoma statute or regulation during the relevant period. The judge said "especially troubling to the court" was the government's admission that it had decided the term "destination" really means "ultimate destination" – in other words, the place where the cigarettes were sold to the consumer – by its use of a dictionary definition.

Belot said the court had never encountered such an approach, saying it would mean if the court allowed the jury to hear the agent's opinion then it would have to instruct the jury on the government's interpretation of a statute by inserting a dictionary definition.

The investigation started in 2006 after the Kansas Highway Patrol stopped a vehicle in Coffeyville that allegedly was carrying cigarettes worth more than $200,000 without appropriate tax stamps. Federal and state agents raided Sunflower and Rebel Industries in May 2007.

In October 2009, Belot also tossed much of the evidence after ruling that a Kansas Highway Patrol officer had no reason to suspect the driver of a U-Haul van that was found to be loaded with cigarettes was violating any laws, and the search was therefore illegal.



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NNALEA National Metal of Valor awarded

Jim Whiteshirt accepts national award Dec. 9

TULSA, Okla. – The National Native American Law Enforcement Association (NNALEA) and NNALEA Oklahoma Chapter presented Tulsa Police Officer Jim Whiteshirt, Pawnee, with the National NNALEA Award for Valor Dec. 9. The Medal of Valor is awarded for an act of outstanding bravery or heroism through which the recipient demonstrates to some great degree characteristics of selflessness, personal courage and devotion to duty.

In July, Whiteshirt was presented with the Will Anquoe Humanitarian Award by the Greater Tulsa Indian Affairs Commission. In total, he has received more than 35 commendations during his career. Officer Whiteshirt has been with the Tulsa Police Department for 31 years. *(Photo courtesy Tulsa Police Department)*

Summer Youth Employment Program taking applications starting Dec. 20

Muscogee (Creek) Nation Submission

OKMULGEE, Okla. – Applications for the Summer Youth 2011 Work Program will be starting December 20, 2010 through March 18, 2011. This program opens the door for hundreds of young people to experience the workforce first hand. The Summer Youth Program has been helping young people prepare for the American Youth, from any federally recognized tribe, between the ages of 16 and 21, with work experience and the opportunity to develop life skills.

ALL APPLICATIONS WILL BE TAKEN OVER THE PHONE. Each participant is assigned to a work site supervisor, as well as a Creek Nation Summer Youth Counselor. The eight week program helps young people gain experience, training, responsibility and income. All Participants must live within the boundaries of Creek Nation. You must be 16 by June 7, 2011 and not turn 22 years of age before July 30 2011.

To apply, you MUST CALL the Muscogee (Creek) Nation, Employment & Training at 1-800-482-1979 ext 7776 or 7775 and 918-732-7600 ext. 7776 or 7775. You may also call 918-732-7775 or 7776 between the hours of 9:00am and 4:00pm, Monday – Friday. Applications will be taken from December 20, 2010 through March 18, 2011. Positions are limited to 500 Creek Youth and 200 Non-Creek, due to funding.

Creek Nation College open house, dedication Dec. 17

THOMPSON GOUGE
Muscogee (Creek) Nation

OKMULGEE, Okla. – The College of the Muscogee Nation's Board of Regents and President Robert Bible invite the people of the Muscogee Nation to celebrate the completion of the Tribal College's inaugural building with a Dedication Ceremony and Open House on Friday, December 17, 2010 at 2:00 p.m. The new building, located at 1200 Highway Loop 56 in Okmulgee, Oklahoma, will launch the identity of the College of the Muscogee Nation, and your presence is requested and will be honored. Open to the public for the first time, the building has eight classrooms, a library, computer lab, administrative and faculty offices, and conference room---all heated and cooled by a geothermal system. Design and decoration of Mvskoke cultural significance are incorporated throughout. The program includes remarks by notable speakers, placement of a time capsule, a ribbon cutting ceremony, open house, and tours of the building. For information, call 918-758-1480 or log on at www.mvsktc.org

Pawnee Nation 'Freedom from Smoking' class

ASHLEE WORLEY
Pawnee Nation

PAWNEE, Okla. – Starting on Thursday, January 13, 2011 at 6:00 p.m., the Pawnee Nation REACH US Program will host a free Freedom From Smoking Class.

This seven week class will be held at the Health & Community Services Building in Pawnee, and are open to the public. Classes are limited to 12 participants, and workbooks will be provided.

For more information or to register, contact Christi Schultz or Debbie Delozier at 918-762-3873 ext. 5.

Annual Muskogee run benefits veterans

MUSKOGEE, Okla. – Runners and walkers are invited to join in the Veterans Garden of Lights 5K Road Race and 1K Fun Run scheduled for Saturday, Dec. 18 beginning at 4:45 p.m. in Muskogee's Honor Heights Park. Registration begins at 2 p.m. at the north shelter. All proceeds benefit veterans' programs at the Jack C. Montgomery VA Medical Center.

Entry fee is $25, which includes a long-sleeve t-shirt ($20 without shirt). After the race, participants can enjoy free chili, hot dogs and hot chocolate provided by the Disabled American Veterans, Ch. 7.

Sanctioned by USA Track and Field, the 5K course is certified and begins and ends at the bottom of Honor Heights Park. The 1K Fun Run begins shortly after the 5K.

For more information and/or entry form, call Nita McClellan at 918-577-3704 or benita.mcclellan@va.gov or find the race on FaceBook at www.facebook.com/gardenoflights5k.

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2 Starting December 31, we'll also hold 5 hourly hot-seat drawings for $211 Free Play* from 7pm–11pm and 1am–3am at all 7 locations.

3 On New Year's Day at 12:30am, we'll hold hot-seat drawings where 20 guests across all locations will win $2,011 cash!

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A FREE PUBLICATION

Inside this issue:
- Tribal suicides discussed
- A tale of 4 princesses
- Indian Student of the Year named

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NATIVE AMERICAN TIMES

VOLUME 16 • ISSUE 52 • PUBLISHED WEEKLY • DECEMBER 24, 2010

PETE SOUZA/OFFICIAL WHITE HOUSE PHOTO

On Wednesday, Dec. 15, President Obama met with 12 tribal leaders to hear directly from Indian Country about their policy priorities and concerns. Also in the meeting were Attorney General Eric Holder, Interior Secretary Ken Salazar, Health and Human Services Secretary Kathleen Sebelius, White House Senior Advisor Valerie Jarrett, White House Domestic Policy Council Director Melody Barnes and other Administration officials. The 12 leaders who met with the President represent the geographic diversity of the country and they were selected by their regional peers.

Obama: US will back UN on rights of native peoples

MATTHEW DALY
Associated Press

WASHINGTON (AP) – President Barack Obama said Dec. 16 that the United States will reverse course and support a United Nations declaration defending the rights of indigenous peoples.

Obama told Native American leaders that the declaration affirms the importance and rich cultures of native peoples throughout the world. The U.S. voted against the declaration when the General Assembly adopted it in 2007, arguing it was incompatible with existing laws. Three other countries, Australia, Canada and New Zealand, also opposed the declaration, but have since announced their support.

The nonbinding declaration is intended to protect the rights of more than 370 million native peoples worldwide, affirming their equality and ability to maintain their own institutions, cultures and spiritual traditions. It sets standards to fight discrimination and marginalization and eliminate human rights violations.

Administration officials said last April that they were reviewing the U.S. position on the declaration.

More important than any resolution or declaration are actions to match those words, Obama said, adding that his administration is working to help Indian tribes meet a variety of challenges.

Obama noted that this year he signed laws to improve health care and law enforcement for Native American tribes and helped resolve long-standing disputes over discrimination against American Indian farmers by the Agriculture Department and mistreatment by the Interior Department of those with royalty rights for oil, gas, grazing and timber.

"We're making progress. We're moving forward. And what I hope is that we are seeing a turning point in the relationship between our nations," Obama told a conference of tribal nations attended by more than 500 people representing more than 320 tribes.

Those efforts include creating jobs, building roads on reservations, im-

See **OBAMA** *Continued on Page 4*

GAO: Feds decline half of Indian Country cases

FELICIA FONSECA
Associated Press

ST. MICHAELS, Ariz. (AP) – Federal prosecutors declined 50 percent of cases from American Indian reservations over a 5-year period, and the figure is higher for sexual abuse cases, a report released Dec. 13 found.

U.S. attorneys resolved 9,000 of the 10,000 cases they received in fiscal years 2005-2009, declining to prosecute in half those cases, while prosecuting or administratively closing the others, according to a U.S. Government Accountability Office report.

The report came in response to congressional inquiries regarding the declination rates that federal justice officials say can be misleading. Violent crime devastates tribal communities at rates higher than the national average, and federal prosecution often is the only way to bring justice to victims of major crimes.

Tribes can prosecute only misdemeanor offenses.

See **FEDS** *Continued on Page 3*

Feds say no charges in SD political food fight

PIERRE, S.D. (AP) – A federal prosecutor said Dec. 14 that his office won't file charges pertaining to accusations of illegal vote-buying leveled after South Dakota political parties offered food or food coupons at campaign rallies.

U.S. Attorney Brendan Johnson said that offering food or coupons at the rallies did not constitute vote-buying because those who attended and obtained the food or coupons could still choose how or whether to vote.

Republicans accused Democrats of violating state and federal laws by offering people food in exchange for votes. Democrats in turn alleged that a Republican legislative candidate broke the law by giving people

See **CHARGES** *Continued on Page 3*

Comanche repository seeks funds for preservation

DANA ATTOCKNIE
Native American Times

CYRIL, Okla. – The Comanche Nation Ethno Ornithological Initiative is the nesting place for more than 70 eagles and other birds of cultural importance to Native Americans. But like many Native programs today, it's looking for more operating funds.

The Sia Essential Species Repository is searching for funds to keep alive its mission of Comanche "preservation through cultural understanding of the eagle in history, science and spirit."

"All of it is focused on the avian side of our history, the bird cultures," Sia Founder and Director William Voelker said. "Although eagles are of primary importance, we address our relationship historically with all avian species."

Sia, the Comanche word for feather, took flight in 1999 when the CNEOI was incorporated under the Comanche Nation as a tribal program.

Although Sia does not rehabilitate birds, it accepts birds that have been rehabilitated and provides a home for them if they can't be released into the wild.

"We have eagles here from five continents. We feel a strong responsibility to assist with endangered eagles worldwide," Voelker said.

It is also a tribal breeding authority for native eagles. Voelker said he fought hard for the tribal breeding authority, and this past spring, Sia produced the first golden eagles under tribal authority.

See **FUNDS** *Continued on Page 3*

PHOTO COURTESY SIA

Troy and NuPi

Santa trades sleigh for helicopter in Ariz. visit

SUPAI, Ariz. (AP) – Children on the Havasupai reservation don't associate Santa Claus with a sleigh and flying reindeer.

They know he's coming when they hear the swooshing sounds of Marine helicopters overhead.

The Marines make sure Santa reaches even the most remote of places – a small roadless reservation that sits deep in a gorge off the Grand Canyon and the only place in the country where mail is delivered by mule train.

Dec. 15 will be the 15th year the Marines fly Santa into the canyon. The Toys for Tots program partners with a local food bank to deliver donated baskets of goods to every family and toys to every child.

"They get so excited when they hear that helicopter," said Toys for Tots coordinator Tina McGee. "They know it's Santa Claus and they're getting their party."

The reservation is located to the west of Grand Canyon National Park and is accessible only by foot, mule or helicopter.

The gifts could be especially welcome this year while the tribe recovers from flooding. The reservation known for its towering blue-green waterfalls is shut down to tourists who sustain the tribe's economy. Many of the tribal members make a living in the industry, working in the lodge and cafe or packing camping gear on the backs of mules.

For the Marines, the operation provides a unique training opportunity – flying in high and low altitudes, through narrow canyons and in extreme weather. While it's usually snowing this time of year, Dec. 15's forecast for Supai calls for a slight chance of rain.

Planning for the operation starts in April to secure military approvals, access to tribal land and authorization from the Federal Aviation Administration, McGee said.

Cherokee legislator named Oklahoma minority floor leader

TAHLEQUAH, Okla. (AP) – Cherokee Nation citizen and State Rep. Chuck Hoskin will begin his third term in the Oklahoma House of Representatives by serving as the minority floor leader for the upcoming legislative session.

Chuck Hoskin

Democratic leader Scott Inman of Midwest City named Hoskin, who represents District 6, to the post. Minority floor leader is the No. 2 position among Oklahoma House Democrats.

"I appreciate the confidence leader Inman and the rest of our caucus place in me, and I look forward to the challenges of this new post," Hoskin said. "I especially value the opportunity to continue to represent the needs of my constituents in District 6 with an even stronger voice."

As minority floor leader, Hoskin will be responsible for guiding members' bills through the legislative process, monitoring daily floor work of the House and assist in shaping the legislative agenda to meet Oklahomans' needs.

"Representative Hoskin is a legislator of high caliber and will be a great floor leader for our caucus," Inman said. "He has been a steadfast champion of education, rural issues, seniors and veterans, and I am confident that he will work tirelessly to champion these areas on the House floor."

Hoskin is not new to House leadership having served as the Democratic Caucus chairman the past three years.

He said he doesn't know what the new session will bring with a new Republican administration and both the Senate and House led by Republican leadership.

"It's a situation where no one really knows. My hope is that we put any squabbling behind us and work for the good of the people of the state of Oklahoma. I believe we will," he said.

The biggest challenge the legislature will face is the budget. Hoskin said budget shortfalls have been a problem the past two years.

"With a $600 million dollar shortfall in the state, the budget is going to take a majority of our time," he said. "The last two years we've been fortunate to have Rainy Day dollars and federal stimulus dollars that we could use to patch holes, but unfortunately we've used both of those sources up. So, we go into this budget and this session with no fall back money."

He said voters approved an increase to the state's Rainy Day Fund from 10 percent to 15 percent, but it takes time to build that fund.

For his district, Hoskin hopes to change the system that allows habeas corpus cases to be heard in Vinita for people housed at the Oklahoma Forensic Center and prisoners held at the Northeast Oklahoma Correctional Center. The hearings are straining Craig County's judicial system, he said, He added that each prisoner's case should be heard in the county where the case originated.

"One, it would save our county a lot of money. And two, it would free up our court system for other folks that need our judicial system for a variety of reasons," he said.

Hoskin is also a member of the House's Native American Caucus. The bi-partisan group educates the House membership about Native American issues and develops closer relationships with leaders of the state's 39 tribal governments. He said he is unsure if the caucus still has 21 members after November's election, but he is hopeful membership will increase during the new session, which begins Feb. 7.

Hoskin has requested to continue serving on the Full Appropriations and Budget, Veterans and Military Affairs and Corrections and Public Safety committees. He said he should know soon whether he stays on those committees.

After serving on the CN Tribal Council for 12 years representing Craig and Nowata counties, Hoskin said he uses that experience to now represent Craig County and the northern thirds of Mayes and Rogers counties. His district encompasses 12,000 square miles and includes approximately 38,000 Oklahomans.

Hoskin said he is looking forward to serving in his new leadership position because it allows him to work with the majority party and the governor and lieutenant governor.

"It allows for more open communication, which in turn will help our caucus, hopefully."

Kan. gov., tribe agree on compact over KCK casino

TOPEKA, Kan. (AP) – Kansas Gov. Mark Parkinson and the Oklahoma-based Wyandotte Nation have agreed on a compact allowing the tribe to upgrade its casino in downtown Kansas City, Kan.

Parkinson's office announced the agreement Dec. 17. It must be approved by the Kansas Legislature, which reconvenes in January.

The agreement would permit the Wyandotte Nation to switch its gambling equipment to slot machines from machines that operate like bingo games. Both sides agreed that the casino would not add table games such as blackjack.

The casino opened in 2008 after a legal battle between the state and Wyandotte Nation. Parkinson said his administration and the tribe have been negotiating a compact since August.

The tribe also hopes to build a casino north of Wichita, but the state opposes those efforts.

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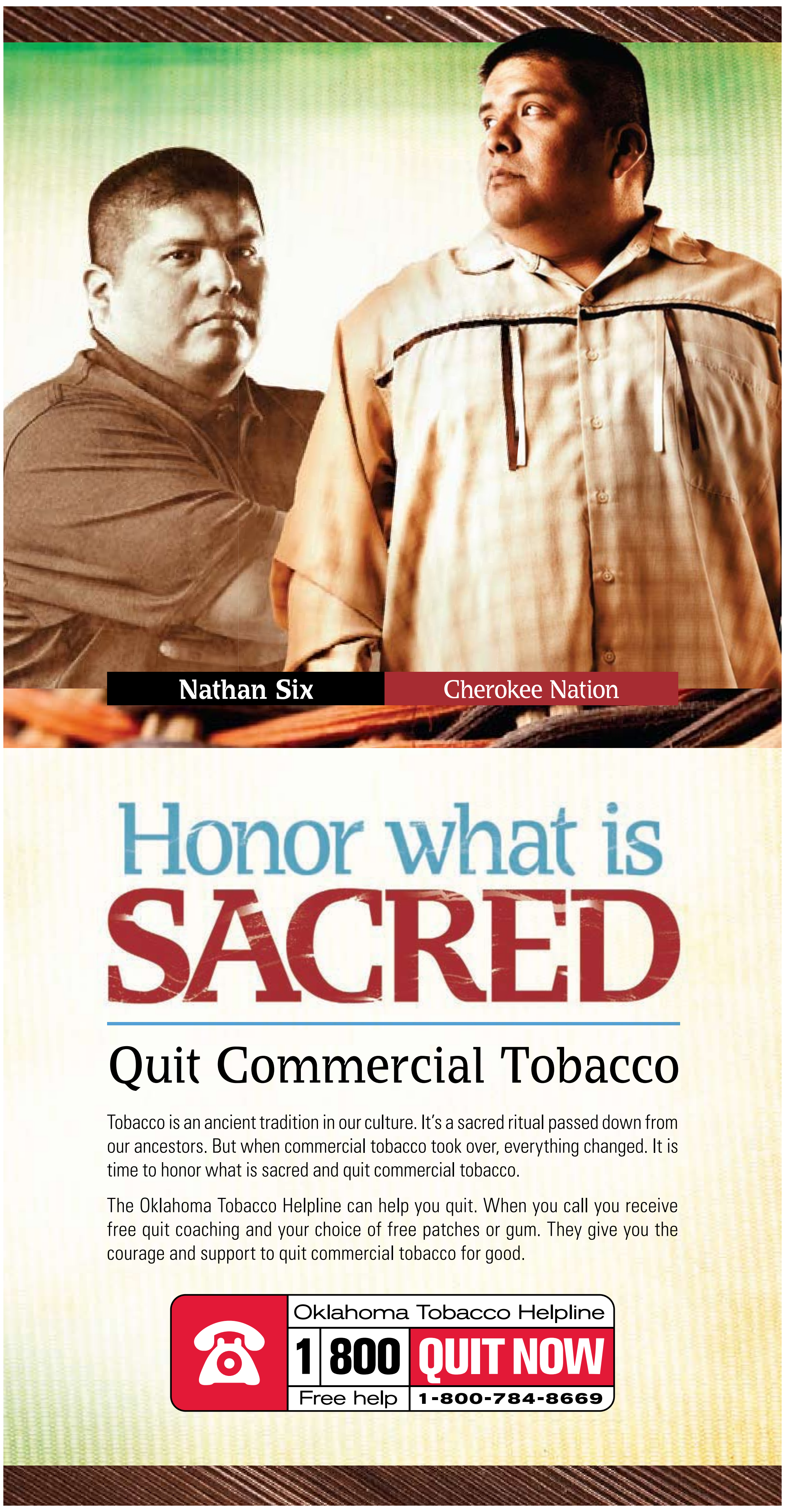
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Interior pays to clean up abandoned mines

CHARLESTON, W.Va. (AP) – The U.S. Department of the Interior said Dec. 15 it is distributing more than $395 million to 25 states and three American Indian groups to clean up abandoned coal mines.

The funds are awarded based on past and present coal production. Wyoming, the nation's No. 1 coal producer, gets more than $133 million – the biggest single award.

Much of the money, though, is going to eastern coal-producing states.

West Virginia, the nation's No. 2 coal producer, gets $51.3 million, while Pennsylvania gets $47.6 million. Kentucky will receive $37.7 million and Virginia just over $9 million. Illinois gets more than $17.2 million and Indiana $13.1 million.

The Crow and Hopi tribes and Navajo Nation are getting more than $9 million.

The recipients can apply to the Interior Department's Office of Surface Mining Reclamation and Enforcement for funding for specific projects.

Part of the money – $150 million – comes from fees based on U.S. coal production. The remaining $245 million comes from the U.S. Treasury.

Since 1977, the program has provided more than $7 billion to clean up more than 285,000 acres.

"These grants have significant economic and environmental impacts in coalfield communities across the country," Interior Secretary Ken Salazar said in a statement.

FEDS

Continued from Page 1

The most frequent reason for declining cases was weak or insufficient admissible evidence, followed by no evidence of a federal crime, witness problems and a lack of evidence that a suspect had criminal intent.

H. Marshall Jarrett, director of the Department of Justices's executive office of U.S. attorneys, said he was hopeful the report would be used to help reduce crime on tribal lands. He said the declination rates are not an appropriate measure of all the ongoing efforts to improve public safety in Indian Country.

"Each case must be evaluated on the evidence available to the prosecutor," he said in a letter responding to the findings. "Accordingly, it would not be appropriate to use the data contained in this report to promote any kind of prosecutorial quota system or incentives to prosecute a higher number of individuals."

More than three-fourths of the 9,000 cases were classified as violent crime, with 24 percent nonviolent. Sexual abuse and assaults accounted for 55 percent of all cases, with a 67 percent and 46 percent declination rate, respectively.

U.S. attorneys in Arizona, South Dakota, New Mexico, Montana and North Dakota received 73 percent of all Indian Country criminal matters. Declination rates for individual districts varied from 22 percent in eastern Wisconsin to 72 percent in eastern Washington. Forty-three of the 94 districts had no cases out of Indian Country.

South Dakota U.S. Attorney Brendan Johnson, whose district's declination rate was 61 percent, said he's more inclined to ask law enforcement to send him every case off the reservations so that his office can make a determination on whether it can be prosecuted. That in turn could lead to a higher declination rate but could also result in more cases tried, he said.

"One thing that's important for us as prosecutors is not to get caught up in statistics," said Johnson, who chairs a subcommittee that reports to the attorney general on American Indian issues. "We need to try to get as many cases as we can to reduce crime."

FBI investigators referred more cases to U.S. attorneys than any other agency, with 5,500 cases – 46 percent of which were declined. U.S. Bureau of Indian Affairs offices referred 2,355 cases and had a higher declination rate at 63 percent.

Federal officials interviewed for the report said those figures might reflect differences in the two agency's policies in what they refer to federal prosecutors. The BIA refers all matters, while the FBI might not send cases that it believes lack sufficient evidence for federal prosecution, according to the report.

A spokesman for the National Congress of American Indians, which represents tribes nationwide, said the report's findings aren't surprising but demonstrate the importance of making the declination rates public to move forward with improving public safety in Indian Country.

"We now need to focus on going from paperwork to working with communities," said Thom Wallace. "Those efforts are being made."

CHARGES

Continued from Page 1

at high school football games coupons for $1 off food sold at a snack bar.

"I consulted with voting rights experts within the Department of Justice and relied upon their experience and knowledge in making my decision," Johnson said in a written statement.

South Dakota Attorney General Marty Jackley announced last month that his office would not file criminal charges in state court after investigating complaints from Republicans and Democrats accusing each other of improperly offering people food in exchange for votes.

Federal and state laws bar anyone from offering anything of value in exchange for a vote or to induce someone to vote.

The South Dakota Republican Party filed a complaint Oct. 14 claiming three rallies held by Democrats on American Indian reservations broke the law by offering people food in exchange for votes. Democratic U.S. Rep. Stephanie Herseth Sandlin, who was defeated in the November election by Republican Kristi Noem, attended those rallies. After the meals, people at the rallies were offered a chance to be taken by volunteers to polling places where they could vote early.

Democrats two weeks later asked for an investigation of some Republican events, including a Rapid City get-out-the vote rally featuring Noem and GOP gubernatorial candidate Dennis Daugaard. Democrats also complained that Republican state Rep. Jamie Boomgarden of Chancellor violated the law at high school football games by handing out coupons worth $1 off at the snack bar along with his campaign literature.

Lucas Lentsch, executive director of the South Dakota Republican Party, said GOP officials understand Johnson's decision not to prosecute, but the issue of vote-buying is likely to be discussed by the Legislature in the session opening next month.

South Dakota Democratic Party Chairman Ben Nesselhuf said Democrats were sure no laws had been broken during the reservation rallies. The allegations of voting fraud were just attempts by Republicans to scare voters, he said.

"We had no doubt this was nothing but a political ploy from the Republican Party," Nesselhuf said.

"There was no exchange of food for votes, none whatsoever," Nesselhuf said. "It was a political rally that involved food. That has been happening since the beginning of political rallies."

Republican state Sen. Jason Gant of Sioux Falls, who takes over as secretary of state next month, said he will ask the 2011 Legislature to increase the penalty for voting fraud and clarify what activities are illegal.

"It's just very important we make sure our elections are fun fair and legally. We don't want any irregularities taking place," Gant said.

PHOTO COURTESY SIA

A pair of eagles that call SIA home

FUNDS

Continued from Page 1

Comanche Nation Chairman Michael Burgess said he has been approached by people from other tribes who are thankful for feathers they received from the Sia program.

"For the very first time in the history of all Native America, Native American eagles were produced here by Comanche hands for the first time. That's a major milestone. We've opened up the doors for other tribes to do the same thing," Voelker said,

On June 21, Sia's wingspan stretched further when its feather repository was established. Through Sia, federally recognized tribal citizens can legally obtain non-eagle feathers.

As the first Native American repository in the nation, Sia can accept non-eagle feathers, carcasses and birds from federally permitted falconers, zoos, educational centers and rehabilitation facilities throughout the country. Once feathers are received they are cataloged, sorted and cleaned. Members of any federally recognized tribe can apply for these feathers if needed for traditional ceremonial use.

"Our repository is designed for non-eagle feathers," Voelker said. "We have the ability to provide eagle feathers, from eagles we keep here. Any bald and golden eagles we have…we can distribute those feathers. Those are the only eagle feathers we can distribute."

To date, Sia has helped 44 tribes obtain feathers.

Native Americans can also apply for bald and golden eagle feathers through the U.S. Fish and Wildlife Service National Eagle Repository in Colorado.

Comanche Nation Chairman Michael Burgess said he has been approached by people from other tribes who are thankful for feathers they received from the Sia program. He said he plans to help with a March fundraiser to help get Sia some operating funds.

Although Sia is listed as a Comanche Nation program, it has only received one year of funding from the tribe in its 11-year existence. In 2005, the Comanche people voted to provide two years of funding. However, the Comanche Business Committee during that time cut funding after one year. The cut affected dollar-for-dollar matching funds, Voelker said.

Sia members have not requested funding from the Comanche Nation since. But during a recent Comanche general council meeting, Sia members asked for the people to reaffirm the program's existence as a needed program.

"The people have spoken and want our program. It was a vote asking for the simple affirmation. My belief was that once we had the vote of the people in a positive way then go back to the tribe and ask for funding. We're doing some incredible work. If the tribe can help just with basics at least we don't have to worry, like right now, about keeping the lights on," Voelker said.

The Nation did purchase the land Sia is nestled on, Burgess said, adding that the program is "worthwhile."

"My personal opinion is that the tribe should give them a modest amount of money to match other donations," he said.

Voelker said most of Sia's funding comes from outside Oklahoma and that many people assume it receives gaming funds because the Comanche Nation owns casinos.

Voelker said he and Co-Founder Troy have never accepted salary funds and that eight people help operate Sia. Two interns from the Potawatomi Nation were also instructed for two years to gain expertise so they could open an aviary for their tribe in Shawnee, Voelker said.

"We're doing it for all tribes," he said. "Perhaps other tribal partners out there will step to the plate and assist. We've got the first part. We just need help to take it further."

For more information or to donate to the program, visit www.comancheeagle.org or call (580) 464-2750.

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Subscription rates: $65.00 for fifty-two issues, $32.50 for twenty-six issues, or $16.25 for thirteen issues. (Rates are for postage and handling) Send check or money order to:

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Natives see 'heartbreak' in suicide rate

RACHEL D'ORO
Associated Press

ANCHORAGE, Alaska (AP) – She's just a regular Alaska Native, she says – trying to be cool, even when she's not.

Then Natasha Singh issues a blunt announcement to the unsuspecting audience: She suffers from depression.

It's a taboo subject in Native communities across a state with a startlingly high rate of suicides, particularly among Alaska Natives. Singh believes many suicides among her peers are the result of this silence of young people denying their pain or numbing it with alcohol and drugs only to take the only way out they know.

Singh, who also suffers from anxiety, wants to remove the stigma of seeking help in Alaska Native communities. That's why she decided to speak at one of 10 "listening sessions" being held nationwide by federal agencies through February.

"What we need to tell our people is, 'Yes, we do have mental issues,'" the 28-year-old Athabascan attorney said days after speaking at the recent session in Anchorage. "It's a serious concern that we need to start identifying and talking about."

Federal officials say the sessions aim to explore ways to better address the disproportionate rate of suicides in Alaska Native and American Indian communities, most notably among the young.

The rate of suicides among indigenous Americans between the ages of 15 and 29 was nearly double the national rate in 2006-2007, according to the latest figures available from the Centers for Disease Control and Prevention.

Alaska's numbers are even more jolting. In the same two-year period, there were a total of 284 suicides in the state, according to the federal data. Alaska Natives, which make up less than 18 percent of the state's estimated population of 680,000, accounted for 96 of those deaths. That's a rate of 42.32 suicides per 100,000 people, compared with 16.6 suicides per 100,000 people for non-Natives.

Few Alaska Natives are untouched. Singh, who found help through counseling, just lost a 22-year-old relative to suicide, and she said her boyfriend's sister killed herself. Recently, Singh attended a funeral for a man who took his life.

"We go to these types of services so often," she said. "We see the heartbreak."

Ultimately, the goal of the listening sessions is to work with tribal leaders to develop strategies and coordinate resources, said Dr. Rose Weahkee with the Indian Health Service. The agency is participating in the effort along with the Interior Department's Bureau of Indian Affairs and the Substance Abuse and Mental Health Services Administration. A more immediate goal is to share information at a national conference next year.

RACHEL D'ORO / AP PHOTO

In this Dec. 7, 2010 photo, Natasha Singh talks about depression and suicide among Alaska Natives during an interview in Anchorage, Alaska. Singh, an Athabascan attorney, was among Alaska Natives who testified at a recent "listening session" being held nationwide by federal agencies to address the disproportionate rate of suicides among American Indians and Alaska Natives.

"The listening sessions give us an opportunity to hear directly from tribes," said Weahkee, director of the IHS behavioral health division. "Everyone has a role to play in suicide prevention."

At the four-hour Anchorage session, there were almost as many suggestions as the people who lined up before two federal officials: Visit Alaska's remote villages. Establish more programs dealing with the substance abuse that figures into so many suicides. Improve economies in the impoverished villages, where unemployment rates are huge. Look to Facebook and other networking venues to reach out to young people. Form healing circles. Promote ancient traditions. Train people in suicide intervention skills.

Social service experts point to an Anchorage student's quick action that led to a successful suicide prevention in rural Alaska. The student received a text message Tuesday from a boy threatening to kill himself. Authorities at the undisclosed town found him at home with a gun, writing a suicide note. He was taken to a hospital.

Speakers at the session spoke tearfully about loved ones who weren't so fortunate, and some – like Darrell Vent – who were.

Once, he woke up on the floor with a blown eardrum and a gun next to him, a narrow miss. He quit drinking 20 years ago after almost killing himself more than once in Huslia, an Athabascan community of 300 in Alaska's interior, he said.

"I quit because I had to make a choice," he said. "I figured I wasn't going to survive if I kept drinking."

Vent, 48, was depressed back then, but had no one to talk to and he sees the same dilemma today. A member of the village tribal council, he wants trained counselors living in villages. Talking about personal struggles remains taboo today, however, so people turn to alcohol and drugs, which only adds to the desire to end it all. Over the years, close to 30 people in his village have committed suicide, including a cousin who hanged himself.

"It's not a moment of darkness," he said. "It's a disease. It's depression."

Barbara Franks, a Tlingit Indian, spoke as a representative of the Alaska Native Tribal Health Consortium and as a grieving mother. Her dream outcome would be a statewide suicide prevention program for middle school students.

She wishes such a program existed when her son, Ron Whitcraft, was in middle school. Her voice breaks as she recalls the humiliation her son experienced when he asked a question in class, and the teacher said it was a dumb question.

Years later, with his father dying of cancer, Whitcraft showed a festering spot on his back to friends, who told him it was cancer. Franks believes her son avoided going to a doctor because he feared being ridiculed – as he had been by the teacher – even though he believed he was sick. He killed himself 13 years ago, when he was 23.

"He took it upon himself, I am thinking, that he didn't want to put me through all the things he saw me go through with his dad dying of cancer," she said.

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Online:
http://www.ihs.gov/NonMedicalPrograms/nspn/
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COURTESY

ACEP founder Maya Torralba; Savannah Smith; Deanie Lucero; Cherica Eckiwaudah; Maryann Guoladdle and Jessica Sikes

Community Esteem Project hosts inaugural Leadership Ceremony

BRIAN DAFFRON
Reader Submission

ANADARKO, Okla. – From its humble beginnings on a Post It note to a group of young ladies ready to create their place in society, the Anadarko Community Esteem Project held its inaugural Leadership Ceremony Dec. 11 in the offices of For the People in downtown Anadarko.

The participants of the ceremony include Cherica Eckiwaudah, Maryann Guoladdle, Deanie Lucero, Jessica Sikes and Savannah Smith. All of these young ladies are residents of Anadarko.

The graduation ceremonies began with opening remarks from ACEP founder Maya Torralba. This followed with a Power Point presentation featuring the graduates. Each participant was then rewarded with a carved bone necklace and an edge-beaded white buckskin bag "to fill with their own medicine," Torralba said. Each graduate then had a chance to address the audience. The commencement followed with a cedaring ceremony and a meal.

The program began in Dec. 2008 with a curriculum consisting of self-esteem lessons, Native American tradition and community involvement. The leadership ceremony begins a new phase of the program, charging the ceremony participants to become mentors to other young people in the Anadarko area. One of the major areas of concern is to begin an anti-bullying campaign in local area schools.

"I'm very proud and humbled by these young ladies," Torralba said. "I'm anxious to see their leadership skills develop. These ladies will be our community leaders of tomorrow."

For more information about ACEP, call Maya Torralba at 405-933-2140.

OBAMA

Continued from Page 1

Robert Coulter, executive director of the Indian Law Resource Center, called the declaration the most significant development in international human rights law in decades.

proving education and improving health care, Obama said.

He recalled that Crow Indians gave him the name "One who helps people throughout the land." And he joked that his wife, Michelle, says his name should be "One who isn't picking up his shoes and his socks."

Timothy Hinton, vice chairman of the White Mountain Apache Tribe in Arizona, said Obama's support for the U.N. declaration is among several steps forward the administration has taken this year on Native American issues. The new Indian Health Care Act, Tribal Law and Order Act and the resolution of disputes with farmer and royalty holders are landmark events and fulfill campaign promises Obama made, Hinton said.

The settlement of the nearly 15-year-old Cobell royalty case, which Obama signed last week, includes separate measures settling four long-standing disputes over Native American water rights in Arizona, New Mexico and Montana. Among the tribes winning settlements were the White Mountain Apaches, which will receive $292 million for construction and operation of a rural water system. The payment settles a dispute over water rights on the reservation that dates to 1917.

"I think it's a real new start for Indian Country," Hinton said, adding that the flurry of activity on tribal issues "helps us get started in every way."

In a related development, the administration said Dec. 16 that the Department of Energy is creating an Office of Indian Energy Policy and Programs to promote tribal energy development.

The new office will be led by Tracey LeBeau, a member of the Cheyenne River Sioux Tribe of South Dakota. The office will work with the Energy Department's tribal energy program, which funds projects to improve energy efficiency and develop geothermal, solar, bio-mass and wind energy on tribal lands.

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Commentary

People are not marketable merchandise

S.E. RUCKMAN

Indian Country is in the midst of a cosmic conundrum. Our identity is having an identity crisis.

Recently (so very recently) I read with stunned interest a news story about the University of North Dakota (UND) and their deadline (July 1, 2011) to adhere to a ban on the Fighting Sioux logo from its marketed merchandise. Amazingly, the caricature has harvested a bumper crop from the mini-conglomerate that uses Indian imagery to hawk its wares.

The angle of the story was whether the school would make the mandatory deadline. After all, time was a-ticking.

The information noted that a privately-owned building where UND plays hockey has invested an undetermined amount of money on Indian head logos, a like portrait encased on floor granite and brass medallions on row ends (whether these bear resemblance to "peace medals," I am unsure). The news item hinted that private sponsorship could stall a complete transformation from the "Fighting Sioux" nickname.

Interestingly, one Sioux band in the state voices distaste for the logo and one can live with it. The Sioux Nations within North Dakota have a history fraught with prejudice, poverty and acrimony. For it to be a toss-up only adds to the debate.

Elsewhere, the Southeastern University of Oklahoma in Durant, OK changed its logo several years ago from "Savage" to "Savage Storm." I covered the story then and I remember a handsome front page story that bore an aesthetic graphic to boot. The school, (SEOKU), managed to skirt the issue by taking sole emphasis off a term that was bandied about in the 1800s. The move was clever, but unsettling somehow.

Yet much is at stake at UND, we are told. A list of local Indian-as-Mascot initiatives at UND include: Fighting Sioux Club, Sioux-Per-Swing, Fighting Sioux ROTC Battalion, Sioux Laundry, Sioux Fan Fest, Sioux Amateur Radio, Sioux Boosters, Sioux Kids Club, Sioux Crew, Sioux-Per-Burger, Sioux Strong, Soaring Sioux, Sioux Award and Spirit of Sioux Award. I am not making this up. To be fair, the school is revamping in order to avoid potential bans from NCAA tournaments.

But Indian people view themselves not as marketable merchandise or societal mascots. Tribes now employ lobbyists, revive floundering local economies and advise with the President. Yet, in pockets of America, Indian monikers are clutched like gold coins.

Perhaps it hearkens back to the time (19th Century) when Manifest Destiny was all the rage. Indians, mind you, had to be removed from the landscape so that this ideology could be realized. This era was when the image of the "Noble Savage" was born. Indians carried a form of martyrdom: Beautiful to look at but a relic of the past: Enter mascots.

In a defiant twist, memorabilia with the UND Fighting Sioux Mascot are expected to become hot, hot, hot as the deadline approaches. So I searched online at the Fighting Sioux jersey which is now set to be a collector's item. I saw brown and green jerseys sporting non-threatening Indian head logos. Here, dissociation from oppression springs to life.

The reasons vary. One educator theorizes the dominating society must relegate its foe in an inferior stance as a sign of conquest. Still another proposes that power gone unchecked rationalizes Indian mascots.

I began to consider if the shoe were on the other foot. Then I looked for school mascots with Anglo derivatives. Predictably, Indian mascots far outnumber the latter. Yet a phenomenon exists in Stillwater, OK where the local team bears the name of the Pioneers. Coincidentally, the OK State Cowboys (also in Stillwater) bear the visage of an Anglo-mustachioed man as team mascot. At both venues, racial implications send negative messages.

Laying down all race-based mascot metaphors can bring us fully into the present. Sociologists contend that if stereotypical imagery dwindles, public and self-perception of a culture can evolve. As it morphs, a higher self-esteem emerges. In essence, if we free our minds, the rest will follow.

Now a transition approacheth UND. Let's be positive. Changing an Indian mascot name guarantees the birth of trendy collectibles for the old gear. Get yours quick, UND gear is expected to fly off the shelves this summer.

S.E. Ruckman

S.E. Ruckman is a citizen of the Wichita and Affiliated Tribes in Anadarko, Okla. She graduated from the University of Oklahoma's School of Journalism and has written for the Tulsa World and the Native American Times. She is a freelance writer who is based in Oklahoma.

Around the Campfire: Col. Arch Lockee, War Hero

DR. DEAN CHAVERS

Miss Lula Lockee and her husband Rev. Archie Lockee had three sons, all of whom served in World War II. Gary was in the Navy, Archie was in the Army Air Corps and Otto was in the Navy. Gary and Arch stayed in for careers. Both of them served over 30 years before retiring. And they both achieved the highest rank below general. Gary was a Captain in the Navy, and Arch was a full colonel in the Air Force.

Archie Stanton was born in 1924. He attended Pembroke Graded School through the seventh grade. Then he went to what is now Old Main and completed through the tenth grade. Gary then talked Arch into moving with him to Columbia, South Carolina to finish school. Gary was two years older, and had moved to South Carolina the previous year to live with his grandfather, Rev. A. S. Lockee. He thought Arch would have a better education if he finished high school in Columbia. This proved to be true, and Arch was eternally grateful to his older brother for pointing him in the right direction.

Arch enrolled in the engineering department of the University of South Carolina after he finished high school in 1941, the year I was born. He also entered the brand new Navy ROTC program at the University. He had to go on a cruise after his freshman year, out into the Atlantic. On one of the cruises, the ship he was on made sonar contact with a German submarine, and dropped depth charges on it. Arch later told Gary how scared he was during the dropping of the depth charges. The reality of the war came home to him.

After Arch scored very high on an Air Corps test, the recruiters contacted him and asked if he wanted to go through the Aviation Cadet program. He already had one Lumbee role model; Tom Oxendine had finished pilot training in 1940. Arch had always wanted to fly. He talked it over with Gary, and finally decided to go into pilot training. He had not finished college yet, but he left college to go into cadets. He earned his second lieutenant bars and his wings as a pilot in 1945, just before the end of the war. Later he earned his engineering degree from the University of Nebraska.

Miss Lula used to tell me about her two boys almost every time I visited her. I heard about the medals they had won, what airplanes Arch was flying, and what ships Gary was on. After the war, Arch got stationed at Shaw Field near Sumter, SC, in the 55th Fighter Squadron. His squadron commander was the famous ace, Col. Francis "Gabby" Grabeski. Gabby was credited with 34 ½ kills, and was an ace in both WWII and Korea. He shot down more enemy airplanes than U. S. pilot in history. So Arch got training from the best.

Gary says Arch loved the P-51, which is one of the best airplanes the U. S. ever had. The old Mustang proved itself in thousands of missions in WWII, Korea, and even Viet Nam. It had a superb Merlin Rolls Royce engine delivering 1,400 horsepower, and could really get up and go.

It also had six .50 caliber machine guns, so it was nothing to mess around with. It flew thousands of missions protecting bombers going against Germany and Italy. The famed Tuskegee Airmen of the all-Black units flew 15,000 missions in the Pappa Five-One and shot down 112 German aircraft. They never lost a bomber.

Arch qualified in several airplanes after the war, both bombers and fighters. When fighting broke out in Korea in 1950, he was one of the first people to go. I don't know, but I suspect Arch was flying the F-84 jet fighter by this time; that's what the 55th was flying by then. He flew fighters and bombers, including the Martin B-26. He flew dozens of missions. He got shot up and was shot down on one mission. Luckily he was able to get back to friendly territory, so when he bailed out the rescue troops soon found him and picked him up. He was back in action in a few days.

He was promoted from Captain to Major a few weeks after being shot down. His slot as a personnel officer called for someone with the rank of Major to fill it, so he got a spot promotion. He told his mom and his brother later about how cold it was in Korea. He would shave and wash his face using water in his helmet, but it was so cold that the water would freeze before he got through. Gary says Arch never smiled when he told this story.

After the Korean War was over, Arch got assigned to fighters at Stewart Air Force Base. This was in upstate New York. By this time Arch was flying F-86 Super Saber fighters, the best the Air Force had to offer at that time.

By the end of the 1950s, Arch had finished both his degree and the prestigious Air War College at Maxwell AFB. He made the transition from fighters to bombers, and flew the B-47 bomber for several years. During this time he was stationed at March AFB in California, where he met Augie Vilseck. I later flew with Augie for over a year, and he talked a lot about Arch Lockee. He thought Arch was the best pilot he had ever seen.

Arch made it to the top of the heap in SAC, becoming a Select Crew, which is the best crew SAC had to offer. The Select Crews trained the other crews, and automatically in those days got promoted to the next rank. By the early 1960s Arch had been promoted to Lieutenant Colonel.

He went to McGuire AFB in New Jersey where he was Squadron Commander of the C-135 Super Transports. From McGuire he flew many missions into Viet Nam during that war. Within a few years the 135 had been replaced with the C-141. His final assignment was at Scott AFB near St. Louis, where was operations officer for the Military Airlift Command base there. He retired from the Air Force in 1975 with the rank of Colonel and moved to Lincoln, NE. He had a chest full of ribbons, and had also been awarded the Legion of Merit.

Arch and his first wife Virginia were divorced. They had two children, Michael and Linda. He married Mary Lou Caulwell several years later. She had three children, Jack, Bruce, and Dr. Brad Lockee. Brad loved his step-dad so much that he took his last name when he was 18. Brad is a physician in Nebraska.

One of the highlights of his retirement years was bird hunting with his brothers each fall. They used to go to Texas to hunt quail. He was a bird dog trainer, as is Gary.

His mom and dad were rocks of First Baptist Church in Pembroke. Arch was a Sunday School teacher and Chairman of the Board of Deacons in his church, First Baptist in Lincoln. He passed away on June 23, 2001 in Omaha, NE, after living a highly useful life. I will remember him fondly forever.

(I have to give major credit to Capt. Gary Lockee, Arch's beloved brother, for providing me with almost all the information in this column. Gary is, of course, also a major hero. He says a military man is someone who writes a blank check to the U. S. saying he will give anything, up to and including his life, to defend the county.)

Dr. Dean Chavers is Director of Catching the Dream, a Native scholarship organization. His latest books are "Modern American Indian Leaders" published by Mellen Press and "Racism in Indian Country" published by Peter Lang Publishers. Contact him at CTD4DeanChavers@aol.com. His next book is "Broken Promises: Termination of Indian Treaties and the Aftermath." He developed the first official program in Native American Studies at California State University, Hayward, and got it approved by the Faculty Senate in 1974. There are now some 250 of these programs.

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Businesses can get a holiday gift – tax deductions

JOYCE M. ROSENBERG
AP Business Writer

NEW YORK (AP) – Business owners get a gift from the government when they celebrate the holidays with employees and customers: tax deductions!

Parties, dinners and gifts are all deductible expenses. There is a bit of Uncle Scrooge, though, in Uncle Sam. There are limits on how much you can deduct.

ENTERTAINING CLIENTS AND CUSTOMERS

The government has a 50 percent limit on the amount you can deduct for taking clients or customers out to dinner or to events like a Lakers game or Broadway show. It has another rule that says the main purpose of the dinner or event must be ``the active conduct of business.'' And that as a result of the event, ``you had more than a general expectation of getting income or some other specific benefit at some future time.''

So, technically, if you got together with a client or customer just to foster a good relationship but you didn't discuss a specific project or contract, the occasion isn't deductible.

PARTY WITH YOUR STAFFERS

Put on a party for your employees or take them out to dinner, and you get to deduct the entire amount. If their spouses, partners and children are there, it's still fully deductible.

The IRS says in its Publication 535, Business Expenses, that such events must be company-wide and not just for your inner circle of highly paid top managers. The IRS defines highly paid employees as those with at least a 10 percent stake in the company or who earned more than $105,000 last year.

Invite customers or clients to the party, and it gets complicated. You may need to pro-rate the amount you can deduct depending on how many employees are there, and how many customers. What you spend on employees will be fully deductible. But what you spend on customers will be subject to the 50 percent limit on meals and entertainment.

PLAYING SANTA WITH EMPLOYEES OR CUSTOMERS

The government is quite strict about what you can deduct on business gifts: $25 per person each year. Buy an employee or client something that costs more than that and anything above $25 cannot be taken as a deduction. Two gifts a year that total more than $25, and the deduction is still $25.

Let's say you send gifts to several employees at a client's firm. You can deduct $25 for each of them.

If you give gifts to each of your customers' children, they are considered indirect gifts to the customer. You get a $25 deduction, no more. If you take a bottle of wine to a customer's party and you intend for it to be drunk at a later date, that's also a gift.

But here's a little gift from the government. Suppose you give your client two tickets to a sporting event or show, but you don't go. The IRS lets you choose whether you treat it as a gift or an expense, "whichever is to your advantage."

And, if you send all of your clients identical gifts, such as pens or desk sets, those aren't considered gifts. Neither is a mug or other item that has your name clearly and permanently imprinted on it. So you can send your customers a knickknack with your company name and still take a deduction for the $25 bottle of wine you give.

EVENTS ▼ ▼ ▼ ▼ ▼ ▼ ▼ ▼

Every Tuesday
"Tuesdays with Duane & Daria: An Elders Exercise /Language Class" at Sapulpa Creek Indian Community Center 12:45 pm. Work out and learn Creek! Language class to immediately follow workout. To register, call Daria (918) 732-7646.

1st Tuesday
Cherokee Basket Weavers Association at the Unitarian Universalist Congregation Tahlequah, Okla.
Phone: (918) 456-7787
Monthly meetings are at 6 p.m. the first Tuesday, but if it is a holiday it's on the second Tuesday. Everyone is welcomed to come and visit or join the CBWA.

2nd Tuesday
Cherokee Artists Association at 202 E. 5th Street, Tahlequah, Okla. Phone: (918) 458-0008
Web site: www.cherokeeartistsassociation.org
The CAA meets at 6 p.m.

1st and 3rd Thursdays
The Native Nations Youth Council (NNYC) bimonthly meetings from 6:30pm - 8:30pm @ the Youth Services of Tulsa Activity Center (311 S. Madison - on 3rd just west of Peoria). Call to confirm location. Info Call: Jiles Pourier (918) 382-2200 Email: nnyc@ihcrc.org

4th Thursday
American Indian Chamber of Commerce of Oklahoma – Eastern Chapter monthly luncheon at Bacone College, Muskogee, Okla. Phone: (918) 230-3759 The lunch begins at 11:30 a.m. at Benjamin Wacoche Hall. Please RSVP one week ahead of time.

Through April 30
Comanche National Museum presents Fort Sill Indian School: The Boarding School Experience - An exhibit celebrating the legacy and history of the Fort Sill Indian School Experience. Free Admission. 701 NW Ferris Ave., Lawton, Okla. 580-353-0404 or www.comanche-museum.com for more info.

December 22
The family of 6yr old, Cady Ware, would like to encourage all Native Americans to come out and get registered for the National Registry on BetheMatch.org to help Cady find a match. Because she is Native American she will have to find a match with another Native American and there is only 1% on the National Registry. The drive is at the Pawhuska Community Center, 524 Lynn Ave, Pawhuska, OK from 11am - 3pm. Contact Carma Jensen at 918-688-9471 for further info.

December 26
Ponca Gives Waters Service Club Christmas Dance at Ponca Tribal Culture Center, White Eagle, Okla. Gourd dancing begins @ 2pm, Supper @ 5:30. War Dancing in the evening

December 31
The 10th Annual Circle of Friends and SKINS Sobriety Powwow returns to Exhibit Hall B in the Tulsa Convention Center. This event is free and open to the public. The event begins at noon and the last dance begins at 7 pm.

December 31
Peoria Housing Authority Drug Elimination Program New Year's Eve Stomp Dance at the Ottawa/Peoria Cultural Building, 114 Eight Tribes Trail, Miami, Okla. Party favors, 50/50s, cake walk, and more. Dinner from 6pm - 7:30 pm. Catered breakfast at 2am. Dance starts at 7:30. For more info call Dawn at 918-542-1873 or e-mail dawnkelly@cableone.net

January 5
Camp Warrior is Bacone College's Center for American Indians (CAI) camp for new Warriors. It is a half day crash course on what it means to be a Warrior and how to succeed at Bacone. You'll get a jump start on your time here at Bacone by meeting other New Native students, student leaders, faculty and staff. Registration is Free Prospective students can register by texting 918-360-1085 or email taylork@bacone.edu

January 14-16
International Finals Rodeo, State Fairground Arena Oklahoma City (405) 235-6540

January 22-23
Heart of America Youth Rodeo, Heart of Oklahoma Expo Center, Shawnee, Okla. (405) 834-4528

**Email your powwow or other event info to: Lisa@nativetimes.com.*

Name, date, time, place and contact information is free.

CHEROKEE NATION COMMUNICATIONS OFFICE

Dr. Lori Smith, pediatrician at the Sam Hider Health Center, examines Isaiah Tagg.

Doctor happy to return to family roots

TRAVIS NOLAND
Cherokee Nation

JAY, Okla. – Although living in large urban areas offers an individual many activities, Lori Smith always longed for the more quiet, outdoors type of life. That may surprise a few, since Smith, a new pediatrician in Cherokee Nation's health system, grew up in Jenks and attended a school system that is now home to more than 10,000 students. After graduating from Jenks High School, it was on to more big cities for medical school, including the University of Colorado School of Medicine in Denver and pediatric residency at the University of Indiana Medical School in Indianapolis. However, she always felt right at home while visiting family in Tahlequah and traveling throughout the rural areas of the Cherokee Nation.

Smith, who is a Cherokee Nation citizen, always longed for the times she was in Oklahoma and visiting relatives in Tahlequah, which brought her closer to her Cherokee roots. Now, she has returned to that place, helping family and friends as a pediatrician at the tribe's Sam Hider Health Center in Jay.

"I have always been identified as Cherokee, but I had a great cultural mix growing up. A lot of things were subtle, like being humble, but over the years I found out that those were actually Cherokee traits I had learned," she said.

One of the Cherokee attributes Smith picked up was to teach, meaning to share wisdom and knowledge with others to help educate an individual or a family. That is one of the reasons she wanted to attend medical school and become a pediatrician.

"At Cherokee Nation, we don't just treat a disease, we actually use education," she said. "We have many prevention programs, and we also help educate those who have a disease to live the best quality of life they can live. This is especially true with the children, who, for the most part, have the medical problems they have through no fault of their own."

Smith also said she enjoys helping families who think they have run out of options and that no help is available to them.

"I helped one child here with spina bifida. He had lost all contact with his previous doctors because his mother didn't know the Cherokee Nation had resources that would help her child. There have been others I have been able to help that haven't been able to get help before," she said.

In reflecting on her childhood, Smith gets emotional when she thinks about how proud her grandparents and family from long ago would be of her being a Cherokee doctor and helping children and families in her tribe.

"Being a doctor is what I have always wanted to do. It has been a long road and there have been a lot of obstacles to overcome. But I am so happy to be home and getting to do what I love for Cherokees. I was always close to my Cherokee family, and I know I have made them happy," she said. "It feels right for me to be here."

NAPT's AIROS audio going offline Dec. 31

JESS KINSER
NAPT

LINCOLN, Neb. – Since 1997, Native American Public Telecommunications, Inc. (NAPT), the non-profit parent organization for AIROS Audio, has been streaming Native American programming over the Internet via a 24/7 live webstream. Through a partnership with the University of Nebraska-Lincoln's Institute of Agricultural and Natural Resources, NAPT has been able to provide this service at a reasonable cost to the organization.

On December 31, 2010, at noon CST, the AIROS 24/7 live webstream will sign-off. AIROS Audio will continue to feature downloadable podcasts.

"Webstream listenership has been declining over the past few years, and unfortunately, NAPT does not have the resources to mount a campaign to counter this. Such a campaign would include, in part, replacing expensive equipment and software to compete with other available services—all in the changing and volatile marketplace of the Internet. We make this decision with a heavy heart, but the scarce resources directed at maintaining the live webstream can be better invested in other aspects of our media portfolio," said NAPT Executive Director Shirley K. Sneve (Rosebud Sioux).

"Our decision to end the AIROS live webstream doesn't change our commitment to produce regular podcast interviews with Native people who have interesting stories to share. The management staff of NAPT feels that this new window that has opened up will allow us to offer a larger podcast offering. In today's world, everyone is on the go—including us. That's why our downloadable podcasts have been such a success amongst Native youth and young adults," said NAPT Interactive Media Specialist Eric Martin.

As part of the overall NAPT media portfolio, the AIROS Audio arm of the organization has allowed NAPT to connect to global-wide users to share the latest podcasts in Indian Country—featuring interviews with Native musicians, artists and leaders.

"With the number of podcast downloads on the rise for NAPT's AIROS Audio and our renewed focus, NAPT embarks on a new pathway in 2011. Expect a wonderful array of brand new AIROS Audio podcasts highlighting a new look and feel," explained NAPT Marketing Director Jess Kinser.

Listeners who have made the AIROS live webstream a part of their lives will undoubtedly feel a void. To remedy this, NAPT recommends our fellow Native radio companions for live Native music:

Native Voice One – http://www.nv1.org | KGVA – http://kgvafm.org | KNBA – http://knba.org

KSUT – http://ksut.org | WOJB – http://wojb.org

For a full directory of Native live webstreams, visit AIROS Audios' website at www.airos.org/streams.

"NAPT's AIROS Audio sends out a huge heartfelt thank you to all of our many listeners over the years—past, present and future—for their support. This is a difficult decision for NAPT, but it is in the organization's long-term best interest for AIROS Audio," stated NAPT Assistant Director Georgiana Lee (Navajo).

About NAPT

Native American Public Telecommunications, Inc. (NAPT), a non-profit 501(c)(3) which receives major funding from the Corporation for Public Broadcasting, shares Native stories with the world through support of the creation, promotion and distribution of Native media. Founded in 1977, through various media—public television, public radio and the Internet—NAPT brings awareness of Indian and Alaska Native issues. NAPT operates AIROS Audio, offering 24/7 downloadable podcasts with Native filmmakers, musicians and Tribal leaders. VisionMaker is the premier source for quality Native American educational and home videos. All aspects of our programs encourage the involvement of young people to learn more about careers in the media—to be the next generation of storytellers. NAPT is located at the University of Nebraska-Lincoln. NAPT offers student employment, internships and fellowships.

Chickasaw movie 'Pearl' now available on DVD

DANA LANCE
Chickasaw Nation

"Pearl," the award-winning feature-length film produced by the Chickasaw Nation, is now available for purchase on DVD and Blu Ray.

The family-friendly film focuses on the exceptional teen years of the late Pearl Carter Scott, a Chickasaw girl who earned her license at age 13 in 1928 and was performing as a barnstormer and commercial pilot by age 14.

Chickasaw Nation Governor Bill Anoatubby said the story of the Chickasaw aviatrix was a natural for the tribe's first feature-length film project.

"Pearl was a dynamic, determined and caring individual who exemplified many of the finest qualities of Chickasaw people," said Gov. Anoatubby. "This film is an important part of our efforts to preserve Chickasaw history for future generations. It will help preserve Pearl's legacy by enabling people to relive some of the significant moments in her life - moments which define what made her truly great."

The film has garnered many accolades from audiences and film industry insiders.

"Pearl" was named the best overall film and best Native American film at the 2010 Trail Dance Film Festival. The film was also named a "Heartland Film Festival" official selection.

"Pearl" is one of only 13 feature films chosen for the distinction out of more than 600 submissions to Heartland, which is well known as one of the largest family-oriented film festivals in the world.

"Pearl" also won a prestigious "Best of Show" award from "The Indie Fest," and swept the feature docudrama category at the "International Cherokee Film Festival."

The Dove Foundation awarded "Pearl" four "Doves," giving the film its "Family-Approved Seal" for all ages.

The film was also showcased at the 9th Annual deadCENTER Film Festival and the American Film Institute (AFI) International Film Festival.

Screenings across the U.S. have brought "extremely positive" audience response, said producer Dave Rennke.

"We hope this film will help people understand the spirit that pervades the Chickasaw Nation," said Rennke. "The motto of the tribe is unconquered and unconquerable and Pearl really personifies that.

"It is very satisfying to see how people relate to the issues in this film. It contains a universal message about the importance of family and community and the importance of pursuing your dreams."

The movie was filmed at various locations in Oklahoma, including the historic Harn Homestead, the El Reno Municipal Airport, the Jude and Jody Airport and several locations in and around Guthrie.

"Pearl" features several Chickasaw cast members.

Paden Brown, a Byng (Okla.) High School freshman, plays Arnetta, Pearl's little sister.

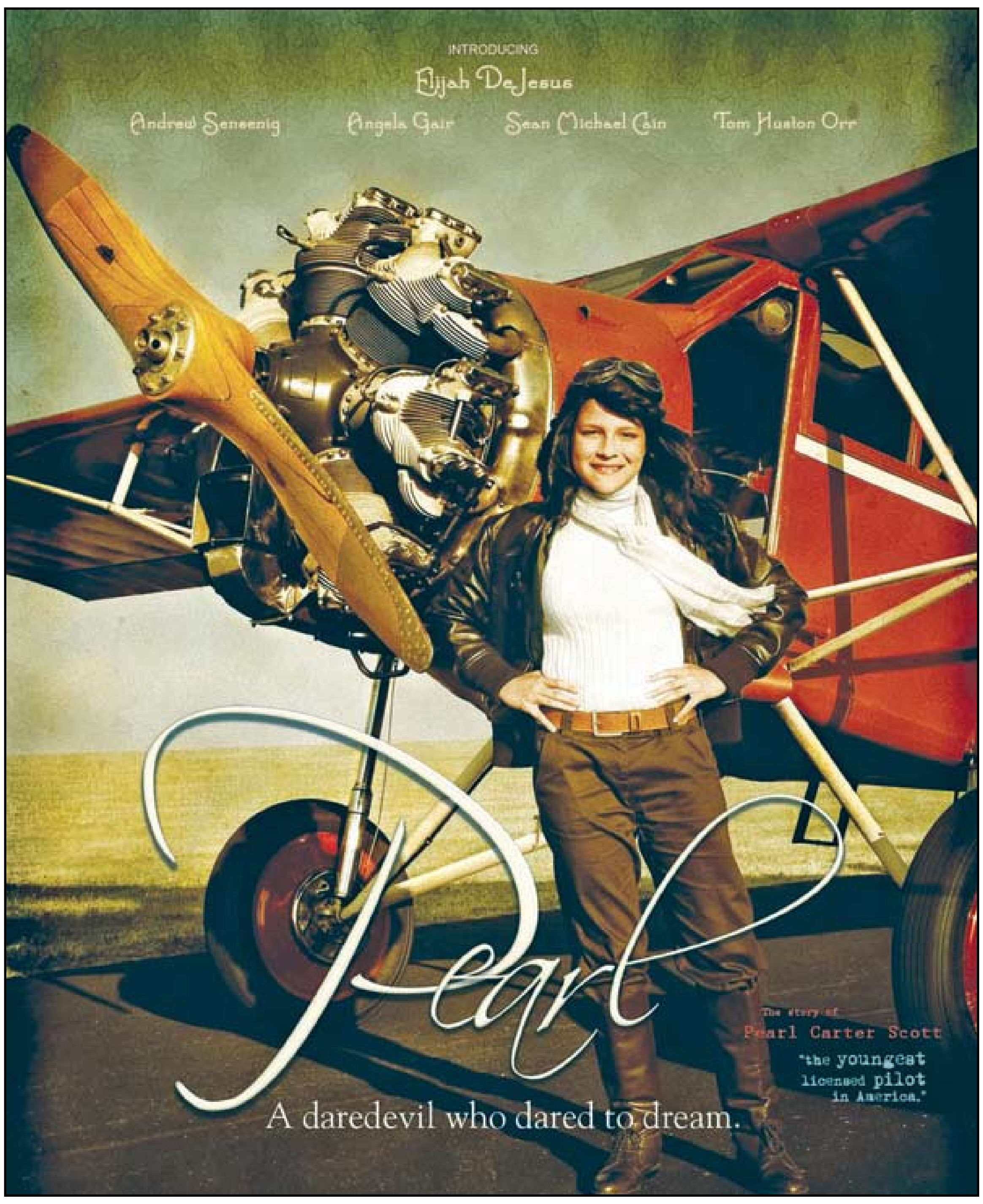
Pauline Brown, Chickasaw elder and culture preservationist, portrays Widow Harjo in the film.

Paulina Gee, three-year-old daughter of Chickasaw Nation Deputy Attorney General Debra Gee, was cast as Louise, Pearl's oldest daughter.

Other Chickasaws with speaking parts in "Pearl" include: Micah Hart (Older Georgie), former Chickasaw Princess Jaisen Monetatchi (Chickasaw Bride) and Dakota Brown (Chickasaw Friend).

Dozens of Chickasaw citizens, Chickasaw Nation employees and community members were featured as extras.

To order a copy of "Pearl" on DVD or Blu Ray, visit www.PearlTheMovie.net and click on the "Purchase Pearl DVD" button.



CHICKASAW NATION MEDIA RELATIONS

The movie "Pearl" features several Chickasaw cast members and was filmed at various locations in Oklahoma, including the historic Harn Homestead, the El Reno Municipal Airport, the Jude and Jody Airport and several locations in and around Guthrie. To order a copy of "Pearl" on DVD or Blu Ray, visit www.PearlTheMovie.net and click on the "Purchase Pearl DVD" button.

CHEROKEE NATION COMMUNICATIONS OFFICE

Jackie Eagle

Eagle named Indian Student of the Year

TRAVIS NOLAND
Cherokee Nation

TAHLEQUAH, Okla. – A Cherokee Nation citizen, Jackie Eagle, of Gore, Okla., has been named Indian Student of the Year by the Oklahoma Council for Indian Education. This is the second year in a row the honor has gone to a Cherokee student.

Eagle is currently serving as Jr. Miss Cherokee and was also an active member of the 2010 Cherokee Nation Youth Leadership Council. As Jr. Miss Cherokee, Eagle serves as an ambassador for the Cherokee Nation, taking part in public events throughout the 14-county area to promote and bring awareness to Cherokee history, language and culture.

During the past year, through the Cherokee Nation Youth Leadership Council's platform of culture and language, Eagle worked to increase public knowledge of Cherokee language and culture while raising funds for local charities and developing into an effective community leader.

"Jackie is always willing to share her culture, history and language. I am very proud of her and I believe the Oklahoma Council for Indian Education made a good choice in selecting her as Indian Student of the Year," said Reba Bruner, who organizes the Jr. Miss Cherokee pageant.

Last year's Indian Student of the Year, Ashley Miller, was also the reigning Jr. Miss Cherokee.

"This is the second year our Jr. Miss Cherokee Ambassador has received this award. Our ambassadors show integrity and academic achievement showing they are a well-rounded student in all they do," said Bruner.

A tale of 4 princesses

Reader Submission

For everything there is a Season, being blessed this past year is a proven fact that Better things come from Good things

Let me tell you a story about four amazing Princesses…

It all began one Indian summer Thursday evening in the land of Good Luck

The Princesses were called from all four directions; destined to journey down a path together to the land of "The Unknown" which previous Princesses had traveled and each came back with a different understanding of life from their passage.

They represented their land with Beauty, Grace, Compassion and Respect; this was a must for a Princess. In the beginning there was a feeling of unfamiliarity because they went to places they had never seen or experienced. But with their God given talents, they were a success with strangers. As time marched on, the Royal families and their Royal advisors would provide a big send off each time they ventured outside their country. Uncertainty would arise from time to time and the younger Princesses would be summoned by the elder Princess for guidance and assurance, as long as they stayed together, they could not be taken by the inhabitants of the land of "The Unknown"

After each adventure, they would come back to the people and tell of the wonders they encountered and new growth was visible by the "Royal Families" and their Kingdom. A monthly gathering was attended by the Princesses, their Families and Advisors to fellowship and break bread. Plans were made at the meetings to once again venture to faraway countries, to represent their citizens and spend time together. They were accompanied by their Entourage, who helped prepare them for appearances, made sure the carriages & horses were ready for travel and were at their beckon call for whatever need may arise. The "Royal Family" guards would also trek along for the support, care and protection if needed. As they passed through the streets of various "Unknown Lands", the inhabitants would wave and cheer; the Princesses accepted gifts and shared food prepared by the other Royal Families. They were invited to join their "Celebration of Life" before it was time to leave and move on to other "Unknown lands".

At times, the Princesses would be exhausted from their many travels but they would arise to the occasion whenever called upon by their country with gracious smiles and wave. They loved their people and where much honored to be their Princesses.

But they had to be aware of the winter storms that would blow through the Kingdom and be prepared to shelter themselves from any disasters; with love, courage strength from each other, the Royal families and Advisors, they became resilient and stood strong.

Whenever the Princesses were together, laughter could be heard throughout the Land and it warmed the hearts of the Royal families. During times of separation, they continued to support one another, when one Princess would be representing the Land elsewhere, her sister Princesses were with her in spirit and she could feel their presence, until they were together again.

As the seasons came and went, many new opportunities arose in all directions for the Princesses; it was wonderful to watch each of the younger Princesses mature into well-rounded young ladies, and the Elder Princess was a great mentor, teacher, and best friend to the three younger ones, they each had immense respect for her and loved her dearly.

One particular person in their Entourage always presented herself to be of great assistance when called upon; she was known as "Sam the Great" they could have not made it without her knowledge of the "Unknown Land" because she had once traveled the same path years ago. Her knowledge was truly a God send!

The Tale is over, but not the love, memories friendships and dreams of an Indian Princess, it's only the beginning to many new pathways they will travel outside of their Land, together or apart, but they will never be far from each others heart…

Seminole Nation Princesses: Bertha Tilkins; Maranda Coon; Annie Hooper and Lindsey Harjo

MUSCOGEE (CREEK) NATION PUBLIC RELATIONS

L-R are: Principal Chief A.D. Ellis, National Johnson O'Malley President Virginia Thomas and scholarship recipient Grant Proctor

Student receives Chief Ellis Scholarship

THOMPSON GOUGE
Muscogee (Creek) Nation

BILLINGS, MONTANA - The National Johnson O'Malley Association is honored to sponsor the Chief Ellis Scholarship in the amount of $2,500 to a deserving Native American student. That deserving student for this year's A.D. Ellis scholarship is Grant Proctor. Grant is the son of Andrew and Tonya Proctor of Wilson, Okla., grandson to the late Andy and Judy (Lasley) Proctor and Patsy and the late Vester Layman all of Hanna, Okla.. Grant is a descendent of the Deer clan and member of the Weogufkee Missionary Indian Baptist Church of Hanna. Grant is currently attending Central Christian College and plays for the JV and Varsity basketball team, in McPherson, Kansas.

This scholarship is given to honor the work of Chief A.D. Ellis not only for the Muscogee (Creek) Nation but for his work in securing JOM funds on a national level for JOM programs throughout the Nation. The scholarship was announced at the Annual NJOMA Conference in Billings, Montana.

The criteria for this scholarship are:

1. Must be a member of a federally recognized tribe (copy of CDIB or tribal citizenship card)
2. Chief Ellis Scholarship application completed and submitted by deadline.
3. A one page typed personal statement on your goals and career choice with an emphasis on how the JOM program affected your school achievements.
4. Two letters of recommendation
5. If you are a 2011 graduating high school senior you must complete the following:
    a. Submit a copy of your current high school transcripts
    b. If selected, you must submit your admission letter before the scholarship is released
    c. One of your letters of recommendation must be from your current high school staff
    d. Planning to attend a two or four year college or university
6. If you are a current college student, you must complete the following:
    a. Submit a copy of your current college transcripts
    b. You must have maintained a grade point average of 2.75 or higher for the past semester
    c. Must currently be attending a two or four year college or university

The funding for this scholarship is private donation from a Muscogee Creek Citizen.

A Santa Fe Christmas

DARLENE T. HARJO/ PONCA TRIBE
Reader Submission

The year was 1965. I was 12-years-old at the time. My family, which consisted of three brothers and three sisters, accompanied our parents to Sante Fe, New Mexico to attend the 'Up With People' conference. My two older brothers and two older sisters were part of the three National traveling cast members. We stayed at the Ramada Inn and one day we traveled to downtown Santa Fe to shop for Christmas gifts. My little sister Vera and I just happened to wander away from the family and soon we were in a residential district and hopelessly lost. As my sister sat on a curb and cried, I tried to reassure her we would make it back to the hotel alright.

Just then, a car stopped and an elderly Native couple seen us upset and asked what was the matter. We told them we were lost, and they said, "Do you live near here?" I said we are staying at the 'ram a da' inn (being an Okie I could not say the correct pronunciation). So, they said "We will help you find your family." They seemed honest and we had no other choice as it was getting late and the sun was setting. They took us to their home which happened to be a Navajo hogan (round house) and began to call local hotels in search of our parents. They finally contacted them and my parents said they would come immediately to pick us up. I thought 'oh no, here comes a good spanking.' When our parents arrived they were actually relieved to see us and hugged us instead. As they began to visit with the elderly couple I walked outside and felt the crisp desert air and looked at the black velvet sky dotted with twinkling lights that looked like diamonds.

Then I seen the luminaries dotted across the countryside on people's houses and driveways. This was my first time viewing luminaries and I thought they were gorgeous! I felt the spirit of Christmas come upon me and felt a great peace and joy in my heart. Then I went back inside to find the elderly couple serving my family homemade fruit cake (which was delicious) and hot cocoa. There was an air of love and peace on earth that I knew would live in my heart forever. And to this day, 45 years later, it still has. Merry Christmas everyone!